HISTORY OF

Joseph Smith *and*
The Church of Jesus Christ
of Latter-day Saints

HISTORY OF

JOSEPH SMITH *and* THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

A Source- and Text-Critical Edition

Volume 1: 1805-1833
Eight Volumes

Edited by
DAN VOGEL

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To all students of Mormon history

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PREFACE

A project of this scope could not have been pursued without the assistance and cooperation of many people. Acknowledgment is due to the Smith-Pettit Foundation for its support during the more than ten years this project occupied.

Special appreciation to H. Michael Marquardt, who not only assisted in researching and transcribing many of the documents but, with his wife, Dorothy, graciously hosted me at their home during annual visits to Salt Lake City. Joseph Johnstun, a talented, independent researcher living in Hamilton, Illinois, was also helpful with sources and transcriptions.

I would like to thank officials of History Library of The Church of Jesus Christ of Latter-day Saints, specifically Richard E. Turley Jr., past managing director of the Family and Church History Department and currently Assistant LDS Church Historian, for making available electronic scans of many important primary historical documents through the publication of *Selected Collections from the Archives of the Church of Jesus Christ of Latter-day Saints,* 2 vols. (Provo, UT: Brigham Young University Press, 2002). The release of this publication allowed me to become better familiar with documents central to this project, particularly the Manuscript History of the Church and the Joseph Smith Collection, than would have otherwise been easily feasible.

LDS church archivists, especially Randal Dixon, William Slaughter, Jay Burrup, and Christy Best, graciously searched many uncatalogued collections. For their cooperation, patience, and professionalism, I am grateful.

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GENERAL INTRODUCTION

On 27 April 1838, shortly after his arrival at Far West, Caldwell County, Missouri, Joseph Smith, with counselor Sidney Rigdon and clerk George W. Robinson, began dictating what would become the official *History of the Church of Jesus Christ of Latter-day Saints.*[1] By the end of 1840, Smith's involvement with the project was more as an overseer and reviewer than an author. Howard Coray, whom Smith had hired as a scribe about April 1840, described his employer's expectations regarding the History:

> The Prophet was to furnish all the materials; and our business, was not only to combine, and arrange in c[h]ronological order, but to spread out or amplify not a little, in as good historical style as may be.[2]

Of course, what was written was subject to Smith's review and approval, and the compilers consulted him when information was needed. For example, prior to his death in 1839, James Mulholland attached the following note to page 7 of Book A-1: "I mentioned to President Smith that I considered it necessary that an explanation of the location of the place where the box was deposited would be required in order that the history be satisfactory. J.M." On the back of this note, Mulholland wrote a paragraph that described the manner in which the gold plates were deposited in the Manchester, New York, hill, evidently provided by Smith. Later, on 1 December 1842, Smith "commenced reading and revising history."[3] On this and the following day, Smith dictated three addenda to scribe Willard Richards, which were recorded on pages 131–33 of Book A-1.[4] Such instances indicate that despite the latitude he gave his scribes, Smith nevertheless remained closely involved in the project.

At Smith's death in June 1844, the History had been written up to the events of August 1838, or page 812 of Book B-1.[5] Since Smith had given church historian Willard Richards permission to write in his voice, he felt authorized to continue this practice after Smith's death. However, the bulk of the History would be written without Smith's input and review. According to Brigham Young and Heber C. Kimball, Smith had reviewed and corrected forty-two pages prior to his death.[6] Beginning in April 1845, this role was assumed by president Young, assisted by apostles Kimball and Jedediah M. Grant, and occasionally other members of the Quorum of the Twelve.

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1. JSj [1838], 34 (*APR*, 176–77; *PJS* 2:233; *JSP* 1:260; cf. DHC 3:25; chap. 3). For abbreviated references, consult "Sources Cited" section of this introduction.

2. HCa, 9–10.

3. JSj [1841–42], 211 (*PJS* 2:495; cf. DHC 5:197; chap. 11).

4. On 1 Dec. 1842, Richards wrote: "began to Record history" (WRj 9:25). This was Note A, since on the following day he recorded: "wrote B & C Notes in history" (WRj 9:25).

5. On 2 Mar. 1844, Willard Richards recorded in his journal that he had reached Book B-1, 807 (WRj 10:6). The next definite date is 17–21 Feb. 1845, when on the last day Richards recorded: "[Thomas] Bullock quit writing. (812 to 838½ pages or 5 pages per day.)" (WRj 11:69). In other words, Bullock began recording on p. 812, with the entry dated 6 Aug. 1838, on 17 Feb. 1845. This is where Richards's RDft begins. It is likely that B-1, 808–12, were also written in Mar. 1844, although Richards failed to record it in his journal.

6. MSHiBY 13:42 (cf. DHC 7:389); HCKj [1844–45], vol. 3 (cf. *OPW*, 100). However, there is evidence that Smith reviewed portions beyond page 42 (see discussion in Introduction to Volume 1).

While, for the most part, these men worked in good faith, historians and researchers today want to know what is genuine autobiography, contemporary observation, reminiscence, or what might be interpolation and invention. Despite its flaws, Joseph Smith's History remains a valuable source when used with proper attention to sources, authorship, and date. This work is an attempt to trace the efforts of Joseph Smith and his successors during this twenty-year project of writing the church's official history.

Limitations

Joseph Smith's motivation for writing his history is stated in the first line: "Owing to the many reports which have been put in circulation by evil designing persons … I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession."[7]

Specifically, Smith's History was intended to counteract Painesville, Ohio, publisher E. D. Howe's 1834 exposé *Mormonism Unvailed*, which contained the affidavits of Smith's former neighbors in New York and Pennsylvania that tended to malign his character. He also wished to present his version of the ongoing conflict between the Mormons and the state of Missouri, which was then about to explode into armed conflict. Autobiographies, especially those produced institutionally, are, in the words of British historiographer John Tosh, "often inaccurate and selective to the point of distortion. … [and] notorious for their errors of recall and their special pleading."[8] Louis Gottschalk warns that official histories tend "to suppress embarrassing, incriminating, and confidential information, and to present apologia."[9] This work will not attempt to make this kind of assessment, but rather the purpose here is to provide students of early Mormon history with a tool that will enable them to take steps in that direction.

The aim of the present edition of Joseph Smith's History is two-fold. The first is to identify the sources upon which the History is based. While the opening portion is an original composition, the History quickly becomes a chronological compilation of documents connected by minimal narrative and commentary; hence, it is has most accurately been called a "Documentary History of the Church" (DHC).[10] These sources are multifarious, and not always introduced into the text with quotation marks. Some sources have been silently edited, while others are summarized or paraphrased without alerting readers about sources and editorial procedure. One purpose of this work is to provide readers with this crucial information.

Another purpose is to provide researchers with information about textual development. Footnotes will alert readers to variant readings between the two manuscript versions, as well as between the first published text in the *Times and Seasons* and *Deseret News* and the current published edition edited by B. H. Roberts. Significant differences between the History and sources will also be noted. This textual apparatus will include identification of handwriting and date of composition.

Before Joseph Smith's Death

Early Drafts

The draft that Smith dictated to Robinson in Missouri is evidently no longer extant, but we know by 2 May they had finished about eight pages of text and had reached the account of Smith's

7. MSHiJS, Book A-1, 1.
8. Tosh 2002, 61.
9. Gottschalk 1969, 104.
10. I have used DHC rather HC throughout this work.

obtaining the gold plates in September 1827. On this day, Smith dictated a passage that James Mulholland carried over unchanged to the final draft in 1839: "I delivered them [plates] up to him [the angel] and he has them in his charge un=till this day, being the Second day of May, One thousand Eight hundred and thirty eight."[11] Smith's History did not progress much further than this, for there is no record of his working on his History in Missouri after 4 May. Any hope of returning to the project while in Missouri was permanently dashed when Governor Lilburn W. Boggs issued his infamous extermination order and imprisoned Joseph Smith and other church leaders in December 1838.

After Smith's escape, the project was resumed in Commerce (later Nauvoo), Illinois, on 11 June 1839, with James Mulholland as scribe.[12] Between this date and Mulholland's death on 3 November 1839, a draft of twenty-five pages was produced. This draft begins abruptly with the baptisms of Smith and Cowdery in May 1829 and ends with events of September 1830.[13] By 4-5 July 1839, they had reached pages 13-14 of this draft, which deal with Newel Knight's exorcism in April 1830 and subsequent vision the following June, for at this time Mulholland recorded in Smith's journal that Smith was "(assisted by Br Newel Knight) dictating History."[14]

Manuscript History

About July or August 1839, Mulholland began copying this draft with some editing into Book A-1 of the Manuscript History (MSHiJS),[15] and managed to record fifty-nine pages prior to his death. To record his finished version, Mulholland "took the large volume containing the aborted 1834-36 History material [from Cowdery's letters originally published in the *Messenger and Advocate*], turned the book over so the back became the front cover of the new history, and began writing."[16] Subsequently labeled "A-1", this book became the first of six: B-1, C-1, D-1, E-1, and F-1.

It was probably not until about October or November 1840 that Smith gave instructions to clerk Howard Coray to resume compiling and drafting the History, with the assistance of Edwin D. Wooley, and a Dr. Miller. That none of these men's handwriting appear in Book A-1 indicates that they had worked only on a rough draft, which is now either misplaced or not extant. This draft probably corresponded to what clerk Robert B. Thompson, with whom Coray was then boarding, later copied on pages 60-75 of Book A-1, sometime prior to his death on 27 August 1841.

After becoming editor-in-chief of the *Times and Seasons*, Smith published the first installment of his History in the 15 March 1842 issue. About this time, he also assigned long-time scribe and editor William W. Phelps to continue work on the History. On 16 June 1842, Phelps wrote to Parley P. Pratt that he was in the midst of "the largest amount of business that I have ever undertaken, since I have been in the church," which was "to write and compile the History of br. Joseph, embracing the entire history of the church. It will occupy my time and talents for a long time, should nothing intervene."[17] By 1 December 1842, when Phelps left Nauvoo for St. Louis to get paper and other materials, Phelps had reached page 130 of Book A-1.[18] Prior to his departure, Smith "Called on W. W. Phelps to

11. Book A-1, 8 (*EMD* 1:69; *PJS* 1:284).

12. JSj [1839], 2 (*APR*, 235; *PJS* 2:321; *JSP* 1:340; cf. DHC 3:375; chap. 25).

13. See under HDft in the "Sources Cited" section of the introduction.

14. JSj [1839], 6 (*APR*, 238; *PJS* 2:326; *JSP* 1:345; cf. DHC 3:399; chap. 28; 4:1; chap. 1).

15. Often shorted in this work to MS History.

16. *PJS* 1:265-67.

17. William W. Phelps to Parley P. Pratt, 16 June 1842, in Parley P. Pratt Correspondence, CHL, cited in *PJS* 2:495n3.

18. Wilford Woodruff recorded: "Dec 1st I met at J. Taylors in company with Wm. W Phelps & Br Taylor &

get the historical documents &c. After which he commenced reading and revising history."[19] On 1 and 2 December, Smith dictated Notes A, B, and C, which appear on pages 131-33 of Book A-1, to scribe Willard Richards, who had just returned from a five-month tour through New England.[20]

After returning to Nauvoo, Phelps continued recording history. On 19 January 1843, he recorded that he "recommenced writing on the history of the Church for B[r]. Joseph."[21] On the following day, Richards recorded in Smith's journal that he "gave some instructions about Phelps and Richards uniting in writing the history of the church."[22] This evidently did not happen immediately, since most entries in Richards's journal for the remainder of January 1843 simply record he was "sick".[23]

The twenty-two pages (135-57) Phelps wrote during this time probably took no more than a week or two, thereafter Richards acted as scribe for the remainder of Book A-1 (158-553), with Phelps probably acting as compiler and adviser, especially for his firsthand knowledge of events in Missouri. The two were still working together on 22 March 1843, when Richards wrote his brother Levi: "I am writing the History of the Church in Joseph's office, in connection with W. W. Phelps."[24] By this time, they had written more than two hundred pages, and the first fifty-eight pages had been published. An opportunity to split the two men came on the 19th of the following month, when Smith assigned the apostles to their various missions. However, when he came to Richards, Smith said: "I want Elder Richards to continue in the history at present. … The History is going out by little and little in the papers and cutting its way. So that when it is completed it will not raise a persecution against us."[25]

Beginning on 8 May 1843, Richards began keeping a precise record of his progress, so we know he wrote the last page of Book A-1, page 553, on 24 August of that year.[26] On the same day, he began Book B-1, continuing the pagination of the previous volume. Richards progressed steadily until he reached page 807 on 2 March 1844, and then page 812, probably later that same month.[27] About this time, Richards and Phelps were drawn away to support Smith's candidacy for the U.S. presidency—Richards as Smith's secretary, and Phelps as his political ghost writer—and did not return to Smith's History during his lifetime.

After Joseph Smith's Death

Willard Richards's Rough Draft

The earliest entry following Smith's death to mention work on the History is in Smith's journal kept by Richards under 11 December 1844: "[Thomas] Bullock … re-commenced to gather materi-

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myself put into Phelps hand $2.53 dollars to go to St Louis for paper & other materials. He started with a waggon in the snow" (*WWj* 2:193).

19. JSj [1841-42], 211 (*PJS* 2:495; cf. DHC 5:198; chap. 11).

20. On this date, Richards wrote: "began to Record history" (WRj 9:25). This was Note A, since on the following day he recorded: "wrote B & C Notes in history" (WRj 9:25). Also on 1 Dec., Phelps started for St. Louis for paper and other materials (*WWj* 2:193).

21. WWPj, 19 Jan. 1843.

22. JSj [1842-43], 140 (*APR*, 293; cf. DHC 5:253; chap. 13).

23. WRj 9:33.

24. Willard Richards to Levi Richards, 22 Mar. 1843, private possession, quoted in Stevenson 1991, 3:93.

25. JSj [1843], 164-65 (*APR*, 372; cf. DHC 5:367; chap. 19).

26. WRj 9:47.

27. WRj 10:6. Since page 812 is where Richards's handwriting ends and that of Thomas Bullock begins, which dates to 17 Feb. 1845 (WRj 11:69), I assume Richards finished the last five pages shortly after 2 Mar. 1844.

als for History."[28] Several entries in Bullock's journal record his efforts to collect, copy, and organize church records.[29] On 15 January 1845, Richards joined Bullock in gathering and organizing papers, which continued through January and early February.[30]

About this time, Richards began making a Rough Draft (RDft), which begins with the events of 6 August 1838. This is where Richards had stopped recording in Book B-1 the previous March (cf. DHC 3:56; chap. 6). Since the first three pages of this Rough Draft were informed by the statement of John D. Lee and Levi Stewart (JDL-LS), which was taken by Bullock on 10 February 1845, Richards began writing after that date. Bullock's entry for 13 February, reporting that Richards "was writing history," may well document the beginning of Richards's 71-page draft for the years 1838-39.[31]

Four days later, on 17 February, Bullock not only recorded that Dr. Richards was "writing History all day," but that he was "Writing in Church History Book."[32] Bullock's handwriting appears on the final thirty-nine pages of Book B-1, which were written over the course of the following week and probably finished on 24 February 1845.[33]

On 25 February, Bullock recorded that he "Commenced new Book on Church History."[34] Book C-1 would become the largest, eventually containing 511 pages, and later, in Utah, the most heavily supplemented of the MS History volumes. The need for expansion is perhaps explained by the haste in which it was composed. Written almost entirely by Bullock, Book C-1 was finished on 3 May, a little more than two months after starting, although long excerpts from document sources were left blank to be filled in later.[35]

Additional Scribes and Duplicate Copies

Meanwhile, Richards and Bullock gained the assistance of Charles W. Wandell, who began working in the Church Historian's Office on 12 March 1845.[36] In addition to filing papers and filling some of Bullock's blanks, Wandell wrote about 316 pages of MS History, primarily in Book A-2, between 4 April and 29 July 1845, when he resigned.[37]

Another scribe, Wilmer Benson, a recent convert from England, also joined the historian's office

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28. JSj [1844], 181.

29. CHOj 1:21, 13 and 18 Dec. 1844; CHOj 2:2a, 24 Dec. 1844; CHOj 2:3, 6-7 Jan. 1845; CHOj 1:23 and 2:3a, 14 Jan. 1845.

30. WRj 11:32, 34, 46; CHOj 1:14-28, 17 Jan.-17 Feb. 1845; CHOj 2:4-7a, 16 Jan.-14 Feb. 1845.

31. CHOj 2:7.

32. CHOj 2:7a.

33. On 21 Feb. 1845, Richards recorded: "Bullock quit writing. (812 to 838½ pages or 5 pages per day.)" (WRj 11:69). On 22 Feb. 1845, Bullock recorded: "Office all day writing Church history" (CHOj 1:28). Since, according to Richards, Bullock was averaging five pages per day during this time, and Bullock was sick on 23 Feb., he probably finished Book B-1, 849, on 24 Feb. 1845.

34. CHOj 1:29.

35. On 3 May 1845, Bullock wrote that he had "finished July 1842 being the end of vol 3" (CHOj 1:38; see also 3:8), which corresponds to Book C-1, 1361 (cf. DHC 5:84; chap. 4). Several entries mention leaving blanks. On 15 Mar., for instance, Richards recorded that Bullock had reached page 1004 of Book C-1 and that he had left "blank all Large documents to be copied afterwards" (WRj 11:91). On 5 Apr. 1845, Richards recorded: "Bullock has written to Feb 1842.—leaving blanks for three pieces in the times & seasons" (WRj 11:112). This coincides with Book C-1, 1273 (cf. DHC 4:510; chap. 30).

36. CHOj 1:31; 2:10a.

37. CHOj 3:3; 4:1; 5:6. On 29 July 1845, "Brother C W Wandell resigned his situation in the office" (CHOj 5:6). Wandell also kept an office journal, with entries from 9 Apr. 1845 to 26 July 1845 (see CHOj, vol. 4).

on 7 May 1845.[38] He began immediately working on addenda for Book B-1, and on 16 May began making a copy in Book B-2, which he finished on 22 August 1845. Benson remained with the office until the books were packed for the trip to Utah, and did not rejoin them after the exodus.

Later, on 1 August 1845, Willard Richards's twenty-four-year-old nephew, Franklin D. Richards, began working in the office. On the following day, he "commenced the copying of the largest Book that has yet been written by the church which contains Church History and is the third vol. or Book C."[39] Between this date and 7 January 1846, Franklin spent most of his time copying Book C-1 into Book C-2.

Apostolic Reviewers

As previously discussed, Joseph Smith was able to review and revise at least the first forty-two pages of Book A-1, probably more, prior to his death. Nevertheless, when this role was assumed by Brigham Young and members of the Twelve, they commenced on 1 April 1845 at page 42,[40] although at this time the *Times and Seasons* was about to publish up to page 356. This means that any revisions made in this part of Book A-1 were intended for a future publication of the History, which was being contemplated at this time as well.[41]

Revision began on the morning of 1 April 1845 with Book A-1 being read to President Brigham Young, Apostles Heber C. Kimball, George A. Smith, and John Taylor, and Richards keeping notes. The pace must have been grueling, because by the end of the second day they had managed to reach page 303.[42] Richards spent the next day "revising & adding to history, which had been read before the presidents."[43]

For some reason, the revisers skipped to Book B-1 before finishing A-1, reviewing pages 553-619 between 10 and 14 May.[44] They then returned to A-1, reviewed pages 304-510 on 16-17 May,[45] and probably finished the last forty-three pages around this time, although there is no record of it. They finished B-1 on 14 July 1845.[46]

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38. On this day, Bullock wrote: "Bro. Willmer Benson came about 10 and staid till near 4 practicing writing" (CHOj 3:9).

39. FDRj 4:31.

40. WRj 11:108.

41. On 10 June 1845, George A. Smith recorded: "Met at Dr. Willard Richard's office and held a longe council as to the title of the Church history" (GASHi, 79). On 15 Aug., Brigham Young recorded that he "prepared the map of Nauvoo and title page to the History of the Church for Col. J. B. Backenstos to take to Springfield to obtain a copy right for me" (BYj [1844-46], vol. 4). The title page, which was carefully prepared by Thomas Bullock, reads: "History | of The Church of Jesus Christ of Latter Day Saints. | — also — | The Law of the Lord. | — and — | Biography of Joseph Smith, | The Founder, First Apostle, and President of the Church. | By | Brigham Young | President of the Church of Jesus Christ of Latter Day Saints" (JSHD). On 30 Aug., Young recorded that "Sherif Backenstos came directly from Springfield, brought my copy rights which he had got enterd in Clerks office" (BYj [1844-46], vol. 4).

42. On 2 Apr. 1845, Richards recorded: "revising history with B. Young & Geo. A. Smith read from 180 to 303 page" (WRj 11:109). Bullock also wrote: "Writing the history all day. B. Young, H. C. Kimball and G. A. Smith with Dr. revising history for the press, G. A. Smith staid till ep [evening prayer] 10" (CHOj 2:12a). For Richards's notes for 1-2 Apr. 1845, see vol. 7, IV.3, Revisers' Notes for Book A-1.

43. WRj 11:110.

44. On 10 May 1845, George A. Smith wrote: "Went to Prest. Brigham Young's: then with him to Dr. Willard Richards and commenced to revise the Church history, Book B. Read five pages" (GASHi, 67-69). The revisers continued on 12-14 May, but no page numbers given. However, the next entry for 20 May records: "at Bro Pierces. Young. Kimball. Taylor. Geo. A.—& Willard read 57 pages History Book B. closed with 1835" (WRj 11:157). The year 1835 ends on page 676, so that day's reading began with page 619, which is where the revisers ended on the 14th.

45. On 16 May 1845, Heber C. Kimball recorded: "Thomas Bulluck [Bullock] and G. A. Smith come in. Bullock red histry for us. Commenced with the first Book A, Page 304, 16 line. … We red till sunset. Page 378" (HCKj [1844-45], vol. 3). On 17 May 1845, Richards wrote: "At Hunters … Revising History from page 378 to 510—132 pages" (WRj 11:154).

46. On 14 July 1845, Willmer Benson recorded: "reading book No 2 to B Young[,] G A Smith & W Richards

About this time, it was decided that Willard Richards and George A. Smith should revise the account of the May-June 1834 travels of Zion's Camp in Book A-1, 477-505 (cf. DHC 2:63-114; chap. 5-8). On 22 August 1845, Brigham Young recorded: "Elders W. Richards and Geo. A. Smith commenced writing the history of Zion's camp. Bro. Geo. A. Smith supplying many of the items from memory."[47] The rewrite of Zion's camp was extensive and many addenda were added at the back of Book A-1, but the process was finished on 2 September.[48]

Final Days in Nauvoo

Apostolic review and revision continued in Nauvoo until 28 November, when preparations for removal to Winter Quarters and other matters prevented further work. Prior to this, they had finished Book C-1, sometime between 11 and 24 November,[49] and had reached at least page 1433 of D-1.[50]

On 5 May 1845, two days after completing Book C-1, Bullock began recording in Book D-1, which begins with page 1362.[51] On 15 January 1846, he reached page 1485 and completed the entry for 28 February 1843 (cf. DHC 5:291; chap. 15), which he had also written at Richards's dictation in the Rough Draft earlier the same day.[52] This is as far as the Rough Draft and MS History got in Nauvoo, for on 20 January Richards and Bullock began packing the papers and books in the Historian's Office preparatory for the trek west.[53] Before tightening the lid on the box that contained Book D-1, Bullock recorded:

> end of W. Richards compiling[.] the books packed Feby. 4, 1846 in Nauvoo. Miles Romney, present.
>
> T Bullock, clerk.

The last issue of the *Times and Seasons*, dated 15 February 1846, brought the publication of Joseph Smith's History to page 531 of Book A-1. Another installment of the History would not appear for more than five years.

Work Continues in Utah

The publication of Joseph Smith's History continued in the 15 November 1851 issue of the *Deseret News*, which was edited by Willard Richards. This issue covered events of 11-27 Aug. 1834 (cf. DHC 2:142-53; chap. 10), and was taken from Book A-1, 531-45. Publication continued uninterrupted

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till 1 PM … finished reading vol 2nd" (CHOj 5:5). Bullock wrote: "reading to B. Young, G. A. Smith, & W Richards finished examining book 2" (CHOj 3:19).

47. MSHiBY 14:13 (cf. DHC 7:436).

48. CHOj 3:25.

49. The revisers' notes for 11 Nov. 1845 indicate that they had reached page 1186 (see vol. 7, IV.6, Apostolic Review of Book C-1). No record exists for pages 1187-1361, but Book D-1 was begun on 24 Nov. (WRj 13:104; CHOj 3:32).

50. On 28 Nov. 1845, Richards wrote: "G. A. Smith called and read history to the end of 1842" (WRj 13:108). TB wrote: "reading history to G. A. Smith & W. Richards. finished with the year 1842 about noon" (CHOj 3:33). Benson wrote: "G A Smith … revised with TB 15 pages of history in Book D" (CHOj 7:15). The year 1842 concludes with Book D-1, 1433 (cf. DHC 5:215; chap. 12).

51. On 5 May 1845, Bullock recorded: "called upon bro Wandell & went to office writing in Book 3 and … commenced in new Book at 11 a.m. and wrote till ep [evening prayer] 5" (CHOj 1:38).

52. On 15 Jan. 1846, Bullock wrote that he spent "all day writing history which Dr. dictated" (TBj, 12), and that he was "writing book D (finished Feb 28 [1843])" (CHOj 3:37-38).

53. Richards recorded that he was "at home attending to assorting books and papers preparatory to journey to the West" (WRj 13:161), and Bullock wrote that he was at the "Office all day compiling papers and packing same and books away in boxes" (TBj, 12).

for a year and a half despite no new material was being written. Apparently, the books and papers of the Historian's Office remained boxed up until 7 June 1853. On this day, Bullock recorded in the Church Historian's Office journal (CHOj):

> about 9 am TB commenced removing [the] heavy boxes of records down [to] WRs office & unpacked 2 of them[.] they not having been seen since TB assisted [to] fasten them down on [the] 4 Feb [18]46.[54]

Bullock was aided by Miles Romney and new clerk Jonathan Grimshaw. On this day, Bullock also opened Book D-1 to the first blank page, 1486, and recorded in the top margin:

> the books were unpacked in G. S. L. City by Willard Richards and Thomas Bullock. June 7, 1853. J. Grimshaw & Miles Romney present.

For the next six months, the historians occupied their time filing and organizing their papers. On 20 September, they were joined by clerk Leo Hawkins.[55] Apparently, there was no attempt to write new material until 1 December 1853, when Bullock recorded in the left margin of page 1486 in Book D-1:

> Dr. Willard Richards wrote one line of History, being sick at the time, and was never able to do any more.

This evidently refers to the first line at the top of the same page, which is a fragment of a sentence in Bullock's hand dealing with 1 March 1843. Richards would never complete this sentence, for his health worsened and he died on 11 March 1854.

George A. Smith

When George A. Smith was appointed to replace Richards as Church Historian at general conference in April 1854, it was an assignment he pursued with great energy, but also with a good measure of insecurity. "You will no doubt be surprised that a man of my mountain habits should be appointed historian," he wrote his nephew Franklin D. Richards later that month, "and I desire the saints will give me their faith and I will try and do my best."[56] In a letter to John M. Bernhisel the following month, he similarly stated: "You are no doubt surprised to learn that a man of my limited attainments and deficient sight should be appointed Historian to the church."[57]

Shortly after his appointment, Smith set up the Historian's Office in a large upper room of the two-storied red sandstone Council House, which had been built in 1850 on the southwest corner of Main and South Temple in downtown Salt Lake City.[58] On 13 April, he began laboring on the MS History by compiling sources in preparation for dictation. Once again, Bullock opened Book D-1 to page 1486 and wrote:

> commencement of George A. Smith's compiling as Historian. April 13, 1854.

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54. CHOj 16:86. Obviously, Richards had opened one of the boxes and removed Books A-1 and B-1 to set type for Joseph Smith's history in the *DN*.

55. CHOj 16:138.

56. George A. Smith to Franklin D. Richards, 19 Apr. 1854, in GASLB, 34.

57. George A. Smith to J. M. Bernhisel, 29 June 1854, GASLB, 47.

58. George A. Smith to Franklin D. Richards, 19 Apr. 1854, in GASLB, 34.

Although the History had been written and entered into Book D-1 up to 28 February 1843, Smith "commenced compiling the history of Joseph Smith from April 1st 1840."[59] This was in preparation for the many addenda that would be added to Books C-1 (19-24), C-2 (600-2, 613-16), D-1 (1-6), D-2 (1-6), and especially the 75-page Addenda Book for the years 1840-42, which was begun on 18 October 1854. "I had to revise and compare two years of back history which he [Willard Richards] had compiled, filling up numerous spaces which had been marked as omissions <on memoranda> by Dr. Richards," Smith recalled.[60]

Reconstructing Joseph Smith's Sermons

Under George A. Smith's direction, the copying, compiling, and editing of Joseph Smith's sermons was also begun. An entry for 17 April 1854 reads: "Leo Hawkins copies sermons of Jos Smith of Jany 22[,] April 16 & commences sermon of May 14 [18]43."[61] It was probably at this time that Hawkins began the "Sermon Book" (NSB), which eventually comprised seventy pages of Nauvoo sermons, mostly delivered by Joseph Smith. These sermons were copied primarily from the reports of Wilford Woodruff and Willard Richards, which sometimes were creatively amalgamated. Other sermons were worked up on separate sheets from nothing more than a few scattered notes, written in "open lines" and later fleshed out by George A. Smith. Reflecting on this work in 1856, Smith said:

> I have filled up all the reports of sermons by President Joseph Smith and others from minutes or sketches taken at the time in long hand by Dr. Willard Richards, Wilford Woodruff, Thomas Bullock, William Clayton, Miss Eliza R. Snow &c. which was an im=mense labor, requiring the deepest thought and the closest application, as there were mostly only two or three words (about half written) to a sentence. The greatest care has been taken to convey the ideas in the prophet's style as near as possible; and in no case has the sentiment been varied that I know of; as I heard the most of his discourses myself, was on the most intimate terms with him, have retained a most vivid recollection of his teachings, and was well acquainted with his principles and motives. … The severe application of thought to the principles of the History, the exercise of memory &c., have caused me to suffer much from a nervous headache or inflamation of the brain; and my application of mind being in exercise both day and night, deprived me of a great portion of necessary sleep.[62]

Compiling continued until 5 June 1854, when "GAS directed TB to place the Historical papers for 1843 in the new Secretary preparatory to active operations[,] which he did."[63] On 7 June, "GAS commenced the dictation & TB the writing of the History of Joseph Smith commencing March 1[,] 1843."[64] This was at the beginning of Rough Draft MS #7, primarily in Bullock's hand, with supplemental material by others. "Thomas Bullock acted with me as chief clerk," Smith recalled. "His pen wrote the principal part of the rough manuscript from my dictation, and his acquaintance with all the papers was of great assistance to me."[65]

By July, Smith had produced enough material to begin copying in Book D-1. On 1 July, more than a year after Richards had dictated his incomplete sentence, Leo Hawkins finished it. At the top of

59. George A. Smith to Wilford Woodruff, 21 Apr. 1856, in NMCDB, 218 (transcribed in vol. 8, VII.1).
60. George A. Smith to Wilford Woodruff, 21 Apr. 1856, in NMCDB, 218 (transcribed in vol. 8, VII.1).
61. CHOj 17:6.
62. George A. Smith to Wilford Woodruff, 21 Apr. 1856, in NMCDB, 218 (transcribed in vol. 8, VII.1).
63. CHOj 17:61.
64. CHOj 17:63.
65. George A. Smith to Wilford Woodruff, 21 Apr. 1856, in NMCDB, 218 (transcribed in vol. 8, VII.1).

page 1486 in Book D-1, Bullock wrote: "commenced copying July 1, 1854." The Church Historian's Office journal for this date reads: "Leo Hawkins commenced copying in book D history commencing on March 1[,] 1843."[66]

Joseph Smith's Martyrdom

George A. Smith realized early that there was a scarcity of source material for Joseph Smith's murder, and for that reason especially lamented the passing of Willard Richards. "I most deeply regret his [Willard Richards] not having been able to continue the History[,] especially to the murder of Prest Joseph and Hyrum Smith," he wrote on 19 April 1854, "as no person living can be as well qualified to do justice to the subject as himself."[67] On 29 June 1854, Smith explained:

> [Richards] kept journals of his daily proceedings, by writing a line or two, naming the principle events, and leaving his memory to fill the particulars, and a part of this in a Stenographic style of his own, which no memory but his can supply. It is therefore apparent that many very important events of Joseph Smiths history are lost by Prest Richards' untimely death.[68]

To remedy the situation, Smith solicited information from various witnesses. Accordingly, he sent letters to Dan Jones, Cyrus Wheelock, and J. M. Bernhisel on 28 August 1854, and John S. Fullmer on 29 August 1854.[69] Later, in 1856, he requested and received a 69-page detailed account from John Taylor, who was with Joseph Smith in Carthage jail.[70] Additionally, statements were taken from many persons that were either inserted complete in the Rough Draft itself or incorporated in the text.

At this time, Bullock began working on what became Rough Draft MS #9, covering the events of 22-27 June 1844. Composed between 28 August and 4 September 1854,[71] this preliminary draft incorporated the statements of Joseph Smith's attorneys J. W. Wood and H. T. Reid from the *Times and Seasons,*[72] and an interview with John Taylor.[73] Later, Bullock added at least twenty-six addenda based on Cyrus Wheelock's 20-page letter to George A. Smith, dated 29 December 1854.[74] The most heavily edited and revised of the Rough Draft Manuscripts, Bullock's early draft was subsequently copied by Leo Hawkins and Jonathan Grimshaw (MS #9b), portions of which were in turn copied and replaced by Grimshaw (MS #9).[75]

Appointment of Wilford Woodruff

On 27 March 1856, George A. Smith and John Taylor were elected delegates to the U.S. Con-

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66. CHOj 17:87.

67. George A. Smith to Franklin D. Richards, 19 Apr. 1854, in GASLB, 34.

68. George A. Smith to John M. Bernhisel, 29 June 1854, in GASLB, 47.

69. See GASLB.

70. See JTMA.

71. CHOj 17:144-46. The entry for 28 Aug. 1854 reads: "TB writing History of 26 June 44" (CHOj 17:144); and on the following day: "TB writing history of Carthage jail[.] GAS hearing it & reading" (CHOj 17:145).

72. The entry for 31 Aug. 1854 reads: "TB writing history of June 44 from Wood & Reid's statements & incorporating them in red ink" (CHOj 17:147). J. W. Wood's and H. T. Reid's statements are found in *T&S* 5 (1 July 1844): 560-64.

73. The entry for 4 Sept. reads: "TB on history of Joseph's massacre in morn[ing]. Elder Taylor called for a few moments in morning" (CHOj 17:151).

74. This is a single sheet of two pages, numbered 5-6, containing addenda Nos. 21-26 (cf. CW).

75. The original draft, which was evidently written by Bullock, along with at least 26 addenda, is either not extant or is misplaced.

gress to present the constitution and memorial for Utah statehood. During his absence, the project would be completed under the direction of Wilford Woodruff, who was appointed assistant church historian at conference the following month.

Prior to his departure on 22 April 1856,[76] Smith had completed Rough Draft MS #7 about July 1855,[77] MS #8 about November,[78] and apparently a second draft of MS #9 in early April 1856.[79] On 16 April, Woodruff recorded:

> I met again to day with President Young & G. A. Smith & T. Bullock. Read <manuscript of the> Church History to him up to Joseph & Hirams Death in Jail. It brought fresh to mind the scenes of those sorrowful days.[80]

In addition to completing the Rough Draft, Smith's staff of scribes finished Book D-1 in May 1855[81] and E-1 about 9 April 1856.[82] When Smith left the Valley, the *Deseret News* was preparing to print Book D-1, 1458-63 (cf. DHC 5:260-63; chap. 13-14), which brought the publication of Joseph Smith's History up to the events of 29-31 January 1843.

Under Woodruff's direction, scribes continued copying in Book F-1 and D-2, and adding addenda to various books. Book D-2 was completed in July 1856,[83] but Book E-2 was discontinued at page 83 on 6 August at Brigham Young's direction.[84] By 18 August, Hawkins had copied to page 189 in Book F-1, which concludes with Joseph Smith's death.[85]

Woodruff continued the process of compiling sources, taking statements from William Clayton on 15 June 1856,[86] Abraham C. Hodge and Hosea Stout on 23 June,[87] and on 30 June wrote a long letter of inquiry to John Taylor in Washington, DC. Prefacing specific questions and requests for information, Woodruff wrote:

> We are very busy writing the history of the latter days of Joseph, and we have a great many

76. CHOj 18:362.

77. The last pages of RDft MS #7, covering 29-31 Dec. 1843, were composed shortly before they were copied by Robert L. Campbell in Book E-1, 1836-37, sometime between 13 June-20 Aug. 1855 (CHOj 18:109). The last three pages written on a folded sheet of four pages, containing a "Catalogue of Books, Pamphlets, Letters &c, Published for, and against, the Latter-day Saints in 1843," were compiled by James Ure beginning on 9 July 1855 (CHOj 18:63).

78. Terminal date for RDft MS #8 is difficult to determine, but it was probably completed before a nearly three-month break in dictating beginning on 29 Nov. 1855 (CHOj 18:218-309).

79. CHOj for 12 Apr. 1856 records that George A. Smith and Thomas Bullock were working "on History all day," and Hawkins was "[copying] M.S. History [all day]" (18:352). The same record for 14 Apr. lists Smith, Bullock, and Woodruff "on History," and Grimshaw and Hawkins "copying M.S. [History]" (18:354). Smith, Woodruff, and Bullock spent the following two days reading the History to "the Presidency" (CHOj 18:355-56).

80. *WWj* 4:411.

81. Entry for 2 May 1855 reads: "R.L.C. [Robert L. Campbell] on Book D forenoon, afternoon began book E" (CHOj 17:395).

82. The last reference to Robert L. Campbell copying in Book E-1 is for 9 Apr. 1856 (CHOj 18:349).

83. The entry for 11 July 1856 reads: "L.H. Finished copying in D 2" (CHOj 19:44).

84. Book E-2, 83, has following note: "This, the second Copy, discontinued, Aug 6, 1856, by the advise of President Brigham Young." The entry for this date reads: "Prest. B.Y. In office from 3 P.M to. 6¼ P.M Hearing history read &c. Advised that in future one copy only of the history be kept" (CHOj 19:70).

85. On 18 Aug. 1856, the reviewers reached Book F-1, 189, as Woodruff recorded: "I Called upon President Young in the morning. … Presidents Young & Kimball Called upon us in the office in the Afternoon & we finished up the History of Joseph Smith" (*WWj* 4:437).

86. CHOj 19:18.

87. CHOj 19:26; *WWj* 4:423-24.

> conflicting statements on the subject, which renders it necessary for me to call in the aid of an eye and ear witness to enable me to do justice to it. You are the only person on earth who can render me this assistance; I shall therefore feel obliged if you will take the earliest opportunity to sit down with your Hon colleague the Chief Historian [i.e., George A. Smith], and write out an account of all the circumstances relating to the subject which came under your immediate observation or experiences from the 20th June 1844 to the date of your return from Carthage to Nauvoo. Also please to give me the requisite information you are able on the following points … You will no doubt be able to tax your memory sufficiently to fill up these blanks. … As we are now right upon this part of the History, and find that it must remain open during your pleasure, I believe you will lose no time in attending to the matter.[88]

On the same day, Woodruff also wrote George A. Smith, asking him to get statements from John Taylor and John M. Bernhisel:

> I hope Bro. Smith you will lose no time in attending to this matter, as the History must in a manner remain open until we can get your answer; we wish you to question brothers Taylor and Bernhisel upon every point that you deem necessary for the history, and forward to us immediately.[89]

On 23 August 1856, Smith recorded in his journal: "E[l]der Taylor writing A commencement on th[e] History of Joseph Smiths murder."[90] However, not until Taylor and Smith had returned to Utah would the manuscript be turned over to the historians for review, revision, and incorporation in the MS History.[91]

The work of revision continued under Woodruff, with Book E-1 being completed in August 1856.[92] On 13 August, they reached the martyrdom. Woodruff recorded in his journal:

> Presidents B Young H C Kimball J. M. Grant & D H Wells spent the day in the office reading History. We finished up to the death of Joseph in Carthage Jail. The brethren felt full & felt that they had heard enough for one day.[93]

Five days later, they again met to finish what had been written up to that time in Book F-1. Woodruff recorded:

> I Called upon President Young in the morning. … Presidents Young & Kimball Called upon us in the office in the Afternoon & we finished up the History of Joseph Smith.[94]

From about 18 August 1856 to 14 February 1857, Leo Hawkins copied a second compilation of

88. Wilford Woodruff to John Taylor, 30 June 1856, in CHOLB 1:315, 320 (transcription in vol. 8, VII.3).

89. Wilford Woodruff to George A. Smith, 30 June 1856, in CHOLB 1:315 (transcription in vol. 8, VII.2).

90. GASj [1856-57], 68.

91. The entry for 26 Sept. 1857 reads: "In Evening Elder John Taylor brought to the office 88 scrap pages of MS. of the Martyrdom of Joseph & Hyrum that he had written while in the East" (CHOj 20:52). Another entry for 29 Sept. 1857 reads: "R.L.C. Revising J. Taylor's MS.S." (CHOj 20:57).

92. The last page of Book E-1, page 2028, has a penciled note by the revisers: "Aug 11 1856[.] B.Y. H.C.K. J.M.G. L.H. W. P. Rockwood also."

93. *WWj* 4:435-36.

94. *WWj* 4:437.

History, covering 22 June-8 August 1844, in F-1, 228-304 (cf. DHC 7:129-242).[95] Thereafter, Woodruff turned his efforts towards the History of Brigham Young and the other apostles.

George A. Smith Returns

When George A. Smith returned to Salt Lake City on 29 May 1857,[96] the *Deseret News* had just published Joseph Smith's History up to Book E-1, 1880-92 (cf. DHC 6:201-18; chap. 8), covering 7-16 February 1844. The final installment dealing with Joseph Smith's death and burial appeared on 25 November.

Meanwhile, Smith added a lengthy excerpt from Illinois governor Thomas Ford's 1854 *History of Illinois* to F-1, 190-204 (cf. DHC 7:1-31), probably in July and August.[97] Fourteen addenda were also added to Book F-1 in October, three of which were excerpts from John Taylor's statement. Taylor had brought his manuscript to the Historian's Office on 26 September, and Robert L. Campbell revised it on 29 September.[98] On 20 October, Woodruff, Hawkins, and Campbell were "Revising Histy of Assassination & comparing with J.Ts M.S."[99]

By October Smith's attentions were already turning to the history of the apostles, which were eventually copied into Book G. He began dictating his own 472-page history to Thomas C. Armstrong on 3 September 1857.[100]

On 20 January 1858, George A. Smith and Wilford Woodruff published the following statement in the *Deseret News*:

> The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were.
>
> Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him.
>
> We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the History of Joseph Smith is true, and it is one of the most authentic histories ever written.[101]

Brigham Young's plan to publish the History of Joseph Smith in book form never materialized. On 7 December 1859, Woodruff recorded:

> President Young Called into the office and spent about an hour with us. I spoke to President Young about our getting out the History of Joseph striped of all of its appendages and to be

95. The entry for 14 Feb. 1857 reads: "L.H. Copying Min[utes] of Augst 8, 1844" (CHOj 19:262).

96. *WWj* 5:53.

97. Hawkins is recorded copying in F-1 regularly from 13 July until 12 Aug. 1857, when the record reads: "L.H. Finished copying in F.1" (CHOj 20:19).

98. CHOj 20:52, 57.

99. CHOj 20:77.

100. CHOj 20:32; see also GASHi, 31.

101. *DN*, 20 Jan. 1858, 363 (cf. DHC 7:242-43). Under 15 Jan. 1858, Woodruff recorded: "wrote a peace on the Closeing up of the History of Joseph Smith Signed by G. A. Smith & W. Woodruff as Historians" (*WWj* 5:157).

> published as the plain History of Joseph Smith. He said let it rest at present. We shall not do any thing about it now.[102]

The opportunity to make Joseph Smith's History more accessible would not come for another forty years.

Modern Editions

Brigham H. Roberts

Brigham H. Roberts (1857-1933) was barely born when the last installment of Joseph Smith's History was published in the *Deseret News*. While serving as editor of the *Millennial Star* in Liverpool, England, from 1887-88, Roberts gathered and bound in three volumes the entire "History of Joseph," which had been reprinted in the *Star* in volumes 14-25 (1852-63). At the instigation of Apostle Francis M. Lyman, Roberts's collection was in the midst of publication at George Q. Cannon and Sons, when Cannon died on 12 April 1901. Roberts then proposed that a more carefully prepared and edited edition be produced, which was accepted by President Lorenzo Snow.

On 6 April 1902, Andrew Jenson, Orson F. Whitney, Amos Milton Musser, and Roberts were sustained as Assistant Church Historians. These men, under the direction of Church Historian Anthon H. Lund, began work on the six volumes of the Documentary History of the Church. Beginning on 15 April 1902, mornings at the Church Historian's Office were spent with Lund, Roberts, and Joseph Fielding Smith reading through the History. It was probably on these occasions that extensive annotations were added to Roberts's three volumes of *Millennial Star*.[103] Additionally, the printed text was compared with the MS History and sometimes corrected and supplemented, although not systematically or consistently.[104] The first volume of the History appeared later that same year, and subsequent volumes in 1904, 1905, 1908, 1909, and 1912.

Need for a Critical Text

While Roberts did much to improve the text, researchers have long recognized the need for a more scholarly and historically reliable edition of Joseph Smith's *History of the Church*, or at least one that is more sensitive to original texts and sources.[105] In his 1976 essay, "The Reliability of Joseph Smith's History," Dean C. Jessee wrote:

> Because of its effect on the documentary foundation upon which history builds its case, textual analysis is as important to an understanding of the past as the gathering and selection of source material. … Since critical tests for reliability ultimately rests upon a consideration of textual origins, an important prerequisite to the study of Joseph Smith and Mormon beginnings is an understanding of the nature of the sources and the setting in which they were written.[106]

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102. *WWj* 5:398-99.

103. It was also about this time that Andrew Jenson wrote the following penciled note in the margin of Book A-2, 92: "Andrew Jenson commenced comparing from here" (AJ).

104. In Book A-2, 92, for example, there is a marginal note in pencil: "Andrew Jenson commenced comparing from here" (AJ).

105. In his 1971 groundbreaking essay, Dean C. Jessee noted: "A comparison of the manuscript of the History with the printed versions in the *Times and Seasons*, *Deseret News*, *Millennial Star*, and the *DHC* as edited by B. H. Roberts, is the subject of another study" (Jessee 1971, 472n106).

106. Jessee 1976, 23, 24.

In this work, the methodology of previous generations of compilers, writers, and editors will come to the fore. One should be cautious not to view their efforts through the lens of current standards, or to assign malicious intent where none was intended. If not entirely acceptable, ghost writing, changing third person to first, and incorporating source material without quotation marks were nevertheless typical practices in the nineteenth century.[107] While some of the changes and deletions to source material were no doubt intended to put Joseph Smith and the church in the best possible light, and the process of apostolic review was not only to insure accuracy, but orthodoxy, the vast majority of alterations were for readability. Yet their main error was in trying too hard to fill gaps, especially in reconstructing Joseph Smith's sermons.

Unfortunately, B. H. Roberts complicated the situation by adding, deleting, changing, and rearranging the text, generally without editorial comment. When he did notify readers of his editorial work, he did so in an inconsistent and confusing manner. The following passage from the History is an example of Roberts's inconsistency:

> Colonel Wight, who held a commission in the fifty-ninth regiment under his [Parks] command, asked him what steps should be taken. General Parks told him that he must immediately call out his men, and go and put them down. (DHC 3:370; chap. 24)

Roberts's use of brackets might lead one to assume that he made only one editorial clarification. However, comparison with the MS History, *Deseret News*, and *Millennial Star* reveals that there are actually two. Roberts has silently changed "He" at the beginning of the second sentence to "General Parks". Another example is found in DHC 4:426 (chap. 25):

> He then referred to the [lack of] charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints …

Again, Roberts's use of brackets might lead one to assume that he only added "lack of" for clarity, whereas the words "referred to" have also been silently introduced in place of "contrasted". This work remedies this problem by reverting to the first published version in the *Times and Seasons* and *Deseret News* and documenting changes Roberts's made in footnotes.

While Roberts had access to the MS History and made appropriate corrections or added previously unpublished addenda, his methodology was not consistent. Sometimes he notified readers that addenda were being added, but most often they were silently introduced into the text. At other times, he inserted them in footnotes, or ignored them altogether.[108] To DHC 1:353 (chap. 25), for instance, Roberts silently added the following paragraph.

> June 5.—George A. Smith hauled the first load of stone for the Temple, and Hyrum Smith and Reynolds Cahoon commenced digging the trench for the walls of the Lord's house, and finished the same with their own hands.

This paragraph did not appear in the *Times and Seasons*, but was subsequently inserted interlinearly in Book A-1, 302, probably under the direction of George A. Smith, and incorporated in the text

107. See Jessee 1976.

108. Roberts, for instance, noted in a footnote in volume one: "That it is an error is evident, and it is so noted in the manuscripts to which access has been had in the preparation of this work" (DHC 1:11n; chap. 2).

when copied into Book A-2, 201. Roberts also silently changed "drawed" to "hauled," added "for the temple," and changed "trenches" to singular. Another instance where Roberts silently added material is the following paragraph from DHC 2:24 (chap. 1):

> January 31.—It is my prayer to the Lord that three thousand subscribers may be added to the STAR in the time of three years.

This paragraph did not appear in the *Times and Seasons*, nor was it ever added to Book A-1, 421, or Book A-2, 270. Roberts apparently took it directly from Joseph Smith's journal for 31 January 1834 and silently inserted it.[109]

When Roberts gathered all the 1834 correspondence between church leaders and state officials in Missouri into the final chapter of volume 1 (chap. 35), he decided to fill a blank left by the relocation of one letter with another of his own choosing. While Roberts notified readers in a footnote that the letter "does not appear in the History of the Prophet" but appeared in the *Evening and Morning Star* (DHC 2:4n; chap. 1), he retained the introduction to the first letter, erroneously making it appear that the second letter was written on 22 January 1834 by the "Presidency of the High Priesthood" to the "scattered" saints. Nor did Roberts inform readers that a substitution had taken place.[110]

The following paragraph did not appear in the *Deseret News* or Book E-1, 2000, but was added in DHC 6:326 (chap. 15):

> The Mayor and Marshal received a notification to produce docket and other papers in case of O. F. Bostwick, before the circuit court at Carthage; also a similar notification to produce papers in case of Amos Davis, appealed before Circuit Court.

Presumably this paragraph was composed by Roberts based on a document in the Joseph Smith Collection,[111] or possibly a now lost or misplaced note.

Examples could be multiplied, but even this sampling should make clear the need for a text and source critical edition of the History of Joseph Smith and the Church. Speaking of Roberts's editorial style, Dean C. Jessee commented:

> But although he recognized and corrected many problems that stemmed from the editorial procedure that had governed the earlier writing of the history, a procedure that attributed words and actions to Joseph Smith that were technically not his, Roberts failed to come to grips with the whole problem of methodology. In so failing, he not only transmitted the archaic editorial style of his nineteenth century predecessors to the next generation, but guaranteed that any future assessment of the history would be even more harsh than his own.[112]

Rather than a harsh assessment, what is needed is an edition that can inform readers and researchers about textual development and sources. While the History will no doubt remain a valuable resource, serious students must vigilantly consult original sources for accuracy and continually

109. JSj [1832-34], 23 (*PJS* 2:21; *JSP* 1:28; *APR*, 21).

110. Roberts moved the original letter, which had been copied from JSLB 1:79-81, to vol. 1, chap. 35 (cf. DHC 1:474-76; chap. 35), and replaced it with a letter that appeared in *E&MS* 2 (Feb. 1834): 135-36; 2 (Mar. 1834): 142-44; 2 (Apr. 1834): 152 (cf. DHC 2:4-24; chap. 1).

111. JSLP, Bx 4, fd 14, 1-4.

112. Jessee 1976, 44.

test and assess the reliability of the various sources upon which the History rests. We must distinguish what originated with Joseph Smith from what was ghost written—with or without his authorization, review, and approval—or lifted from the writings of others and put into his mouth, or imaginatively reconstructed from fragmentary sources. Toward that endeavor this work is dedicated.

SCRIBES AND EDITORS

The following are abbreviations used in this work for scribes, editors, and others frequently cited. An asterisk (★) indicates individuals for whom biographical data have been supplied in the "Biographical Register."

ACG	Alvin C. Graves★
AJ	Andrew Jenson★
AL	Amasa Lyman★
AR	Alanson Ripley★
ASG	Algernon Sidney Gilbert★
BHR	Brigham H. Roberts★
BY	Brigham Young★
CCP	Charles C. Pendleton
CCR	Charles C. Rich★
CWW	Charles W. Wandell★
DG	Daniel Graves
DHW	Daniel H. Wells★
ED	Erastus Derby
EDW	Edwin D. Woolley★
EF	Elijah Fordham★
EH	Elias Higbee★
EHS	Emma Hale Smith
EMG	Evan M. Greene
ER	Ebenezer Robinson★
ERS	Eliza R. Snow★
ES	Elias Smith★
FDR	Franklin D. Richards★
FGW	Frederick G. Williams★
FN	Freeman Nickerson
GAS	George A. Smith★
GWC	George W. Crouse
GWG	George W. Gee★
GWP	George W. Pitkin★
GWR	George W. Robinson★
HC	Howard Coray★
HCK	Heber C. Kimball★
HG	Harvey Green★
HGS	Henry G. Sherwood★
HKW	Horace K. Whitney
HME	Hannah M. Ells
HR	Harlow Redfield★
HS	Hyrum Smith★
HSt	Hosea Stout★
HW	Harvey Whitlock★
JB	James Brown★
JBB	Joseph B. Bosworth★
JC	John Corrill★
JCn	Joseph Cain
JCB	John C. Bennett★
JCK	Joseph C. Kingsbury★
JDL	John D. Lee
JFS	Joseph F. Smith★
JG	Jonathan Grimshaw★
JHS	John Henry Smith★
JJ	John Jacques★
JLS	John L. Smith★
JM	James Mulholland★

JMB	John M. Bernhisel★
JMc	John McEwan★
JMC	Joseph M. Cole★
JoMC	Joan M. Campbell★
JMG	Jedediah M. Grant★
JP	John Patten★
JPG	John P. Greene★
JS	Joseph Smith★
JSF	John S. Fullmer★
JSn	James Sloan★
JT	John Taylor★
JU	James Ure★
JW	John Whitmer★
LH	Leo Hawkins★
LR	Levi Richards★
LW	Levi Way★
MFC	Marcellus F. Cowdery★
MM	Moses Martin
NKW	Newel K. Whitney★
NW	Nathan West★
OC	Oliver Cowdery★
OH	Orson Hyde★
OJ	Orson Johnson★
OP	Orson Pratt★
PD	Peter Dustin★
PMW	Phebe M. Wheeler
PPP	Parley P. Pratt★
PR	Phineas Richards★
RA	Randolf Alexander★
RB	Richard Bentley★
RBT	Robert B. Thompson★
RLC	Robert L. Campbell★
SB	Samuel Bent★
SE	Samuel Eggleston★
SHS	Samuel H. Smith★
SR	Sidney Rigdon★
SS	Sylvester Smith★
TB	Thomas Bullock★
TBM	Thomas B. Marsh★
TCA	Thomas C. Armstrong★
TDB	Thomas D. Brown
TS	Thomas Spiers★
TsB	Thomas Burdick★
TWE	Thomas W. Ellerbeck
US	unidentified or undetermined scribe
VK	Vinson Knight★
WAC	Warren A. Cowdery★
WB	Wilmer Benson★
WC	William Clayton★
WEM	William E. McLellin★
WL	William Law★
WP	Warren Parrish★
WR	Willard Richards★
WS	Willard Snow★
WT	William Thompson
WW	Wilford Woodruff★
WWP	William W. Phelps★
WWW	William W. Willes

BIOGRAPHICAL REGISTER

The brief biographical sketches that follow include not only those responsible for compiling and creating the Manuscript History of Joseph Smith (MSHiJS), but also those clerks and scribes who kept the records from which the historians drew.[1] *Where applicable, there is listed at the end of a scribe's entry relevant sources where that scribe's handwriting appears. The reader should consult the "Sources Cited" section of the introduction for full bibliographic data of abbreviated references.*

(**RA**) **Randolph Alexander** (**1802–79**)
Clerk: 1840

Born in Union, SC, 1802. Baptized by David W. Patten in Tennessee, 20 Aug. 1836. Ordained an elder, 2 Sept. 1836 (*M&A* 3:441). Chosen clerk at conference at Damond's Creek, Calloway Co., KY, 2 Sept. 1836 (*M&A* 3:440). Lived in Quincy, Adams Co., IL, 1837–39. Resigned as clerk of Nauvoo, IL, high council, 8 Mar. 1840 (NHCM). Living in Washington Co., UT, June 1870 (JH, 3 June 1870, 5). Died in Utah.

Randolph Alexander was clerk for the following minutes copied by HSt in NHCM, Book 1: 29 Dec. 1839 (38–39), and 1 Mar. 1839 (47–48).

(**TCA**) **Thomas C. Armstrong** (**1818–1900**)
Scribe and clerk: 1857

Born in London, 9 Sept. 1817. Began working in CHO, 25 Feb. 1857. Died in Salt Lake City, 23 Nov. 1900.

An entry in CHO journal for 25 Feb. 1857 reads: "Thomas Columbus Armstrong began this morning to assist Leo on his land business" (CHOj 19:273). Among other things, TCA was scribe when GAS began dictating his history on 3 Sept. 1857 (CHOj 20:32); he also worked on BY's history (e.g., CHOj 20:30, 1 Sept. 1857; 20:99, 11 Nov. 1857; 20:113, 25 Nov. 1857). TCA's short career in the CHO ended on 5 Dec. 1857, the last day his initials appear in the record (CHOj 20:123).

Handwriting: GASHi, 1–43, 54–55, 64–65, 69–71, 76, 90–108; HNB, Dec. 1845–Dec. 1847; NMCDB, 222; ONDP, 28–29.

(**JCB**) **John C. Bennett** (**1804–67**)
Secretary: 1841–42

Born in Fairhaven, MA, 4 Aug. 1804. Received medical license, 1 Nov. 1825. Practiced medicine in Ohio and West Virginia, 1825–32. Initiated into Masonry in Ohio, 1826. Practiced medicine in Fairfield, IL, 1838–39. Appointed Brigadier General in Illinois militia, 20 Feb. 1839. Appointed Quartermaster

1. The biographical sketches that follow have been gleaned mostly from Jenson 1971; Cook 1981; Cannon and Cook 1983; L. F. Anderson 2001; Jessee 1989 and 1992; Jessee et al. 2008; and Black 1987.

General in Illinois militia, 20 July 1840. Moved to Nauvoo, Sept. 1840. Baptized, ca. Sept. 1840. Helped obtain charters for Nauvoo City, Legion, and University, Dec. 1840. Elected Mayor of Nauvoo, 1 Feb. 1841, and Major-General of Nauvoo Legion, 4 Feb. 1841. Appointed assistant president of church, 8 Apr. 1841. Resigned office of mayor, 17 May 1842. Excommunicated, 25 May 1842. Left Nauvoo, 1 July 1842. Published book-length exposé, 1842. Died at Polk City, IA, 5 Aug. 1867.

JCB was clerk of the Nauvoo Municipal Court, ca. Oct. 1841-May 1842 (see NMCDB), secretary of the Nauvoo Masonic Lodge, ca. Dec. 1841-May 1842 (see NMMB), and secretary of the Nauvoo Legion, ca. Feb. 1841-Mar. 1842 (see NLM [1841-44], 1-16).

Handwriting: NMCDB, 12-27; NLc, fds 2-4.

(**WB**) **Wilmer Benson** (**1814-?**)
Scribe: 1845-46

Born, 13 Feb. 1814 (PBB 9:476). Baptized in England, ca. 1844. Migrated to Nauvoo, 16 Jan. 1845. Began working in CHO, 7 May 1845.

Little is known about Wilmer Benson other than he was baptized and ordained an elder prior to emigrating to Nauvoo in Jan. 1845. On 16 Jan. 1845, WW recorded in his journal: "This was a [very?] busy day, in getting the Saints on board of the Ship Palmyra. I had an interview with Elder W. Benson who had been a member of the Policee in London for 4 years. He started with his family for Nauvoo with the rest of the Saints. The Palmyra drew out into the river in the evening with 100 Saints to start for New Orleans" (*WWj* 2:501).

WB began working in the CHO on 7 May 1845. On this day, TB wrote: "Bro. Willmer Benson came about 10 and staid till near 4 practicing writing" (CHOj 3:9). He began immediately working on addenda in Book B-1 and became the principal scribe in Book B-2, which he finished on 22 Aug. 1845. He also copied portions of other books and read portions of the MS History for review by the Council of Twelve. The last entry mentioning WB, dated 4 Feb. 1846, has him helping TB pack up the history books for the trip to Utah (CHOj 3:40). When the MS History project resumed in Salt Lake City in 1853, WB did not participate, although he was still operating as a scribe the year previous.[2]

Handwriting: MSHiJS, Book B-1, Addenda, 1-10; Book C-1, 986-87; Book D-1, 1417-20, 1437-43; Book A-2, 311-65; Book A-2, Addenda, 456-57, Note A; Book B-2, 481-651, 655-709, 710-76; Book C-2, 157-204, 265-92; Book D-2, 11-82; RDft 6:15-16, 20-21, 26; PBB 2:27, 86-88, 186-88.

(**SB**) **Samuel Bent** (**1778-1846**)
Clerk: 1838

Born at Barre, Worcester Co., MA, 19 July 1778. Baptized and ordained an elder in Pontiac, Oakland Co., MI, Jan. 1833. Visited Kirtland, Geauga (later Lake) Co., OH, fall 1833. Participated in Zion's Camp expedition to Missouri, May-June 1834. Moved to Clay Co., MO, 1836. Moved to Nauvoo, Hancock Co., IL, ca. 1839. Appointed to Nauvoo high council, 1840-45. Presiding elder at Garden Grove, IA, 1846. Died at Garden Grove, 16 Aug. 1846.

SB served as clerk for the 26 Jan. 1838 minutes, which were later copied into FWR by HSt (95-96).

2. According to Ronald K. Esplin, a MS copy of BY's 5 Feb. 1852 discourse is in WB's handwriting (Esplin 1979, 400n8).

(RB) Richard Bentley (1820-1906)
Clerk/Scribe: 1858-60

Born at Great Aycliff, Durham Co., Eng., 1 Oct. 1820. Migrated to U.S., 1841. Baptized at Nauvoo, Hancock Co., IL, 1842. Migrated to Utah, 1852. Joined historian's office, 31 Dec. 1857. Served mission to England, Sept. 1860. Died at St. George, UT, 24 Mar. 1906.

RB began working as a clerk in the CHO on 31 Dec. 1857 "at Prest Young's request" (CHOj 20:149). His only direct contribution to MS History is noted in CHO journal for 30 Apr. 1858: "G.A.S. [and] R.B. Making Marginal references in History Book D" (21:13). He also began working on GAS's history (GASHi) on 14 Jan. 1858 (20:163), and probably also worked on the synopsis of GAS's history that RB later copied into Book G (23:132, 136). He joined RLC on HCK's history on 30 Jan. 1858 (20:179), which he also copied into Book G beginning 23 Oct. 1858 (CHOj 21:253; see also 22:137) as well as the histories of WW in June 1859 (23:3-80) and other first-generation apostles. He also worked on the first volume (1844-45) of BY's massive history in Sept. 1859 (21:183-84, 195; 23:302). When he left for his mission to England on 28 Sept. 1860, RLC wrote of him:

> He has clerked in the Historian's office since Jan. 1, 1858. From the time he entered the office he has faithfully and diligently performed his duties. He has copied 138 pages of Heber C. Kimball's history in his light covered record book—recorded 207 pages in record G—copied 50 pages, [of] general history for 1845—copied 94 pages in the Deseret character into "Autobiography of Brigham Young", also 88 pages of the history of Brigham Young into record H in the Deseret character[.]
>
> He has also kept the [CHO] journal and taken an active part in the general duties of the office.
>
> He goes on his mission with the hearty blessings of the Historians, and the good feelings of his colleagues—the clerks in the office (CHOj 24:317).

Handwriting: PBB 1:[143]-[44]; 2:27; CHOj, vol. 20 [1857-58] and 21 [1858]; GASHi, 66-69, 77-90, 109-23; GASM, 36-134; HCKa [ca. 1842-58]; HTA (MS History, Book G), 207pp; ONDP, 29, 31-43, 56-57.

(JBB) Joseph B. Bosworth (1790-1850)
Clerk: 1835

Born at Scituate, Providence Co., RI, 6 Mar. 1790. Moved to Copley, Medina Co., OH, by 1818. Baptized, by 1834. Moved to Hancock Co., IL, by 1840. Died at Peoria, Peoria Co., IL, 16 July 1850.

JBB was clerk for the 18 Nov. 1835 minutes copied by WAC in KHCM (129-30).

(JB) James Brown
Clerk/Scribe: 1854

Joined CHO on 25 July 1854 (CHOj 17:110). He copied the Nauvoo Municipal Court Docket Book (NMCDB) (17:111-19), patriarchal blessings (17:137), baptismal records (17:140, 144-53, 158), helped JG revise and make addenda (17:160), and worked on the account of JS's arrest at Dixon and petition to the Nauvoo Municipal Court for Habeas Corpus in June-July 1843 (17:167-68). Last entry in CHOj mentioning him is dated 22 Sept. 1854 (17:169).

Identifying JB is difficult since there are five candidates: Capt. James Brown (1801-1863), founder of Ogden, UT; James Morehead Brown (1834-1924), son of Capt. James Brown; James Cross Brown

(1837-1904), son of William Brown; James Polly Brown (1803-71), son of Robert Brown; and James Stephens Brown (1828-1902), son of David Brown. Both Capt. Brown[3] and James S.[4] can be located elsewhere for the period in question. James P. is listed in the 1850-70 censuses in St. George, Sanpete County, UT. Fourteen-year-old James M. had located in Ogden in 1849 with his father, but may have visited Salt Lake City as a twenty-year-old; the following year he moved to Fort Supply, Utah Territory (now in Wyoming), to fill a mission to the Indians, and where he was also married to his first wife, Adelaide Exervia, on 24 July 1855 by his older cousin James S. Seventeen-year-old James C., who had arrived in Salt Lake City with his family in 1852, seems too young, but RLC's daughter, Joan M., was sixteen when she began working in the CHO in 1872.

Handwriting: NMCDB, 56-87a, 116-50.

(TB) Thomas Bullock (1816-85)
Scribe: 1843-65

Born at Leek, Staffordshire, Eng., 23 Dec. 1816. Clerked in law office, 1829-37. Tax assessor, 1837-43. Baptized, Nov. 1838. Arrived in Nauvoo, Hancock Co., IL, with wife and three children, 31 May 1843. Clerk for JS, before Oct. 1843. Personal scribe to WR, 9 Dec. 1844. Sealed in Nauvoo Temple as adopted son of WR, 25 Jan. 1846 (CHOj 3:39). Migrated to Utah, 1847. Left on mission to England, 10 Sept. 1856 (CHOj 19:105). Returned to CHO, 8 Nov. 1859 (CHOj 23:308). Dismissed from CHO by BY, 22 Jan. 1865. Moved to Wanship, Summit Co., UT, 1868. Died at Coalville, Summit Co., UT, 10 Feb. 1885.

TB is first mentioned as a clerk for JS in Nov. 1843 (DHC 6:88; chap. 4). Following JS's murder, TB began working on the MS History with WR in Dec. 1844. On 11 Dec. 1844, WR wrote that "Bullock … re-commenced to gather materials for History" (JSj [1844], 181). His first contribution to writing the MS History came on 14 Jan. 1845, when he wrote that he was "recording Church History" (CHOj 1:23).

On 25 Jan. 1846, TB was sealed as WR's adopted son in the Nauvoo Temple (CHOj 3:39). Their affection for one another is clearly evident in the exchange of letters during the interim before reconstituting the CHO in Salt Lake City. On 24 May 1846, TB wrote WR and apologized that he was "entirely overlooking your orders that you want me writing all the time" (WRc, Bx 5, fd 1, 19). On 8 Oct. 1846, WR wrote to TB:

> Where are you? & what are you doing? I have received no letter from you for along time, but have heard by the bye, that you have started, and are sick. Is it so? … Don't stop to die yet, … there is a great work before you and after much tribulation, you will inherit the blessings worth a thousand times more than all their cost to you. … Come, my son, & cheer up your heart & take courage & come on and we will see many good days together yet (WR to TB, 8 Oct. 1846, in TB Correspondence, 1836-57, MS 5404, CHL).

Following WR's death in 1854, TB continued working on the MS History under GAS's direction. In writing to WW on 21 Apr. 1856, GAS described TB's contribution: "Thomas Bullock acted with me as chief clerk, being a clerk in the History office previously to, and at the time of Prest. Smith's death, and has continued in it ever since. His pen wrote the principal part of the rough manuscript from my

3. See Capt. James Brown, Overland Journal, 18 June-29 Sept. 1854 (MS 268, CHL; Bitton 1977, 41). Brown's company did not arrive in Salt Lake City until 3 Oct. 1854. Also his handwriting was dissimilar to NMCDB (see James Brown, Ogden, to GAS, Salt Lake City, 21 Nov. 1859, in GASc, Bx 5, fd 17, images 23-24).

4. See James Stephens Brown 1900, esp. 338, 345-46. Although James S. arrived in Salt Lake City on 19 Aug. 1854, he was in Ogden on 15 Aug. and from 28 Aug.-10 Oct. Also his handwriting was dissimilar to NMCDB (see James Brown, Fort Supply, to GAS, Salt Lake City, 5 Sept. 1855, in GASc, Bx 5, fd 5, images 53-56).

dictation, and his acquaintance with all the papers was of great assistance to me" (GAS to WW, 21 Apr. 1856, NMCDB, 218; transcribed in vol. 8,VII.1). It is estimated that he contributed "nearly 700 pages of the manuscript of Joseph Smith's History" (Jessee 1971, 458), not to mention the more than 100 pages of the RDft. TB's handwriting is distinctive, the smallest of any of the scribes working in the CHO, and occasionally difficult to read without the aid of a magnifying glass. The circumstances of TB's dismissal from the CHO were recorded by WW on 22 Jan. 1865:

> I met with the Twelve & President Young for prayer. At the Close of prayer President Young said to George A. Smith I want to dismiss Thomas Bullock from the Historian office & put Joseph <F> Smith in his place. I do not want any more Clerks in the office than there now is. I Believe Dr Richards used to take any papers he could lay his hands upon for waste Papers whether they are valuable or not & I believe Thomas Bullock will do the same, & I don't want him in the office any longer. (But Brother G. A. Smith or my self have never known either Richards or Bullock [to] destroy any valuable papers But always looked upon them as faithful honest men. G. A. Smith wished me to see Thomas Bullock & inform him of his dismissal. I Called upon him & informed him (*WWj* 6:208).

Handwriting: RDft 6:13-26; 7:1-60, 67, 74-90; 8:1-2, 10-12, 21-38, 51, 60, 64-65; 9:76; MSHiJS, Book A-1, Addenda, 1-2, 6 (Notes [A], A, K, L); 6-16 (Notes 1-21); Book B-1, 812-49; Book C-1, 850-1361; Book C-1, Addenda, 1-9, 16-21; Book D-1, 1362-1486, 1556, 1563, 1568, 1579-80, 1584, 1590; Book D-1, Addenda, 1; Book D-2, 1-11, 25, 82-95; NCCM, Rough Book [1844], 40, 49-55; NCCM, loose minutes for 29 Dec. 1843, 1 July 1844; NCCP, 191-94, 199-240; PBB 1:145-46; PBB 2:1-14, 20-25, 32-40, 46-54, 61-66, 73-80, 88-93, 100-7, 113-21, 128-36, 143-49, 156-64, 168-75, 181-86, 193-200, 206-14, 221-24; NMCDB, 113-14, 195; NMMB; GASLB, 37-39; NMR, 26-29; ONDP, 45-49, 50-51, 53-54; HCKa [ca. 1842-56], 1-116; HCK [ca. 1856], 1-82; JDL-LS; PWC; RP, Memorial, 21 Dec. 1844; RP, Memorial, 6 Mar. 1844; TBj, vols. 1-7; CHOj, vols. 1-3, 16; TT.

(**TsB**) **Thomas Burdick** (**1795-1877**)
Clerk: 1835

Born at Canajoharie, Montgomery Co., NY, 17 Nov. 1795. Baptized and moved to Kirtland, Geauga (later Lake) Co., OH, by Oct. 1834. Ordained an elder, by Jan. 1836. Appointed clerk to record membership licenses, 1836. Member of Kirtland high council, 1837. Taught school at Burlington, IA, 1845. Moved to Council Bluffs, IA, 1846. Moved to San Bernardino, San Bernardino Co., CA, 1853. Died at Los Angeles, CA, 6 Nov. 1877.

TsB (with WP and SS) was clerk for the 17 Aug. 1835 minutes in KHCM (98-106).

(**JoMC**) **Joan M. Campbell** (**ca.1858-1940**)
Scribe: 1872-82

Born in Salt Lake City, 1 Apr. 1856. Appointed secretary of the General Board of Young Women's Mutual Improvement Ass., 1894. Died, 12 Apr. 1940.

Sixteen-year-old JoMC, daughter of RLC by plural wife Jeanie, began working in the CHO on 26 Mar. 1872 with her half-sister Mary (CHOj 32:33). As an excellent penman, she became a major scribe for GAS's and BY's histories.

Handwriting: GASHi, MS #2, 1-49; MS #3, 1-294; GASM, 193-373, 274b-373b; MSHiBY, 13:67; 28:1-1288; 35:1-1093; 39:1-1393; 40:1-1215; 41:1216-2397; as well as indexes for vols. 13-15, 44-45, 56-69.

(**RLC**) **Robert L. Campbell** (**1825–74**)
Scribe: 1845–50, 1854–74

Born in Kilbarchan, Renfrewshire, Scotland, 21 Jan. 1825. Baptized, 9 Aug. 1842. Legal clerk, 1843. Local missionary, July 1843–Jan. 1845. Arrived at Nauvoo, Hancock Co., IL, 26 Mar. 1845. Ordained a seventy, 9 Apr. 1845. Scribe for Patriarch John Smith, 3 May 1845. Clerk for William Smith, June–Sept. 1845. Scribe in CHO, 10 Nov. 1845. Moved to Winter Quarters (now Florence), Douglas Co., NE, Nov. 1846. Migrated to Salt Lake Valley, 1848. Served mission to Scotland, 1850. Returned to Salt Lake City, 24 Oct. 1854. Returned to CHO, 20 Nov. 1854 (CHOj 17:224). Elected superintendent of schools for Salt Lake Co., 1860. Elected superintendent of schools for Utah, 1862. Died at Salt Lake City, 11 Apr. 1874.

Known as "Writer Rob" in his native Scotland for his brief employment as a legal clerk, a twenty-year-old RLC began his life-long career in the CHO on 3 Nov. 1845, despite a lame arm (CHOj 1:38). In his 21 Apr. 1856 letter to WW, GAS described RLC's contribution to the MS History: "Robert L. Campbell copied the rough manuscript of the History into books D1 and E1 which were revised by the Presidency and council. He also assisted to perform the general duties of the office" (GAS to WW, 21 Apr. 1856, NMCDB, 220; transcribed in vol. 8, VII.1). His handwriting appears on nineteen pages of the RDft, and more than 500 pages of the MS History, primarily in Books D-1 and E-1.

Handwriting: RDft 7:65–69; 10:3–18; MSHiJS, Addenda Book, 27–44; Book D-1, 1547–1636; Book E-1, 1637–2028; Book E-1, Addenda, 3–7; Book C-2, Addenda, 602; PBB 1:146, and on unnumbered pages at the front; GASHi, MS #1, 44–54, 56–62, 72–76, 80a, 96; AGF; CHOj, vols. 8 and 11; CL; GASj [1853], [1861], and [1864]; HNB, Aug. 1841–Nov. 1845; JP; LER; NMCDB, 170–87, 218–21; NMR, 66; ONDP, 4, 21–28, 30, 43–44, 49–52, 54–55, 58–60, 63–68, 74–75.

(**AC**) **Albert Carrington** (**1813–89**)
Scribe: 1870–72

Born in Royalton, Windsor Co., VT, 8 Jan. 1813. Graduated from Dartmouth College, 1833. Baptized, July 1841. Moved to Nauvoo, Hancock Co., 1844. Arrived in Salt Lake Valley, 1847. Secretary to BY, 1857–77. Edited *DN*, 1854–59 and 1863–67. Ordained an apostle, 3 July 1870. Appointed church historian and general church recorder, 8 Oct. 1870–9 and May 1874. Worked in CHO, 1870–72. Presided over European Mission, 1871–73, 1875–77 and 1880–82. Assistant counselor to BY, 1873–77. Excommunicated, 7 Nov. 1885. Rebaptized, before 1889. Died at Salt Lake City, 19 Sept. 1889.

Apostle AC appears in the CHO journals regularly from 26 July 1870 to 25 Apr. 1871, when he left for his mission (31:102–221). He returned to Salt Lake City and appeared in the CHO journals between 11 Dec. 1871 and 23 Apr. 1872, when he again left for a mission to Europe (CHOj 31:347–32:48). His handwriting appears at the bottom of Book A-1, 5, and A-2, 6, explaining a mistake in the MS History in naming the angel that appeared to JS on 21 Sept. 1823 "Nephi" instead of "Moroni". This apparently occurred about 2 Mar. 1871, when JFS recorded in his journal that he was involved in researching the problem with GAS (Bx 2, fd 9, 29 [MS 1325], *SC* DVD 26), at which time AC was also present (CHOj 31:195). An entry for 15 Mar. 1871, mentions AC "Reading … Book A 2" (CHOj 31:208).

(**WC**) **William Clayton** (**1814–79**)
Scribe: 1842–44

Born at Penwortham, Lancashire, Eng., 17 July 1814. Baptized, 21 Oct. 1837. Served as second counselor in British Mission presidency, Mar. 1838–40. Ordained a high priest in Preston, Eng., 1 Apr. 1838.

Arrived at Nauvoo, Hancock Co., IL, 24 Nov. 1840. Clerk of Iowa high council, 1841. Appointed clerk and recorder of Nauvoo Temple, 10 Feb. 1842 (WCj, vol. 1 [1840–42]; *IC*, 90). Replaced WR as JS's secretary, 29 June 1842 (DHC 5:49; chap. 3). Appointed clerk for Council of Fifty, 11 Mar. 1844 (WCj [1843–44], vol. 3, 13 Mar. 1844). Died at Salt Lake City, 4 Dec. 1879.

WC's handwriting does not appear in the MS History, but his journal and other documents for which he was a scribe provided much of the source material for the Nauvoo period. As he prepared to travel east on 29 June 1842, WR recorded: "Wm Clayton to continue this Journal" (JSj [1841–42], 126; cf. DHC 5:49; chap. 3). The entries that follow this are in WC's hand (pp. 127–67, 171–89, 190–92, 196, 201–15). When the entry about WC in JSj was expanded for MSHiJS, no doubt under WR's direction, it was added that WC "had been engaged with him [WR] for a few weeks past" (DHC 5:49; chap. 3). WC was also consulted during the writing of MS History in Utah (see WC [1854]; WC [ca. 1856]).

Handwriting: JSj [1841–42], 127–67, 171–89, 190–92, 196, 201–15; JSLB 2:227–41; two versions of JS's 8 Apr. 1843 sermon (JSAd, Bx 4, fd 5, 1–13); CFM, Mar.–May 1843; HCKa [ca. 1842–58]; NMMB; NTLB; WCj, vols. 1–9.

(JMC) Joseph M. Cole (1797–1875)
Clerk: 1843–44

Born at Royalton, Windsor Co., VT, 19 Oct. 1797. Clerk of conference in Amity, Allegany Co., NY, 17 Sept. 1836 (*M&A* 3:399). Clerk for JS, July 1843 (DHC 5:493; chap. 25). Appointed clerk for baptisms for the dead, 30 July 1843 (DHC 5:522; chap. 27). Affiliated with SR's Church of Christ, 1845. Migrated to Utah, by 1850. Died, 21 July 1875.

JMC was clerk for the following minutes in FWR: 1 June 1844 (179–80); and 15 June 1844 (181). He was also clerk for the following minutes in NHCM, Book 3: 18 Nov. 1843; 9 Dec. 1843; 16 Dec. 1843; and Book 4, 18 May 1844.

Handwriting: FWR, 179–81.

(HC) Howard Coray (1817–1908)
Scribe: 1840–41, 1843

Born in Stueben Co., NY, 6 May 1817. Moved to Pennsylvania, 1827, and to Pike Co., IL, Jan. 1839. Baptized, 25 Mar. 1840. Arrived at Nauvoo, Hancock Co., IL, Apr. 1840. Clerked for JS, Apr. 1840–fall 1841. Business trip to Augusta, IA, fall 1841–Aug. 1842. Returned to Nauvoo, Nov. 1842. Served mission to Pennsylvania, Nov. 1842–43. Worked on Lucy Smith's history with wife Martha, 1844–45. Moved to Kanesville, IA, 1849. Settled in Utah, 1850. Lived in Provo as farmer/teacher, 1857–71. Moved to Juab Co., UT, 1871–80. Served mission to southern states, 1882–83. Died at Salt Lake City, 16 Jan. 1908.

In Apr. 1840 HC visited Nauvoo and, after a brief introduction, JS hired him as a clerk. According to HC, he first copied "a large pile" of letters into JS's Letter Book (HCa, 2), the last of which is dated 19 Oct. 1840, and then began working on JS's History (see JSLB 2:188–90). In his autobiography, HC described working on JS's History:

> I was then requested by bro. Joseph to undertake, in connection with E. D. Woolley, the compilation of the Church History. This I felt to decline, as writing books was something, in which I had no experience. But bro. Joseph insisted on my undertaking it, saying, if I would do so, it would prove a blessing to me as long as I should live. His persuasive arguments prevailed; and <accord-

> ingly> in a short time, bro. Woolley and myself, were busily engaged in compiling the church history. The Prophet was to furnish all the materials; and our business, was not only to combine, and arrange in c[h]ronological order, but to spread out or amplify not a little, in as good historical style as may be. Bro. Woolley's education, not being equal to mine, he was to get the matter furnished him in as good shape as he could; and my part was to go after him, and fix his up as well as I could, making such improvement and such corrections in his grammar and style as I might deem necessary. On seeing his work, I at once discovered, that I had no small job on my hands, as he knew nothing whatever of grammar; however, I concluded to make the best I could of a bad job, and thus went to work upsetting and recasting; as well as casting out not a little. Seeing how his work was handled, he became considerably discouraged; and rather took offence at the way and manner in which I was doing things, and consequently soon withdrew from the business. Immediately after bro. Woolley left, I succeeded in obtaining the services of Dr. Miller, who had written for the press, and t was considerably accustomed to this kind of business. Now I got on much better. I continued until we used up all the historical matter furnished us by the Prophet. And, as peculiar circumstances prevented his giving attention to his part of the business we of necessity discontinued our labors, and never resumed this kind of business again. (HCa, 9-10)

Because the handwriting of Coray, Woolley, and Miller do not appear in MSHiJS, it is likely that they worked only on a rough draft—a draft which is now either misplaced or not extant. Possibly the draft HC had worked on corresponded to Book A-1, 60-75, which covered Oct. 1830. These pages were copied by RBT, with whom HC was then boarding, sometime between Nov. 1839 and Aug. 1841.

During his brief tenure as scribe, the physically imposing JS playfully wrestled HC, who weighed less than 130 pounds and had an artificial left hand, and broke the scribe's leg. On 6 Feb. 1841, HC married Martha Jane Knowlton, who in 1844-45 helped write Lucy Smith's history. HC's participation on JS's History ended when he was called on a mission to Pennsylvania in Nov. 1842.

HC served as clerk for a meeting recorded in NHCM, Book 3, 30 Dec. 1843.

Handwriting: JSLB 2:85-136, 138-47, 164-72, 174-93; pos. PBB, vols. 3-4.

(JC) John Corrill (1794-1842)
Clerk: 1831-38

Born at Bone, Worcester Co., MA, 17 Sept. 1794. Baptized in Ashtabula, OH, 10 Jan. 1831. Ordained an elder at Kirtland, Geauga (later Lake) Co., OH, before June 1831. Ordained a high priest and set apart as assistant to Bishop Edward Partridge, 3 June 1831-37. Presided over a branch in Independence, MO, 1831-33. Moved to Clay Co., MO, 1833. Appointed to assist church historian at Far West, MO, 8 Apr. 1838. Excommunicated, 17 Mar. 1839. Living at Quincy, IL, 1840. Died in Adams Co., IL, 26 Sept. 1842.

JC served as clerk for the original minutes of meetings that were later copied into FWR by HSt and ER. The minutes for which JC served as clerk are as follows: 2 Aug. 1831 (6-7); 13 July 1832 (29); 15 Nov. 1836 (68); 6 Jan. 1836 (67-68); ca. May 1837 (70-71); 11 June 1837 (76-77); 29 July 1837 (77-79); 24 Feb. 1838 (100-2).

In 1839, JC published *A Brief History of the Church of Christ of Latter Day Saints (Commonly Called Mormons)* (St. Louis), which was critical of church leaders.

(MFC) Marcellus F. Cowdery (1815-85)
Clerk: 1837

Born at Pawlett, Rutland Co., VT, 31 Aug. 1815. Baptized, ca. 1834-36. Taught high school English,

arithmetic, and geography at Kirtland, Geauga (now Lake) Co., OH, Nov. 1836-Apr. 1837. Mission to southern Ohio and Virginia with GAS, spring 1837.[5] Appointed clerk of conference of Elders in Columbiana Co., OH, 16 June 1837 (*M&A* 3:525-26), and Shinston, Harrison Co., VA, 18 Aug. 1837 (*M&A* 3:574-75). Appointed clerk for Kirtland high council, 11 May-29 May 1837. Disfellowshiped, 10 Mar. 1838 (DHC 3:8; chap. 1). Died, 26 Sept. 1885.

MFC, WAC's son, was clerk for the 29 May 1837 minutes in KHCM (226-30).

Handwriting: KHCM, 219, 226-30.

(OC) Oliver Cowdery (1806-1850)
Scribe: 1829-38

Born at Wells, Rutland Co., VT, 3 Oct. 1806. Scribe for Book of Mormon, Apr.-June 1829. Became one of three special witnesses to gold plates, June 1829. Church recorder, Apr. 1830-Mar. 1831. Scribe for JST, June 1830. Served mission to Indians in Missouri, winter 1830. Returned to Ohio, 27 Aug. 1831. Ordained a high priest, 28 Aug. 1831. Traveled to Missouri with JW carrying revelations for publication, Nov.-Dec. 1831. Called to prepare revelations for publication with WWP and JW, 1 May 1832. Left Missouri for Ohio, July 1833. Arrived in Kirtland, Geauga (later Lake) Co., OH, 9 Aug. 1833. Appointed to print *The Evening and The Morning Star* in Kirtland, 11 Sept. 1833. Traveled to NY for printing materials, Oct. 1833. Edited *The Evening and The Morning Star*, Dec. 1833-Sept. 1834, and *Messenger and Advocate*, Oct. 1834-May 1835 and Apr. 1836-Jan. 1837. Ordained assistant president of the church, 5 Dec. 1834. Oversaw reprinting of *The Evening and The Morning Star*, Jan. 1835-Oct. 1836. Church recorder, 14 Sept. 1835-37. Arrived at Far West, MO, 20 Oct. 1837. Appoint counselor in First Presidency, 3 Sept. 1837, and clerk of the Far West high council and recorder of patriarchal blessings, 6 Dec. 1837 (DHC 2:527; chap. 27). Excommunicated, 12 Apr. 1838. Rebaptized, 12 Nov. 1848. Died at Richmond, Ray Co., MO, 3 Mar. 1850.

In Apr. 1830, OC was called to record church history. Accordingly, he wrote a history that, as reported by JW, covered the period from "the time of the finding of the plates, up to June 12, 1831" (JWHi, 25; *JWHi* [1995], 56). This history is either misplaced or no longer extant. Bruce N. Westergren, however, is probably correct in suggesting that OC's history served as the basis for his seven lengthy letters to WWP, which were published in the *Messenger and Advocate* between Sept. 1834 and Oct. 1835 (*JWHi* [1995], ix).

In his capacity as church recorder, OC served as clerk for the following minutes of meetings that were later copied into FWR by HSt and ER: 9 June 1830 (1); 26 Sept. 1830 (2); 4 Aug. 1831 (4-5); 1 Sept. 1831 (5); 6 Sept. 1831 (6); 12 Sept. 1831 (6); 21 Oct. 1831 (9); 25 Oct. 1831 (10-14); 26 Oct. 1831 (14-15); 1 Nov. 1831 (15-16); 11 Nov. 1831 (17); 12 Nov. 1831 (18-19); 23 Jan. 1832 (21-22); 10 Mar. 1832 (22-23); 30 Apr. 1832 (25-26); 1 May 1832 (26); 6-7 Nov. 1837 (80-85); 10 Nov. 1837 (86); and 6-7 Dec. 1837 (87-93).

OC was also clerk for the following minutes in KHCM (not recorded in chronological order): 19 Feb. 1834 (with OH; 36-39); 20 Feb. 1834 (with OH; 39-41); 24 Feb. 1834 (with OH; 41-42); 21 Apr. 1834 (43-47); 4 Apr. 1834 (48); 8 Sept. 1834 (49-51); 11 Aug. 1834 (52-54); 23 Aug. 1834 (54-58); 28-29 Aug. 1834 (with OH; 58-72); 4 Aug. 1834 (72); 28-29 Aug. 1834 (addendum; 73-74); 24 Sept. 1834 (with OH; 74-76); 28 Nov. 1834 (77-80); 28 Dec. 1834 (with OH; 81-82); 18 Jan. 1835 (82-83); 16 Mar. 1835 (84-85); 27 Feb. 1835 (86-88); 14 July 1835 (93-95); 10 Aug. 1835 (96); 24 Aug. 1835 (107); 14 Sept. 1835 (107-8); 30 Jan. 1836 (137); 22 Feb. 1836 (139-40); 3 Mar. 1836 (140-43); 19 Mar. 1836 (144); and 7-8 Mar. 1835 (192-97).

5. See George A. Smith, "My Journal," *The Instructor* 81 (1946): 528, 562-63.

OC was clerk for patriarchal blessings, later recorded in PBB, vol. 1, beginning on 18 Dec. 1833 (pp. 1-22, 24-33, 138-39).

He also worked as scribe, along with WWP, in the initial phase of JS's "translation" of the Egyptian papyri in July 1835, preparing an "Egyptian alphabet" (see BofA in Sources Cited).

Handwriting: BofM [O], 1 Nephi 2:2-3:6, 1 Nephi 4:15-20, 1 Nephi 16:1-Enos 1:14, Alma 10:31-Ether 15:17; BofM [P], Copyright, 1830 Preface, 1 Nephi 1:0-Mosiah 25:14, Alma 13:20-3 Nephi 19:20, Ether 1:0-Moroni 10:34, Testimony of Three Witnesses, Testimony of Eight Witnesses; BCR, 113-14, 123-25, 167-70, 202-3; KRB, 71-72, 97-100, 116; JSj [1832-34], 18, 23-26, 43-52, 69, 74-82, 85-93, 105; JSj [1835-36], 1, 3; JSj [1834-36], 9-20; JSLB 1:62-65, 89; JST, OT MS #1, 1-10; BofA, Egyptian MS #4, 2, 3, 4, 5; Egyptian MSS #5-#6; and PBB 1:1-35.

(**WAC**) **Warren A. Cowdery** (**1788-1851**)
Scribe: 1836-37

Born at Poultney, Rutland Co., VT, 17 Oct. 1788. Moved to Freedom, Cattaraugus Co., NY, ca. 1815-16. Baptized, fall 1834. Appointed presiding high priest at Freedom, NY, 25 Nov. 1834. Appointed clerk of conference at New Portage, Medina (now in Summit) Co., OH, 6 June 1835 (KHCM). Arrived at Kirtland, Geauga (later Lake) Co., OH, 25 Feb. 1836. Served as scribe and assistant recorder for church, 1836-37. Member of Kirtland high council, May 1837. Edited *Messenger and Advocate*, Feb.-Sept. 1837. Left church, 1838. Died at Kirtland, 23 Feb. 1851.

WAC, OC's older brother, was clerk for the following minutes in KHCM: 6-7 June 1835 (89-91); 2 Apr. 1836 (199); 16 May 1836 (205-7); 23 May 1836 (208); and 11 May 1837 (219). He was also assistant recorder of patriarchal blessings, beginning about May 1836; he typically failed to include the name of the original clerk, date of blessing, and date of recording (PBB 1:41-104, 111-12).

Handwriting: JSj [1835-36], 191-93; JSj [1834-36], 105-34; KHCM, 49-218; PBB 1:35-121, 127-29.

(**PD**) **Peter Dustin** (**1781-?**)
Clerk: 1832-36

Born in Grafton, NH (PBB 1:129), 19 Apr. 1781. Arrived in Missouri, 1831 (*MRP*, 194). Resided in Jackson Co., MO, 1831-33 (*MRP*, 194). Served mission to Cole Co., MO, Dec. 1832 (*E&MS* 1 [Jan. 1833]: 63). Resided in Clay Co., MO, 1833-36 (*MRP*, 194). Member of high council in Clay Co., 10 Sept. 1834 (DHC 2:164; chap. 11). Served mission to Canada, June-Oct. 1835 (*M&A* 2 [Oct. 1835]: 207). Left Missouri, 1839 (*MRP*, 194). Migrated to Utah, 1850.

PD served as clerk for the following minutes of meetings that were later copied into FWR by HSt and ER: 15 Sept. 1832 (30), and 25 July 1836 (69-70).

(**SE**) **Samuel Eggleston** (**1804-84**)
Clerk: 1842-45

Born in Marcellus, Onondaga Co., NY, 30 Mar. 1804. Living in Kelloggsville, NY, 1841 (*T&S* 3:668), and in Niles, Cayuga Co., NY, 3 Oct. 1841. Ordained patriarch by HS at Nauvoo, Hancock Co., IL, 19 Nov. 1843. Died at Ogden, Weber Co., UT, 26 May 1884.

SE served as clerk for the following minutes of the teachers' quorum (TQM): 7 Oct. 1842 (25); 9 Oct. 1842 (26); 4 June 1843 (27); 4 Feb. 1844 (28); 13 Jan. 1845 (29).

(EF) Elijah Fordham (1798–79)
Clerk: 1834

Born at New York City (PBB 1:87), 12 Apr. 1798. Lived at Pontiac, Oakland Co., MI, 1831–33. Baptized, by May 1834. Participated in Zion's Camp expedition to Missouri, May–June 1834. Ordained a seventy, by Apr. 1836; an elder at Kirtland, Geauga (later Lake) Co., OH, 2 Jan. 1837; and a high priest, by 22 Jan. 1837. Returned to New York City, by June 1837. Appointed to Iowa stake high council, 1839. Migrated to Utah, 1850. Died at Wellsville, Cache Co., UT, 9 Sept. 1879.

EF served as clerk for the 5 Nov. 1834 minutes that were later copied into FWR by ER (66–67).

(JSF) John S. Fullmer (1807–83)
Scribe: 1841

Born at Huntington, Luzerne Co., PA, 21 July 1807. Baptized at Commerce (later Nauvoo), IL, 1839. Ordained an elder, Oct. 1839, and a high priest at Nauvoo, 24 May 1841. Witness to legal transaction in Nauvoo, 28 Oct. 1841 (DHC 4:441–42; chap. 26). Served mission to northern Pennsylvania, 1841–43. Signed as paymaster of Nauvoo Legion, 25 July 1843 (DHC 5:518; chap. 27). Visited JS in Carthage jail, 26 June 1844. Migrated to Salt Lake Valley, Oct. 1848. Served mission to Britain, 1852–55. Died at Springville, Utah Co., UT, 8 Oct. 1883.

JSF provided information to GAS that helped him reconstruct JS's last days (see JSF [1854]). The following year, JSF published his account of JS's murder, which GAS evidently also consulted (see JSF [1855]). His contribution to JSLB probably dates to shortly after 7 Dec. 1841, the date of the most recent letter he copied into the book.

Handwriting: JSLB 2:208–17, 220.

(GWG) George W. Gee (1815–42)
Clerk: 1840–41

Born at Rome, Ashtabula, OH, 13 Aug. 1815. Baptized at Kirtland, Geauga (later Lake) Co., OH, 17 Feb. 1833. Moved to Caldwell Co., MO, 1838. Ordained an elder at Nauvoo, Hancock Co., IL, Oct. 1839. Moved to Ambrosa, Lee Co., IA, 1840–41. Died at Pittsburgh, PA, 20 Jan. 1842.

GWG served as clerk for the following minutes in the Iowa Stake Record (ISR): 12 July 1840 (6); 26 Sept. 1840 (95); 30 Jan. 1841 (98); 24 Apr. 1841 (99); 12 and 31 July 1841 (100); 7 Aug. 1841 (101–2); 9 Aug. 1841 (102–4); 15 Aug. 1841 (104).

(ASG) Algernon Sidney Gilbert (1789–1834)
Clerk: 1832

Born at New Haven, New Haven Co., CT, 28 Dec. 1789. Baptized, ca. Dec. 1830. Ordained an elder by JS in Kirtland, Geauga (later Lake) Co., OH, 16 June 1831. Arrived in Independence, Jackson Co., MO, 25 July 1831. Operated branch of Gilbert-Whitney store in Missouri, 1831–33. Ordained a high priest by JS at Kirtland, 26 Apr. 1832. Served mission to eastern States, June–Dec. 1832. Driven from Jackson Co., fall 1833. Died from cholera in Clay Co., MO, 29 June 1834.

ASG served as clerk for the 29 May 1832 minutes that were later copied into FWR by ER (27–28).

Handwriting: BofC in RC, Book B, 4–57.

(**JMG**) **Jedediah M. Grant**
Reviser: 1854-56

Born at Windsor, Broome Co., NY, 21 Feb. 1816. Baptized, 21 Mar. 1833. Member of Zion's Camp expedition to Missouri, May-June 1834. Ordained an elder, 1834, and a seventy by JS in Kirtland, Geauga (later Lake) Co., OH, 28 Feb. 1835. Served mission to New York, 1836-37, and to North Carolina, 1838. Resided at Far West, Caldwell Co., MO, 9 Oct.-12 Nov. 1838. Served mission to North Carolina and Virginia, 1839-42. Presided over church in Philadelphia, June 1843-Mar. 1844. Called to first council of seventy, 1845. Migrated to Utah, Oct. 1847. Elected mayor of Salt Lake City, Apr. 1851. Ordained an apostle, replacing WR, 1854. Served as second counselor to BY, 1854-56. Died in Salt Lake City, 1 Dec. 1856.

As a member of the First Presidency, JMG was frequently present in the CHO hearing portions of the history read for review and revision, either by himself or in company with BY or HCK. The earliest entry mentioning his direct participation is dated 19 Apr. 1854: "Prest. Grant in office searching history with GAS" (CHOj 17:8). An entry for 26 June 1854 is typical in describing JMG's role in the process: "in afternoon JM Grant present when TB read the whole of from March 1 to 17 [1843] inclusive to him & GAS & [both] approved" (17:82).

One of the last entries mentioning JMG's participation was recorded by WW on 13 Aug. 1856: "Presidents B Young H C Kimball J. M. Grant & D H Wells spent the day in the office reading History. We finished up to the [*illegible*] death of Joseph in Carthage Jail. The brethren felt full & felt that they had heard enough for one day" (*WWj* 4:435-36). On the following day, JMG and DHW returned to the CHO "& made some suggestions, about striking out ~~parts~~ <items> of the history, of the last days of Joseph" (CHOj 19:78). This probably refers to canceled paragraphs in Book F-1, 162-64, which were based on the controversial testimony of William M. Daniels (see WMD in Sources Cited).

(**ACG**) **Alvin C. Graves** (**1801-54**)
Clerk: 1834-36

Born at Montague, Franklin Co., MA, 10 Jan. 1791. Driven from Jackson Co., MO, 1833, from Clay Co., 1837, and from Far West, Caldwell Co., MO, 1838. Issued new teacher's license, 6 July 1838 (FWR). Moved to Nauvoo, Hancock Co., IL, 1839. Died, June 1854.

ACG served as clerk for the following minutes of the teachers' quorum (TQM): 25 Dec. 1834 (7); 31 Jan. 1835 (8); 9 Feb. 1835 (9); 28 Mar. 1835 (10); 30 May 1835 (11); 27 June 1835 (12); 29 Aug. 1835 (13); 19 Mar. 1836 (14); 19 May 1836 (15); 4 June 1836 (16).

(**HG**) **Harvey** (**Hervey**) **Green** (**1806-75**)
Clerk: 1837

Born at Lake Pleasant, NY. Served mission to Illinois, 1834. Received into elder's quorum in Kirtland, Geauga (later Lake) Co., OH, 14 Apr. 1836. Resided at Far West, Caldwell Co., MO, 1837-38. Appointed president of elders quorum in Caldwell Co., 20 Aug. 1837. Moved to Nauvoo, Hancock Co., 1839. Migrated to Utah, 1848. Died at Sacramento, CA.

HG served as clerk for the following minutes of meetings that were later copied into FWR by ER: 22 May 1837 (75); and 28 May 1837 (76).

(**JPG**) **John P. Greene** (**1793-1844**)
Clerk: 1838

Born at Herkimer, Herkimer Co., NY, 3 Sept. 1793. Baptized at Mendon, Monroe Co., NY, 13 Apr. 1832. Moved to Kirtland, Geauga (later Lake) Co., OH, Oct. 1832. Ordained a high priest, 16 Sept. 1833. Served mission to eastern States and Canada, Sept.-Oct. 1833. Served mission to eastern States, May-Oct. 1835 and July-Sept. 1836. Appointed to Kirtland high council, 1836. Served mission to Canada, Nov. 1837-June 1838. Moved to Far West, Caldwell Co., MO, 1838. Served mission to eastern States, June-Oct. 1839. Presided over church at New York City, 1839. Resided at Quincy, IL, 1839-40. Moved to Nauvoo, Hancock Co., IL, 1840. Elected to Nauvoo city council, 1841. Served mission to eastern States, Aug. 1842-Oct. 1843. Served as marshal of Nauvoo, Dec. 1843. Died at Nauvoo, 10 Sept. 1844.

JPG served as clerk for the 21 Apr. 1838 minutes that were later copied into FWR by HSt (135-37). While on his way to his mission in the East in June 1839, JPG stopped at Cincinnati and published a 32-page pamphlet titled *Facts Relative to the Expulsion of the Mormons or Latter Day Saints, from the State of Missouri, under the "Exterminating Order"* (see *FREM*). This publication became a major source for MSHiJS, particularly the period covering Oct. 1838-May 1839.

(JG) Jonathan Grimshaw (1818-89)
Scribe: 1853-56

Born at Yeadon, Eng. (PBB 12:121), 24 Jan. 1818. Baptized, 23 Apr. 1849. Migrated to Utah, 1851. Ordained an elder, 12 May 1850, and a high priest, 13 Apr. 1852. Left Utah Territory, Aug. 1856. Settled in Jefferson City, Cole Co., MO., and died in 1889.

JG's role in producing the MS History was significant. An entry in BY's office journal for 7 June 1853, recorded in JG's handwriting, marks his entry into the CHO: "This morning Dr. Richards sent for me, and introduced me into his new office as a clerk" (B. Young Office Journal, 7 June 1853, 1, CR 100 416, CHL). CHO journal for that day recorded: "Jonathan Grimshaw commenced separating [and] filing papers" (CHOj 16:86). During the next three years JG was scribe for more than a hundred pages of the RDft, more than one hundred and fifty pages of the MS History, and worked extensively in compiling and amalgamating JS's sermons. In his letter to WW, dated 21 Apr. 1856, GAS described JG's contribution:

> Jonathan Grimshaw sorted and filed the papers, and carefully amalgamated the principal part of the discourses of President Smith and others, from the various reports mentioned above, and put them into shape to be filled up by me.—He also assisted in writing the manuscript of the History from my dictation, compiled indices, and per=formed other duties incident to the office. (GAS to WW, 21 Apr. 1856, NMCDB, 220; transcribed in vol. 8, VII.1).

The last entry in CHO journal mentioning JG working is dated 2 Aug. 1856 (19:66). On 10 Aug. 1856, LH recorded: "J.G. & family started for the states" (19:74).

Handwriting: RDft 7:10a-10b, 40, 61-74, 76, 86a-89d; 8:1-11, 21a, 38-66, 69-72; 9:1-10, 15-18, 21-26, 39-71; 9b:1, 3a, 16a, 53, 54a, 55a; MSHiJS, Book B-1, Addenda, 10, Note 1; Book C-1, Addenda, 21-24; Addenda Book, 1-18, 24-25; Book E-1, 1-3; Book F-1, 1-150; Book B-2, 800; Book C-2, Addenda, 600-601, 612, 614-16; JS's 7 Mar. 1844 sermon (JSAd, Bx 4, fd 6, 1-17); NSB, 56-59, 68-70.

(LH) Leo Hawkins (1834-59)
Scribe: 1853-59

Born at London, Eng., 19 July 1834 (CHOj 22:369). Baptized, 23 Oct. 1848. Migrated to St. Louis, MO, 1849. Arrived in Salt Lake City, 24 Sept. 1852. Served as assistant clerk for Utah Territorial Legislature,

1854-56 (CHOj 22:369), and secretary to Utah's legislative council, 1856-58 (CHOj 22:369). Appointed recorder for Salt Lake Co., Sept. 1856 (CHOj 22:369). Died of tuberculosis at Salt Lake City, 29 May 1859.

LH began working in the CHO on 20 Sept. 1853 (CHOj 16:138), and continued there until the time of his death on 29 May 1859. His contribution to the production of JS's History was immense, rivaled perhaps only by TB. In his letter to WW on 21 Apr. 1856, GAS summarized LH's contribution: "Leo Hawkins assisted to file papers, copied correspondence, and work[ed] the final copy of the History in Books C2, and D2 after revision: besides attending to office business generally" (GAS to WW, 21 Apr. 1856, NMCDB, 220; transcribed in vol. 8,VII.1). He was in fact scribe for about thirty-five pages of the RDft, more than seven hundred pages in the MS History, primarily in Books D-1, F-1, C-2, D-2, and the Addenda Book, and assisted in compiling and recording JS's sermons. In an entry in CHO journal for 30 May 1859 in RB's hand, LH was eulogized:

> He was a first class penman, of which the Records of the History of Joseph Smith, book D & E, furnish abundant proof. His specimen of ornamental penmanship exhibited at the Deseret fair in 1856 was awarded the first prize. (CHOj 22:369)

And in the *Deseret News* for 1 June 1859:

> He was a young man of extraordinary natural developments as well as educational acquirements: he possessed a thorough knowledge of the English language, as well as of the Latin. … Of his mechanical skill and taste for the fine arts, his drawings and the maps of G. S. L. County are standing evidences. He was an excellent penman. He also attained some proficiency in Pitman's system of phonographic reporting.

Handwriting: RDft 8:11-12, 20-21, 51; 9:11-14, 19-20, 27-38, 73; 9b:1-4, 6, 11-12, 15-18, 53-56; MSHiJS, Book C-1, 1277; Book C-1, Addenda, 20-21; Addenda Book, 18-24, 44-75; Book D-1, 1486-1547; Book D-1, Addenda, 1-6; Book E-1, 1714-16; Book E-1, Addenda, 7-11; Book F-1, 147, 151-204, 228-304; Book F-1, Addenda, 1-10; Book A-2, Addenda, 451-56; Book B-2, Addenda, 800; Book C-2, 177, 292-520; Book C-2, Addenda, 600-601, 612-14; Book D-2, 95-248; Book D-2, Addenda, 1-6; Book D-2, Addenda 2, 1-3; Book E-2, 1-83; NSB, 1-54; GASLB, 31-36, 39-40, 46-48, 63-64; LER; ONDP, 1-11.

(**EH**) **Elias Higbee** (**1795-1843**)
Clerk: 1837-40

Born at Galloway, NJ, 23 Oct. 1795. Moved to Claremont Co., OH, 1803. Baptized at Cincinnati, OH, spring 1832. Ordained an elder by Isaac Higbee at Cincinnati, 20 Feb. 1833. Moved to Jackson Co., MO, Mar. 1833. Fled to Clay Co., Nov. 1833. Ordained a high priest by Orson Pratt, 7 Aug. 1834. Moved to Kirtland, Geauga (later Lake) Co., OH, Mar. 1835. Called to Clay Co. high council (exiled in Kirtland), 6 Jan. 1836. Returned to Missouri, by Jan. 1837. Called to Far West high council, 7 Nov. 1837. Appointed church historian with JC, 6 Apr. 1838. Expelled from Missouri and located in Quincy, Adams Co., IL, before Feb. 1839. Traveled to Washington, DC, with JS to petition Congress for redress for Missouri grievances, 29 Oct. 1839-Apr. 1840. Died of cholera at Nauvoo, Hancock Co., 8 June 1843.

EH served as clerk for the 3 Apr. 1837 minutes that were later copied into FWR by ER (72). He also assisted RBT in writing a petition to Congress, dated 28 Nov. 1840, for redress of losses during the Missouri persecutions (DHC 4:237; chap. 13), apparently no longer extant; and he helped SR prepare the draft for his 1840 publication of *An Appeal to the American People* (see *AAP*).

EH was clerk for the 18 Feb. 1836 minutes in KHCM (139).

Handwriting: MS of *AAP* (ca. 1839), in RP, 11, 15 (cf. SB).

(OH) Orson Hyde (1805–78)
Scribe: 1833–36

Born at Oxford, New Haven Co., CT, 8 Jan. 1805. Member of SR's Reformed Baptist congregation in Mentor, Geauga Co., OH, 1827. Baptized by SR at Kirtland, Geauga (later Lake) Co., OH, 2 Oct. 1831. Ordained a high priest, 25 Oct. 1831. Served mission in Ohio, 1831; in eastern States, spring 1832; in Ohio and Pennsylvania, early 1833; and in Missouri, summer 1833. Returned to Kirtland, Nov. 1833. Served mission in Pennsylvania, 1834. Member of Kirtland high council, 1834. Traveled to Missouri with Zion's Camp, May–June 1834. Ordained an apostle, 15 Feb. 1835. Appointed clerk for the Quorum of Twelve Apostles with WEM, 27 Feb. 1835. Taught grammar in Kirtland's school of the prophets, 1835. Disfellowshiped, 1835. Traveled with apostles in New York, 1835. Served mission to Canada, 1836, and England, spring 1837. Returned to Kirtland, 22 May 1838. Moved to Far West, Caldwell Co., MO, summer 1838. Served mission in Indiana, 1839. Moved to Nauvoo, Hancock Co., IL, 1839. Called on mission to Palestine, Apr. 1840. Dedicated Mount Olives, 24 Oct. 1841. Returned to Nauvoo, Dec. 1842. Served mission in eastern States, 1843. President of British Mission, 1846–47. Visited Utah, 1850 and 1851. Arrived in Utah with family, 1852. Appointed associate judge of Utah supreme court, 1852–73. Called to colonize Fort Supply, WY, 1853. Called to colonize Carson Valley, NV, 1855–57. Called to preside over Sanpete-Sevier district in Utah, 1858. Died at Spring City, Sanpete Co., UT, 28 Nov. 1878.

OH served as clerk for the 10 Oct. 1831 minutes that were later copied into FWR by ER (7–8).

He was also clerk for the following minutes in KHCM (not always recorded in chronological order): 6 June 1833 (21); 21 June 1833 (21–22); 23 June 1833 (22); 24 June 1833 (22–23); 26–27 Dec. 1833 (25–26); 2 Jan. 1834 (26); 9 Feb. 1834 (26–27); 12 Feb. 1834 (27–29); 17 Feb. 1834 (29–35); 19 Feb. 1834 (with OC; 36–39); 20 Feb. 1834 (with OC; 39–41); 24 Feb. 1834 (with OC; 41–42); 17 Mar. 1834 (42–43); 28–29 Aug. 1834 (with OC; 58–72); 24 Sept. 1834 (with OC; 74–76); 28 Dec. 1834 (with OC; 81–82); 29 Oct. 1835 (127–29); 13 Feb. 1836 (with WEM; 138); 28 Mar. 1835 (with WEM; 198); 13 Jan. 1836 (200–3); and 15 Jan. 1836 (203–5).

OH was clerk for the Quorum of Twelve Apostles for the following minutes: 12 Mar. 1835 (with WEM; 4); 26 and 28 Apr. 1835 (with WEM; 5); 17–19 July 1835 (with WEM; 16–17); 7 Aug. 1835 (17–18); and 21 Aug. 1835 (18–19).

Handwriting: KRB, 56–61, 100–15; RC, BofC, Book A, 2–52, 54–59, 61, 74–75, 83–88; RC, BofC, Book C, 24–29; KHCM, 21–23, 25–48; JSLB 1:44–46, 88; QTAM [1835], 1–20; pos. PBB 1:121–27.

(JJ) John Jacques (1827–1900)
Scribe/Historian: 1858–63, 1877–1900

Born at Market Bosworth, Leicestershire, Eng., 7 Jan. 1827. Baptized by Thomas B. Ward, fall 1845. Ordained an elder, 9 Jan. 1848. Migrated to U.S., June 1856. Arrived in Salt Lake City, 31 Nov. 1856. Ordained a seventy, 2 Feb. 1857. Served as assistant editor of *Daily Telegraph*, 1863–69. Served mission to Britain, 1869–71. Served as assistant editor of *Millennial Star*, 1869–71, and *Deseret News*, 1871–77. Ordained a High Priest, 4 May 1873. Sustained as assistant church historian, 6 Oct. 1889. Died in Salt Lake City, 1 June 1900.

John Jacques (pronounced Jacks), brother of Vienna, a possible plural wife to JS, began working in the CHO on 21 Dec. 1858 (CHOj 22:23). Concerning the circumstances of JJ's employment, an entry for 13 Dec. reads: "At 4 pm Prest. Young sent for G.A.S. and recommended John Jaques to be employed as a clerk in the Historian's office if the business of the office would justify the employment of another clerk.

G.A.S. told the Prest. that Leo had been sick for some time, and thought another clerk could be employed to advantage" (CHOj 22:4). Among many other things, JJ participated in "reading & revising history Book A. by copy, (Zions Camp)" on 7 Dec. 1859 (CHOj 23:342). He also helped compile, copy, and edit several volumes of BY's history, beginning in 1860. JJ left the CHO in Sept. 1863 to edit Salt Lake City's *Daily Telegraph*. After serving a three-year mission in Great Britain and editing the *Deseret News*, he returned to the CHO on 26 July 1877 to replace OP, who was called to oversee publication of the Doctrine and Covenants and Book of Mormon in Europe (CHOj 36:12, 16).

Handwriting: CHOj 24:164-314; 36:18-284; GASHi, 96a; MSHiBY, 15:30-40; 16:413-26; 19:1-6, 19-170; 21:1-143.

(**AJ**) **Andrew Jenson** (**1850-1941**)
Assistant Church Historian: 1891-1941

Born at Torslev parish, Hjorring amt, Denmark, 11 Dec. 1850. Baptized, 2 Feb. 1859. Arrived in Salt Lake City, 8 Oct. 1866. Ordained an elder, 10 Apr. 1873. Served mission to Scandinavia, 1873-75. Published history of JS in Danish, 1879. Served mission to Scandinavia, 1879-81. Set apart as "an historian" in the church by FDR, 16 Apr. 1891, and assistant church historian, 1897. Published 4 vols. of LDS biographies, 1901-36. Helped BHR edit *History of the Church*, beginning in 1902. President of Danish-Norwegian Mission, 1909-12. Worked on histories of branches, wards, and foreign missions, 1912-41. Died, 18 Nov. 1941.

AJ was a prodigious collector, cataloger, indexer, and recorder at the CHO. Thousands of historical items in the archives' collections bear his penciled notation—"copied A.J". He assisted BHR in preparing the MS History for publication. Some penciled markings may relate to his participation. In Book A-2, 92, there is a marginal note in pencil: "Andrew Jenson commenced comparing from here." This corresponds with material dating to June 1831 beginning at DHC 1:175 (chap. 15). On the same page, he added to the heading of a revelation in pencil: "(Doc & Cov., 52.)". He then added post-1876 versification to the three-page revelation. This procedure was followed for several revelations, then abruptly discontinued on page 101 in the middle of D&C 58 (cf. DHC 1:191-95; chap. 15). On page 117, next to D&C 1, he added: "Lords preface to Doc & Cov page 65."

(**OJ**) **Orson Johnson** (**1803-83**)
Clerk: 1832

Born at Bath, Grafton Co., NH, 15 June 1803. Baptized by Orson Pratt and Lyman E. Johnson at Bath, 15 May 1832. Ordained a high priest, 24 Aug. 1833.[6] Participated in Zion's Camp expedition to Missouri, May-June 1834. Appointed to high council of Kirtland, Geauga (later Lake) Co., OH, 28 Aug. 1834. Excommunicated, between 13 Jan. 1836 and 3 Sept. 1837 (KHCM, 201, 237). Lived at Peoria, Peoria Co., IL, 1850, and at Altona, Knox Co., IL, 1880. Died at Riverside, San Bernardino Co., CA, 23 Mar. 1883.

OJ served as clerk for the 27 Sept. 1832 minutes that were later copied into FWR by ER (30).

(**HCK**) **Heber C. Kimball** (**1801-68**)
Reviewer: 1845, 1854-56

Born at Sheldon, Franklin Co., VT, 14 June 1801. Moved to West Bloomfield, Ontario Co., NY, 1811.

6. Orson Pratt Journal, 24 Aug. 1833, CHL (MS 587) (*SC* DVD 31, fd 2, vol. 1, 16a-17).

Apprentice potter, 1820-22. Moved to Mendon, Monroe Co., NY, 1822. Baptized by Alpheus Gifford at Mendon, 15/16 Apr. 1832. Ordained an elder by Joseph Young, 1832. Moved to Kirtland, Geauga (later Lake) Co., OH, fall 1833. Member of Zion's Camp expedition to Missouri, May-June 1834. Ordained an apostle, 14 Feb. 1835. Served mission to eastern States, May-Oct.1835. Served mission to England, June 1837-May 1838. Moved to Far West, Caldwell Co., MO, June 1838. Moved to Nauvoo, Hancock Co., IL, summer of 1839. Served second mission to England, Sept. 1839-July 1841. Elected to Nauvoo city council, 23 Oct. 1841. Moved to Winter Quarters (now Florence, NE), Sept. 1846-Apr. 1847. Arrived in Salt Lake Valley, 24 July 1847. Returned to Winter Quarters, 31 Oct. 1847. Arrived in Salt Lake Valley, 24 Sept. 1848. Counselor to BY, 1847-68. Died at Salt Lake City, 22 June 1868.

HCK was involved with reviewing and editing the MS History, beginning on 1 Apr. 1845, when he recorded in his journal: "in Willard Richards office, present B. Young, W. Richards, G. A. Smith, J. Tailor, and my self. Elder Richards began to read the history of the Church or the History of Joseph for corection, as Joseph had only corrected 42 pages."[7] He sat on the review committee in 1845 and again in 1854-56, supplying information from his journals and memory. He was present on 18 August 1856, when review of JS's History was completed (*WWj* 4:437).

(**JCK**) **Joseph C. Kingsbury** (**1812–98**)
Clerk: 1836

Born at Endfield, Hartford Co., CT, 2 May 1812. Moved to Painesville, Geauga (later Lake) Co., OH, ca. 1813. Baptized by Burr Riggs at Kirtland, Geauga (later Lake) Co., OH, 15 Jan. 1832. Appointed to Kirtland high council, 1835. Moved to Far West, Caldwell Co., MO, May-Sept. 1838, and then to Montrose, Lee Co., IA, 1839. Worked as a clerk in JS's red brick store at Nauvoo, Hancock Co., IL, 1842. Migrated to Salt Lake Valley, Sept. 1847. Bishop of Salt Lake City 2nd ward, 1851-54. Died at Salt Lake City, 15 Oct. 1898.

JCK was clerk for the 17 Feb. 1836 minutes in KHCM (139).

Handwriting: RC, Bx 1, fd 75, item 2 (D&C 132; 12 July 1843).

(**VK**) **Vinson Knight** (**1804–42**)
Clerk: 1836

Born at Norwich, Hampshire Co., MA, 14 Mar. 1804. Baptized at Perrysburg, Cattaraugus Co., NY, spring 1834. Moved to Kirtland, Geauga (later Lake) Co., OH, by 1835. Ordained an elder, 2 Jan. 1836, and a high priest and counselor to Bishop Newel K. Whitney, 13 Jan. 1836. Visited Far West, Caldwell Co., MO, with JS, Sept.-Dec. 1837. Moved to Adam-ondi-Ahman, MO, 1838, then to Quincy, Adams Co., IL, 1839. Appointed bishop of lower ward in Commerce (later Nauvoo), Hancock Co., IL, 6 Oct. 1839. Elected to Nauvoo city council, 1 Feb. 1841. Died at Nauvoo, 31 July 1842.

VK was clerk for the 23 May 1836 minutes in KHCM (208-9).

(**AL**) **Amasa Lyman** (**1813–77**)
Reviser: 1845, 1856

Born at Lyman, Grafton Co., NH, 30 Mar. 1813. Baptized by Lyman E. Johnson at Lyman, 27 Apr. 1832. Ordained an elder, 23 Aug. 1832. Moved to Kirtland, Geauga (later Lake) Co., OH, summer 1832.

7. HCKj [1844-45], vol. 3; *OPW*, 100.

Ordained a high priest, 11 Dec. 1833, and a seventy, ca. Mar. 1835. Participated in Zion's Camp expedition to Missouri, May-June 1834. Moved to Nauvoo, Hancock Co., IL, 1841. Ordained an apostle at Nauvoo, 20 Aug. 1842. Appointed a counselor in the First Presidency, 20 Jan. 1843. Migrated to Utah, July 1847. Assisted in settlement of San Bernardino, CA, 1851-57. President of European Mission, 1860-62. Moved to Fillmore, Millard Co., UT, 1863. Excommunicated, 12 May 1870, and became president of the Godbeite Church of Zion. Died at Fillmore, 4 Feb. 1877.

As a member of the Council of the Twelve, AL began sitting in on readings of the history for review, revision, and approval as early as 29 Aug. 1845, when FDR recorded: "At 8 G.A. Smith, <A Lyman> and Doctor <~~H Statton~~> & TB engaged in revising Camp History[.] I copied C. … br B Young <and H Stratton> was also assisting in the revision till M. … P.M the above named were joined by H.C. Kimball, and A.W. Babbit, read & revised until 4½" (CHOj 6:11). AL participated in Sept., Oct., and Dec. 1845, and then again in Mar. 1856 (CHOj 3:26; 6:19; 7:21; DHC 7:556; Book E-1, 1668, margin).

(JMc) John P. McEwan (1824-78)
Clerk: 1844

Born at Bonbride, Ireland. Baptized, 1840. Arrived at Nauvoo, Hancock Co., IL, Nov. 1843. Worked as clerk for JS, 1844, and subsequently for BY. Migrated to Utah, 1848. Deputy clerk for U.S. district court, 1856. Clerk of seventies quorum in Provo, UT, 1858. Died at Provo, 27 Feb. 1878.

Mentioned as one of JS's clerks in June 1844 (DHC 6:523; chap. 26). On 27 Aug. 1844, he copied the "Testimony of Mother Smith" in *WWj* 2:203.

Handwriting: JS to Washington Tucker, 12 June 1844 (DHC 6:459; chap. 22); JS to Thomas Ford, 14 June 1844 (DHC 6:466-67; chap. 22); JS to Thomas Ford, 22 June 1844 (DHC 6:525-27; chap. 26); NCCM, Rough Book [1844], 33-39, 45-49, loose minutes, 12 Oct. and 2 Nov. 1844.

(WEM) William E. McLellin (1806-83)
Clerk: 1832, 1835-36

Born in Smith Co., TN, 18 Jan. 1806. School teacher in Paris, TN, 1831. Baptized by Hyrum Smith at Independence, Jackson Co., MO, 20 Aug. 1831. Ordained an elder, 24 Aug. 1831. Arrived at Kirtland, Geauga (later Lake) Co., OH, 18 Oct. 1831. Arrived at Independence, 16 June 1832. Served mission to Missouri and Illinois with Parley P. Pratt, Jan.-June 1833. Appointed to Clay Co., MO, high council, 7 July 1834. Returned to Kirtland, July 1834. Ordained an apostle, 15 Feb. 1835. Appointed clerk for the Quorum of Twelve Apostles with Ohio, 27 Feb. 1835. Disfellowshiped, summer 1835. Restored to membership, 25 Sept. 1835. Excommunicated, 1838. Died at Independence, 14 Mar. 1883.

WEM served as clerk for the following minutes of meetings that were later copied into FWR by ER: 24 Aug. 1832 (29-30); 25 Oct. 1832 (31); 2 Oct. 1832 (31); and 5 Oct. 1832 (32).

WEM was clerk for the following minutes in KHCM (not recorded in chronological order): 13 Feb. 1836 (with OH; 138); 2 May 1835 (187-92); and 28 Mar. 1836 (with OH; 198).

WEM was clerk for the Quorum of Twelve Apostles for the following minutes, which were copied by OH into PBB, vol. 2: 27 Feb. 1835 (1-4); 12 Mar. 1835, with OH (4); 26 and 28 Apr. 1835, with OH (5); 2 May 1835 (5-7); 4 May 1835 (8-10); and 17-19 July 1835, with OH (16-17).

WEM was clerk for patriarchal blessings later copied in PBB, vol. 1, dated 29 Apr. 1835 (pp. 21, 23).

Handwriting: QTAM [1835], 12-13.

(TBM) Thomas B. Marsh (1799–1866)
Clerk: 1834–38

Born in Acton, Middlesex Co., MA, 1 Nov. 1800. Baptized by David Whitmer at Fayette, Seneca Co., NY, 3 Sept. 1830. Ordained an elder, Sept. 1830. Moved to Kirtland, Geauga (later Lake) Co., OH, May 1831. Ordained a high priest, 6 June 1831. Served mission to Missouri, June–Aug. 1831. Moved to Jackson Co., MO, 10 Nov. 1832. Appointed to Clay Co., MO, high council, 8 July 1834. Returned to Kirtland, Jan. 1835. Ordained an apostle, 26 Apr. 1835. Appointed president *pro tempore* of church in Far West, Caldwell Co., MO, 5 Feb. 1838. Excommunicated at Quincy, Adams Co., IL, 17 Mar. 1839. Rebaptized at Florence, Douglas Co., NE, 16 July 1857. Migrated to Utah, Sept. 1857, and settled at Spanish Fork, Utah Co. Moved to Ogden, Weber Co., UT, late 1862. Died at Ogden, 25 Jan. 1866.

TBM served as clerk for the following minutes of meetings that were later copied into FWR by HSt and ER: 10 Sept. 1834 (64–65); 7 Apr. 1837 (68–69); and 5 Feb. 1838 (96–100).

(JM) James Mulholland (1804–39)
Scribe: 1838–39

Born at Armagh, Ireland, 1804. Migrated to Hamilton Co., Upper Canada. Migrated to Missouri, before Feb. 1838. Began as clerk for JS at Far West, Caldwell Co., MO, 3 Sept. 1838. Ordained a seventy, 28 Dec. 1838. Moved to Quincy, Adams Co., IL, spring 1839. Moved to Commerce (later Nauvoo), IL, May 1839. Resumed writing for JS, 22 Apr. 1839. Clerk of conference, 4–6 May 1839 (DHC 3:346; chap. 23). Died at Commerce, 3 Nov. 1839.

On 3 Sept. 1838, JM wrote: "Commenced to write for President Joseph Smith Junr" (JSj [1838–39], 1; *PJS* 2:304; *JSP* 1:324; *APR*, 227). Other than writing in JSj, little is known of JM's scribal activities prior to JS's arrest and imprisonment in Dec. 1838.

On 22 Apr. 1839, JM recorded that he "Commenced again to write for the Church" (JSj [1838–39], 7; *PJS* 2:308; *APR*, 230). However, it was not until 10 June that JS "began to study & prepare to dictate history," and on 11 June that JS "Commenced to dictate and I [JM] to write history" (JSj [1839], 2; *APR*, 235; *PJS* 2:321; cf. DHC 3:375; chap. 25). While Dean Jessee has suggested that work on Book A-1 began on this date (Jessee 1971, 441, 450), this is not entirely clear. Rather, this probably marks the beginning of work on JM's history draft (HDft [1839]), which is a gathering of twenty-five pages that begins abruptly with the baptisms of JS and OC in May 1829 and ends with events of Sept. 1830. Again, the entry in JS's journal for 4–5 July 1839, which states that he was "(assisted by Br Newel Knight) dictating History" (JSj [1839], 6; *APR*, 238; *PJS* 2:326; *JSP* 1:340; cf. DHC 3:399; chap. 28; 4:1; chap. 1), likely refers to work on HDft [1839], 13–14, not to Book A-1. Sometime between 5 July 1839 and his death on 3 Nov. 1839, JM recorded JS's History on the first fifty-nine pages of Book A-1.

His handwriting also appears on seventy-three pages of JS's 1838–43 Letter Book (vol. 2). On 24 June 1839, JM wrote: "all this week Copying letters &c &c" (JSj [1838–39], 8; *PJS* 2:311; *APR*, 231).

Handwriting: HDft [1839], [1]–[25]; MSHiJS, Book A-1, 1–59 (cf. DHC 1:1–117; chaps. 1–11); JSj [1838], 72–74; JSj [1839], 1–14; JSj [1838–39], 1–11; JSLB 2:1–73.

(WP) Warren Parrish (1803–77)
Scribe: 1835–37

Born in NY, 10 Jan. 1803. Resided at Alexandria, Jefferson Co., NY, 1830. Baptized by BY at Theresa, Jefferson Co., 20 May 1833. Participated in Zion's Camp expedition to Missouri, May–June 1834. Served

mission to Kentucky and Tennessee with David W. Patten, 1834-35. Appointed to First Quorum of Seventy, 1835. Served second mission to Kentucky and Tennessee with Wilford Woodruff, Mar.-July 1835. Appointed as JS's scribe, 29 Oct. 1835 (DHC 2:293; chap. 21). Appointed as secretary and treasurer of Kirtland Safety Society, 2 Jan. 1836. Excommunicated, ca. Dec. 1837. Lived at Chardon, Geauga (later Lake) Co., OH, 1840. Baptist clergyman in Fox River area of Wisconsin and Illinois, 1844, and in Mendon, Monroe Co., NY, 1850. Died at Emporia, Lyon Co., KS, 3 Jan. 1877.

One of WP's first scribal duties dealt with JS's "translation" of Egyptian papyri in Nov. 1835 (see BofA). He was also clerk for the following minutes in KHCM (not always recorded in chronological order): 18-19 Aug. 1835 (96-97); 17 Aug. 1835 (with SS and TsB; 98-106); 26 Sept. 1835 (119); 28-29 Sept. 1835 (119-25); 28 Dec. 1835-2 Jan. 1836 (131-36); 12 Feb. 1836 (137-38); 24 Feb. 1836 (144-45); and 17 Mar. 1836 (146).

Handwriting: JSj [1835-36], 7-87, 122-28, 130-41, 151-75, 184-87, 190-91; JSj [1834-36], 57-104, 134-87; BofA, Egyptian MS #1, 25-26, 28, 30, 32, 34; Egyptian MS #3, 2; Translation MS #1, 1-10; Kirtland Safety Society Stock Ledger Book, 1836-37 (Chicago Historical Society).

(**JP**) **John Patten** (**1787-1847**)
Scribe: 1841

Born at Westmoreland, Cheshire, NH, 14 Apr. 1787. Baptized in Indiana, before May 1832. Moved to Jackson Co., MO, June 1833. Driven from Jackson Co., 10 Nov. 1833, and from Clay Co., MO, 1836. Moved to Lee Co., IA, ca. 1839. Died at Winter Quarters (now Florence), Douglas Co., NE, 12 Apr. 1847.

JP, brother of David Patten, was scribe for the minutes in the Iowa Stake Record (ISR) on 7 June 1841 (99).

(**WWP**) **William W. Phelps** (**1792-1872**)
Scribe: 1831-44

Born at Hanover, Morris Co., NJ, 17 Feb. 1792. Moved to Canandaigua, Ontario Co., NY, before 1828. Published anti-Masonic *Ontario Phoenix* at Canandaigua, 1828-31. Moved to Kirtland, Geauga (later Lake) Co., OH, June 1831. Baptized and ordained an elder by JS at Kirtland, 16 June 1831. Called as church printer, July 1831 (D&C 57:11). Edited *The Evening and The Morning Star* at Independence, MO, June 1832-July 1833. Press destroyed while printing Book of Commandments, 20 July 1833. Moved to Clay Co., MO, late 1833. Appointed counselor in church presidency in Missouri, 8 July 1834. Located in Kirtland, May 1835-Apr. 1836. Acted as scribe for JS's translation of Egyptian papyri, 1836. Excommunicated in Missouri, 10 Mar. 1838. Rebaptized, by 8 July 1838. Excommunicated, 17 Mar. 1839. Restored to membership, July 1840. Moved to Nauvoo, Hancock Co., IL, 1841. Clerk for JS, 1842-44. Elected as mayor's clerk, 11 Feb. 1843. Moved to Winter Quarters (now Florence), Douglas Co., NE, 1846-49. Excommunicated, 9 Dec. 1847. Rebaptized, 11 Dec. 1847. Arrived in Salt Lake Valley, 1849. Elected to Utah Assembly, 1851-57. Died at Salt Lake City, 7 Mar. 1872.

WWP served as clerk for the 1 Oct. 1831 minutes that were later copied into FWR by ER (6), and for patriarchal blessings later recorded in PBB, vol. 1, beginning in June 1835 (pp. 24-25, 27). His handwriting also appears among the Egyptian papers, which were generated in 1835 (see BofA).

At an unspecified time, WWP replaced RBT, who died on 27 Aug. 1841, as scribe on the MS History project. As early as 16 June 1842, WWP wrote to Parley P. Pratt: "I am now on the largest amount of business that I have ever undertaken, since I have been in the church: It is to write and compile the History

of br. Joseph, embracing the entire history of the church. It will occupy my time and talents for a long time, should nothing intervene" (WWP to PPP, 16 June 1842, PPP Correspondence, CHL, cited in *PJS* 2:495n3). His handwriting appears on pages 75-130 and 135-57 of Book A-1. Between these entries (on pp. 131-33), WR's added Notes A, B, and C, which date to 1-2 Dec. 1842 (WRj 9:25). On the day before WR's notes were inserted, JS "Called on W. W. Phelps to get the historical documents &c. After which he commenced reading and revising history" (JSj [1841-42], 211; *PJS* 2:495; cf. DHC 5:198; chap. 11).

On 19 Jan. 1843, WWP wrote: "I recommenced writing on the history of the Church for B[r]. Joseph" (WWPj, 19 Jan. 1843). On the following day, WR recorded: "[JS] Returned at 10 o'clock and gave some instructions about Phelps and Richards uniting in writing the history of the church" (JSj [1842-43], 140; *APR*, 293; cf. DHC 5:253; chap. 13). The two were still working together on 22 Mar. 1843, when WR wrote Levi Richards: "I am writing the History of the Church in Joseph's office, in connection with W. W. Phelps" (WR to Levi Richards, 22 Mar. 1843, private possession, quoted in Stevenson 1991, 3:93).

Work on MS History was interrupted by JS's death, but on 11 Dec. 1844: "Elder Willard Richards recommenced to gather materials for the Church History, assisted by W. W. Phelps" (DHC 7:325). However, TB apparently took over as the chief scribe, and WWP's role in the project was minimal thereafter.

Handwriting: BofA, Egyptian MS #1, 11-25, 27-34; Egyptian MSS #2, #3, and #7; Translation MS #1, 1; MSHiJS, Book A-1, 75-130, 135-57; PBB 1:138-39.

(GWP) George W. Pitkin (1801-73)
Clerk: 1838

Born at Hartford, Windsor Co., VT, 17 May 1801. Baptized by JS in Hiram, Portage Co., OH, May 1831. Ordained deacon by David Whitmer, Sept. 1832. Driven out of Jackson Co., MO, 1833. Ordained teacher by Zebedee Coltrin, Aug. 1834. Elected Sheriff of Caldwell Co., MO, summer 1838. Ordained seventy, Jan. 1841. Moved to Nauvoo, Hancock Co., IL, before Apr. 1841. Ordained high priest by Phineas Richards at Nauvoo, Dec. 1844. Arrived in Utah, fall 1848. Lived at Ogden, UT, 1850-52. Moved to Millville, Cache Co., UT, 1860, where he died, 26 Nov. 1873.

GWP served as clerk for the following minutes of the teachers' quorum (TQM): 15 Mar. 1838 (16); 31 Mar. 1838 (17); 26 Apr. 1838 (18); 2 May 1838 (19); 30 June 1838 (20).

(OP) Orson Pratt (1811-81)
Reviser: 1845

Born at Hartford, Washington Co., NY, 19 Sept. 1811. Baptized by brother Parley P. at Canaan, Columbia Co., NY, 19 Sept. 1830. Ordained an elder by JS in New York, 1 Dec. 1830. Arrived at Kirtland, Geauga (later Lake) Co., OH, 27 Feb. 1831. Ordained a high priest, 2 Feb. 1832. Participated in Zion's Camp expedition to Missouri, May-June 1834. Appointed to Clay Co., MO, high council, 8 July 1834. Ordained an apostle at Kirtland, 26 Apr. 1835. Served mission to eastern States, May-Sept. 1835, Jefferson Co., NY, and Upper Canada, Apr.-Oct. 1836, and Britain, Aug. 1839-July 1841. Excommunicated at Nauvoo, Hancock Co., 20 Aug. 1842. Rebaptized and reordained apostle, 20 Jan. 1843. Elected to Nauvoo city council, 6 Feb. 1843. Served mission to eastern States, July-Oct. 1843; Washington, DC, Apr. 1844-Aug. 1844; and New York City, Aug.-Dec. 1845. Migrated to Salt Lake Valley, July 1847. Presided over church in Great Britain, 1848. Served as church historian and general church recorder, 9 May 1874-3 Oct. 1881. Died at Salt Lake City, 3 Oct. 1881.

OP served as clerk for the following minutes of meetings that were later copied into FWR by

ER: 6-7 Aug. 1834 (57-62); and 21 Aug. 1834 (63-64). Records indicate that OP sat in with the revision committee on 20 June 1845 (DHC 7:428; HCKj [1840-45], vol. 2; *OPW*, 122; CHOj 3:16), and on 29 Dec. 1845 (CHOj 7:21).

Handwriting: RC, BofC, Book C, 5-23.

(**PPP**) **Parley P. Pratt** (**1807-57**)
Scribe: 1834

Born at Burlington, Otsego Co., NY, 12 Apr. 1807. Affiliated with SR's Reformed Baptist Church near Mentor, Geauga (later Lake) Co., OH, 1829. Baptized and ordained an elder by Oliver Cowdery at Seneca Lake, Seneca Co., NY, 1 Sept. 1830. Served mission to Indians in Missouri and western territories, Oct. 1830-Mar. 1831. Ordained a high priest at Kirtland, Geauga (later Lake) Co., OH, 3 June 1831. Resided in Jackson Co., MO, 1831-33. Participated in Zion's Camp expedition to Missouri, May-June 1834. Appointed to Clay Co., MO, high council, 8 July 1834. Ordained an apostle, 21 Feb. 1835. Moved to Far West, Caldwell Co., MO, May 1838. Imprisoned with JS in jail at Liberty, Clay Co., MO, Nov. 1838-July 1839. Served mission to England, Aug. 1839-Feb. 1843. Began editing *Millennial Star* in Manchester, Eng., May 1840. Presided over church in eastern States, Dec. 1844-Aug. 1845. Returned to Nauvoo, Hancock Co., IL, 26 Aug. 1845. Moved to Council Bluffs, IA, Feb. 1846. Migrated to Salt Lake Valley, 1847. Served mission to South America, 1851-52. Murdered near Van Buren, Crawford Co., AR, 13 May 1857.

Among other things, he published a pamphlet in 1839 titled *History of the Late Persecution Inflicted by the State of Missouri upon the Mormons,* which became a source for MS History (see *HiLP* and *LP*).

Handwriting: JSj [1832-34], 56-62.

(**HR**) **Harlow Redfield** (**1801-66**)
Clerk: 1837

Born at Chesternut Hill, Middlesex Co., CT, 25 Sept. 1801. Baptized, 1831. Temporarily replaced Phineas Richards as clerk of the high council at Kirtland, Geauga (later Lake) Co., OH, 7 Nov. 1837 (KHCM; DHC 2:522; chap. 36). Moved from Kirtland to Far West, Caldwell Co., MO, May 1838. Fled Far West, Feb. 1839. Living at Pittsfield, Pike Co., IL, ca. 1840-42. Migrated to Provo, UT, 1850. Died at Salt Lake City, 3 Aug. 1866.

HR was clerk for the following minutes in KHCM: 20 Nov. 1837 (261-65); and 30 Nov. 1837 (264-65).

Handwriting: prob. KHCM, 261-65.

(**CCR**) **Charles C. Rich** (**1809-83**)

Born in Campbell Co., KY, 21 Aug. 1809. Baptized in Tazewell Co., IL, 1 Apr. 1832. Moved to Far West, Caldwell Co., MO, 1836, then to Commerce (later Nauvoo), IL, ca. 1839. Member of Nauvoo city council, 1840-45. Served on Nauvoo high council, 1840-45. Arrived in Salt Lake Valley, 3 Oct. 1847. Ordained an apostle, 12 Feb. 1849. Served mission to California, 1849-50 and 1851-57, and to England, 1860-63. Died at Paris, Bear Lake Co., ID, 17 Nov. 1883.

CCR assisted Hosea Stout in compiling a history of the Nauvoo Legion (see NLHi). On 23 Mar. 1845, HSt recorded in his journal that WR had appointed a committee to compose a history of

the Legion, and that this committee consisted of himself, Charles C. Rich, Albert P. Rockwood, and Theodore Turley (HSt in *OMF*, 1:29). Many of the documents in the Nauvoo Legion Collection (NLc) are in handwriting of these men, one of which, a letter dated 4 May 1844 in the hand of CCR, appears in the MS History (fd 6, images 36-37; cf. DHC 6:355-56; chap. 16). About Feb. 1845, CCR gave an account of the events associated with Battle of Crooked River on 25 Oct. 1838 (see CCR [ca. 1845]; cf. DHC 3:169-71; chap. 12). Later, about Apr. 1855, CCR gave another statement recounting the events of June-July 1843 in which he headed an expedition to rescue JS from arrest by marshals from Missouri (see CCR [ca. 1855]; cf. DHC 5:486-88; chap. 25).

Handwriting: CCR [ca. 1845].

(FDR) Franklin D. Richards (1821-99)
Scribe: 1845-46

Born, 2 Apr. 1821 at Richmond, Berkshire Co., MA, 2 Apr. 1821. Baptized, 3 June 1838. Ordained a seventy, 9 Apr. 1840, and a high priest, 17 May 1844. Served mission to England, Sept. 1846-Feb. 1848. Arrived at Winter Quarters (now Florence), Douglas Co., NE, May 1848. Migrated to Salt Lake Valley, 19 Oct. 1848. Ordained an apostle, 12 Feb. 1849. Served mission to Britain, Oct. 1849-May 1852. Arrived in Salt Lake City, Aug. 1852. Presided over church in Britain and Europe, June 1854-Oct. 1856. Served mission to Britain, Aug. 1866-67. Moved to Ogden, UT, May 1869. Probate and Weber Co. judge, 1869-83. Appointed assistant church historian, 6 Apr. 1884. Appointed church historian and general church recorder, 7 Apr. 1889-9 Dec. 1899. Died at Ogden, UT, 9 Dec. 1899.

FDR began working in the CHO on 1 Aug. 1845, having been called by his uncle WR. On this day, FDR recorded: "commenced to write in the general church Records office scribbled to day to form my hand" (FDRj 4:31; cf. CHOj 6:3). On the following day, he recorded: "scribbled most of the day and toward night commenced the copying of the largest Book that has yet been written by the church which contains Church History and is the third vol. or Book C. and finished the first page today talked with uncle willard about time of service what time to quit &c." (FDRj 4:31). Between this date and 7 Jan. 1846, FDR spent most of his time copying Book C-1 into Book C-2. He also sometimes read portions of the MS History to the revisers (e.g., CHOj 5:11; 6:6-7, 19). On 23 Aug. 1845, he wrote: "in office assisted in revising Camp History" (FDRj 4:33).

On 9 Jan. 1846, as activity in the CHO was winding down in preparation for the move to Utah, FDR visited WR and collected from TB his pay "for services rendered in church History" (FDRj 5:15). The last entry mentioning his services is dated 13 Jan. 1846 (CHOj 3:38; 7:24).

Handwriting: MSHiJS, Book C-1, Addenda, 9-16, 19; Book A-2, 308-11; Book B-2, 709-10; Book C-2, 1-156, 204-65; CHOj, vol 6; CR; FDRj, vols. 1-14; FDRNB.

(LR) Levi Richards (1799-1876)
Clerk: 1834

Born at Hopkinton, Middlesex Co., MA, 14 Apr. 1799. Baptized at Kirtland, Geauga (later Lake) Co., OH, 1836. Resident of Far West, Caldwell Co., MO, 1838. Fled Missouri to Adams Co., IL, by May 1840. Served mission to England, 1840-43. Married Sarah Griffiths at Nauvoo, Hancock Co., IL, 25 Dec. 1843. Served mission to England, 1848-53. Moved to Salt Lake City, UT, 1853. Died at Salt Lake City, 18 June 1876.

LR, older brother of Willard Richards, was scribe for FWR: 3 July 1834 (43), and 30 July 1834

(53-55). He also compiled a small notebook of documents relating to Mormon difficulties in Missouri, which was used by the compilers of MSHiJS (LRNB). On 5 July 1843, LR helped George W. Pitkin write his affidavit concerning Mormon war in Missouri in 1838 (JSj [1843], 294 [WR]; *APR*, 393).

Handwriting: FWR, 43, 53-55; LRNB.

(**PR**) **Phineas Richards** (**1788-1874**)
Clerk: 1837

Born at Farmingham, Middlesex Co., MA, 15 Nov. 1788. Residing at Richmond, MA, 1837. Baptized by Brigham Young at Kirtland, Geauga (later Lake) Co., OH, 13 June 1837, and shortly after ordained an elder. Called to Kirtland high council, 3 Sept. 1837 (KHCM, 237), and served as clerk, 9 Sept.-7 Nov. 1837 (KHCM, 238; DHC 2:511, 522; chap. 35, 36). Returned to Richmond, MA, Nov. 1837. Moved to Nauvoo, Hancock Co., IL, 1843. Elected to Nauvoo city council, May 1844 (DHC 6:357; chap. 16). Appointed to Nauvoo high council, Nov. 1844 (NHCM). Moved to Council Point, IA, 1846. Migrated to Salt Lake Valley, 1848. Died at Salt Lake City, 25 Nov. 1874.

PR was clerk for the following minutes in KHCM (not always recorded in chronological order): 7 Sept. 1837 (239); 23 Sept. 1837 (245-46); 2 Oct. 1837 (247-48); 7-8 Oct. 1837 (248-49); 11 Oct. 1837 (250); 15 Oct. 1837 (250); 18 Oct. 1837 (251); 23 Oct. 1837 (252-53); 27 Oct. 1837 (253); 29-30 Oct. 1837 (254-56); 1-2 Nov. 1837 (256-58); 5-7 Nov. 1837 (259-61).

Handwriting: KHCM, 238-39, 245-53, 255-61; APRj, MSS #1 and #2.

(**WR**) **Willard Richards** (**1804-54**)
Scribe/Compiler/Reviser: 1841-54

Born at Hopkinton, Middlesex Co., MA, 24 June 1804. Baptized, 31 Dec. 1836. Served mission to England, June 1837-16 Aug. 1841. Ordained an apostle at Preston, Eng., 14 Apr. 1840. Arrived at Nauvoo, Hancock Co., IL, 16 Aug. 1841. Elected to Nauvoo city council, 30 Oct. 1841. Appointed church recorder, 13 Dec. 1841, and JS's secretary and historian, 21 Dec. 1842. Served mission to New England, 1 July-30 Oct. 1842. Appointed recorder for Council of Fifty, 11 Mar. 1844 (WCj [1843-44], vol. 3, 13 Mar. 1844), and general church recorder, 30 July 1843. Elected Nauvoo city recorder in place of James Sloan, 12 Aug. 1843-8 Feb. 1845. Jailed in Carthage, IL, with Joseph and Hyrum Smith when they were murdered, 27 June 1844. Migrated to Salt Lake Valley, July 1847. Appointed counselor to Brigham Young in First Presidency, 27 Dec. 1847. Editor of the *Deseret News*, 1850-54. Died at Salt Lake City, 11 Mar. 1854.

WR was appointed church recorder on 13 Dec. 1841, and on 21 Dec. 1842 he became JS's "private Sec & Historian" (WRj 8:34; 9:28). Of WR, JS reportedly said: "I have been searching all my life to find a man after my own heart, whom I could trust with my business in all things, and I have found him; Doctor Willard Richards is the man" (see vol. 4, chap. 13). His first contribution to the MS History came on 1-2 Dec. 1842, when he inserted Notes A, B, and C on pages 131-33 of Book A-1 (WRj 9:25). Under his direction, the MS History was recorded to 28 Feb. 1843. On 15 Jan. 1846, TB wrote that he was "writing book D (finished Feb 28 [1843])" (CHOj 3:37-38). This corresponds to Book D-1, 1485 (cf. DHC 5:291; chap. 15), where a notation reads: "end of W. Richards compiling the books packed Feb. 4, 1846 in Nauvoo. Miles Romney, present. T Bullock, clerk" (TB). When the books were unpacked in Salt Lake City, TB added another note in the margin of Book D-1, 1486: "Dec. 1[,] 1853 Dr. Willard Richards wrote one line of History, being sick at the time, and was never able to do any more." On 1

Mar. 1854, BY released WR from his editorial duties with the *DN* because of ill health (BY to WR, 1 Mar. 1854, WRc, Bx 4, fd 13). He died eleven days later. The MS History project was continued under the direction of GAS, who succeeded WR as church historian in Apr. 1854.

In addition to working on the MS History, WR was clerk for the following minutes recorded in NCCP (not always in chronological order): 12 Aug. 1843 (186-87); 18 Sept. 1843 (187-89); 14 Oct. 1843 (189); 31 Oct. 1843 (189); 11 Nov. 1843 (189-90); 1 Nov. 1843 (190); 15 Nov. 1843 (191); 5 Dec. 1843 (192); 8 Dec. 1843 (191-92); 12 Dec. 1943 (192-94); 16 Dec. 1843 (194-97); 21 Dec. 1843 (197-98); 29 Dec. 1843 (198-99); 10 Jan. 1844 (199-200); 13 Jan. 1844 (200); 16-17 Jan. 1844 (201-3); 12 Feb. 1844 (203-5); 1 Mar. 1844 (205); 5 Mar. 1844 (206); 9 Mar. 1844 (206); 13 Apr. 1844 (207); 29 Apr. 1844 (207-8); 16 May 1844 (208); 8 June 1844 (208-9); 10 June 1844 (210-12); 11 June 1844 (212); 21 June 1844 (212); 1-2 July 1844 (212-13); 8 July 1844 (213); 13 July 1844 (213-14); 10 Aug. 1844 (214-17); 14 Sept. 1844 (217-19); 12 Oct. 1844 (219-20); 9 Nov. 1844 (220-23); 18 Sept. 1844 (223); 1 Nov. 1844 (223); 9-10 Dec. 1844 (223); 14 Dec. 1844 (224-27); 12 Oct. 1844 (228); 11 Jan. 1845 (228-31); 13 Jan. 1845 (231-33); and 7-8 Feb. 1845 (233-40).

WR was also listed as clerk for the Quorum of Twelve Apostles for the following minutes: 31 Aug. 1841; 7 Oct. 1841; 20 Nov. 1841; 17 Jan. 1842; 12 Apr. 1842; 14 June 1842; 21 Nov. 1842; 20 Jan. 1843; 10 Feb. 1843; 24 Apr. 1843; 11 May 1843; 23 May 1843; 7 Nov. 1843; 21 Feb. 1844; 23 Feb. 1844; and 17 Dec. 1844.

Handwriting: JSLB 2:218-19, 221-26; JSj [1841-42], 26-126, 215; JSj [1842-43], 1-283; JSj [1843], 1-308; JSj [1843-44], 1-278; JSj [1844], 1-171; RDft 1:1-71; 2:1-19; 3:1-23; 4:1-19; 5:1-24; 6:1-13; MSHiJS, Book A-1, 131-33, Notes A, B, and C, 158-553; Book A-1, Addenda, 4; Book B-1, 553-812; Book B-1, Addenda, 1-2; BofA, Translation MS #4; NCCP, 186-91, 194-98; PBB 1:139-41; NMCDB, 87b-112.

(SR) Sidney Rigdon (1793-76)
Scribe: 1830-38

Born at St. Clair, Allegheny Co., PA, 19 Feb. 1793. Joined United Baptists, 1817, and preached at Warren, Trumbull Co., OH, and vicinity, 1819-21. Served as minister of First Baptist Church of Pittsburgh, 1821-24. Joined Alexander Campbell's Reformed Baptist movement (later Disciples of Christ), about 1830. Baptized by Oliver Cowdery at Mentor, OH, about 8 Nov. 1830. Scribe for JST, Dec. 1830-June 1831 and Nov. 1831-Mar. 1832. Ordained a high priest, 3 June 1831. Appointed counselor to JS, 8 Mar. 1832. Arrived at Far West, Caldwell Co., MO, 4 Apr. 1838. Incarcerated with JS in jail at Liberty, Clay Co., MO, Nov. 1838-Feb. 1839. Moved to Quincy, Adams Co., IL, then to Nauvoo, Hancock Co., 1839. Accompanied JS to Washington, DC, to petition Congress for redress for Missouri losses, 1839-40. Appointed postmaster of Nauvoo, 24 Feb. 1841. Excommunicated, 8 Sept. 1844. Became leader of schismatic church in Pittsburgh, 1844. Moved to Greencastle, Franklin Co., PA, 1845. Died at Friendship, Allegany Co., NY, 14 July 1876.

Following his conversion, SR traveled to Fayette, NY, in Dec. 1830 to meet JS. He immediately began writing from JS's dictation, beginning with JS's inspired revision of the Bible, or Book of Moses. For the next three years, the two men worked closely on this project. While others occasionally participated, SR was scribe for a majority of the extant MS (see *JST*).

SR was present from 27 Apr. to 4 May 1838, when JS began working on his history in Far West, MO (JSj [1838], 34-38; *APR*, 176-80; *PJS* 2:233-37; *JSP* 1:260-338; cf. DHC 3:25-26; chap. 3). When work on the history continued in Nauvoo, SR occasionally provided information. On 13 Feb. 1843, "Elder Rigdon came in early in the morning and gave a brief history [of] the 2d visit of the Presidency

to Jackson Co[unty], Missouri" (JSj [1842-43], 186; *APR*, 304; cf. DHC 5:272; chap. 14; SRc, fd 2). The second trip to Missouri happened Apr.-June 1832, which was recorded in Book A-1, 209-15 (cf. DHC 1:265-72; chap. 19).

Following his release from the Missouri prison and arrival in Quincy, IL, in Feb. 1839, SR began work on *An Appeal to the American People: Being an Account of the Persecutions of the Church of Latter Day Saints; and of the Barbarities Inflicted on them by the Inhabitants of the State of Missouri* (see *AAP*), which was published in Jan. 1840. This publication became a major source for MS History's account of events in Missouri between Aug. 1838 and July 1839.

Handwriting: JSj [1832-34], 6-17; JST, OT MS #1, 15-61; NT MS #1, 1-63; NT MS #2, folio 2, 24-folio 4, 152; RP, MS of AAP [ca. 1839], 1-50.

(**AR**) **Alanson Ripley** (**1798-1880**)
Clerk: 1840

Born at Livonia, Livingston Co., NY, 8 Jan. 1798. Baptized, before May 1834. Member of Zion's Camp expedition to Missouri, May-June 1834. Lived in Caldwell Co., MO, 1837. Ordained a seventy at Far West, Caldwell Co., MO, 7 July 1838. Member of committee on removal of poor from Missouri, 1839. Appointed bishop of Iowa Stake, 1839-41. Named surveyor of Nauvoo, Hancock Co., IL, 1841. Living in Pike Co., IL, 1850. Died in Morgan Co., IL, 11 July 1880.

AR served as clerk on 16 Mar. 1840 for minutes in NHCM (Book 1, 51-52).

(**BHR**) **Brigham H. Roberts** (**1857-1933**)
Editor: 1902-12

Born at Warrington, Lancashire, Eng., 13 Mar. 1857. Migrated to Centerville, UT, 1866. Baptized, 1867. Editor of *Millennial Star*, 1887-88. Appointed president of First Council of Seventy, 7 Oct. 1888. Served as assistant church historian, 1901-33. President of eastern States mission, 1922-27. Died at Salt Lake City, 27 Sept. 1933.

BHR had bound in three volumes the entire "History of Joseph," which had been published in the *Millennial Star*, vols. 14-25 (1852-63). This was a reprint of what had been published in the *Times and Seasons* (1842-46) and *Deseret News* (1851-58). At the instigation of Francis M. Lyman, BHR's collection was in the midst of publication at George Q. Cannon and Sons, when Cannon died on 12 Apr. 1901. BHR then proposed that a more carefully prepared and edited edition be produced, which was accepted by President Lorenzo Snow. On 6 Apr. 1902, Andrew Jenson, Orson F. Whitney, Amos Milton Musser, and BHR were sustained as assistant church historians. These men under the direction of church historian Anthon H. Lund, began work on the six volumes of the DHC. Beginning on 15 Apr. 1902, mornings at the CHO were spent with Lund, BHR, and Joseph Fielding Smith reading through the history. It was probably on these occasions that extensive annotations were added to BHR's three volumes of *Millennial Star*. The first volume appeared later that same year, and subsequent volumes in 1904, 1905, 1908, 1909, and 1912.

(**ER**) **Ebenezer Robinson** (**1816-91**)
Clerk: 1838-39

Born at Floyd, Oneida Co., NY, 25 May 1816 (PBB 1:108). Moved to Kirtland, Geauga (later Lake) Co., OH, May 1835. Baptized, 16 Oct. 1835. Ordained an elder, 29 Apr. 1836. Moved to Far West, Caldwell

Co., MO, spring 1837. Church clerk and clerk of Missouri high council, 1838. Member of Far West high council, Dec. 1838. Publisher and editor of *Times and Seasons* at Commerce (later Nauvoo), 1839-42. After JS's death, affiliated with SR's church and edited Rigdonite *Messenger and Advocate of the Church of Christ* at Greencastle, Franklin Co., PA. Moved to Decatur Co., IA, Apr. 1855. Baptized into RLDS church by William W. Blair at Pleasanton, Decatur Co., 29 Apr. 1863. Affiliated with David Whitmer's Church of Christ, 1888, and published Whitmerite periodical *The Return* at Davis City, IA, 1889-91. Died at Davis City, 11 Mar. 1891.

ER served as clerk for the following minutes of meetings that were later copied into FWR by HSt: 24 Feb. 1838 (102-3); 10 Mar. 1838 (104-8); 15 Mar. 1838 (108-9); 17 Mar. 1838 (109-10); 24 Mar. 1838 (110-14); 6-7 Apr. 1838 (114-17); 12-14 Apr. 1838 (118-35); 28 Apr. 1838 (137-40); 12 May 1838 (140-41); 24 May 1838 (141); 23 June 1838 (141-42); 28-29 June 1838 (142-48); 6 July 1838 (149-54); 26 July 1838 (154); 31 Aug. 1838 (154-57); 5-6 Oct. 1838 (160-63); 13 Dec. 1838 (173-75); 19 Dec. 1838 (175-76); 26 Dec. 1838 (176-77); and 2 Jan. 1839 (177).

ER served as clerk for patriarchal blessings, one of which, dated Far West, MO, 30 Sept. 1838, was copied into PBB 1:145-46.

Handwriting: FWR, 1-37, 41-42, 44-52, 56-93.

(**GWR**) **George W. Robinson** (**1814-78**)
Scribe: 1837-40

Born, Pawlet, Rutland Co., VT, 14 May 1814. Baptism date is unknown. Member of the Seventy, 1836. Married Sidney Rigdon's oldest daughter, 1837. Replaced Oliver Cowdery as general church recorder, 17 Sept. 1837. Clerk to the First Presidency at Far West, Caldwell Co., MO, Apr. 1838. Imprisoned with JS in jail at Liberty, Clay Co., MO, Nov. 1838. First postmaster of Commerce (later Nauvoo), IL, 21 Apr. 1840. Left church, 1842, and after JS's death affiliated with SR's Church of Christ as an apostle. Moved to Friendship, Allegany Co., NY, 1847. Founded First National Bank at Friendship, 1864. Died at Friendship, 10 Feb. 1878.

GWR, son-in-law of Sidney Rigdon, was clerk for the following minutes in KHCM (not always recorded in chronological order): 12-15 Jan. 1836 (231-34); 3 Sept. 1837 (234-38); 10 Sept. 1837 (240-41); 17 Sept. 1837 (242-45); 1 Oct. 1837 (247); 22 Oct. 1837 (251-52); and 27 Nov. 1837 (265).

He was also clerk for patriarchal blessings recorded in his own hand in PBB, vol. 1, beginning in 7 June 1835 (pp. 128-38).

Handwriting: JSj [1838], 2-71, 74-108; KHCM, 231-38, 240-45, 247, 251-52, 254, 265; PBB 1:129-38.

(**HGS**) **Henry G. Sherwood** (**1785-1867**)
Clerk: 1838, 1843

Born at Kinsbury, Washington Co., NY, 20 Apr. 1785. Lived at Bolton, Warren Co., NY, 1830. Baptized, by Aug. 1832. Ordained an elder, Aug. 1832. Moved to Kirtland, Geauga (later Lake) Co., OH, ca. 1834. Appointed to Kirtland high council, 3 Sept. 1837. Moved to Missouri, 1838, then fled to Commerce (later Nauvoo), Hancock Co., IL, 1839. Appointed to Commerce high council, 6 Oct. 1839. Elected first city marshal of Nauvoo, 3 Feb. 1841. Migrated to Salt Lake Valley, 1847. Appointed to Salt Lake Stake high council, Mar. 1849. Moved to San Bernardino, CA, Sept. 1852. Apostatized, 1855. Died at San Bernardino, 24 Nov. 1867.

HGS was clerk for the following minutes in NHCM, Book 1: 6 Oct. 1839 (22-23); 20-21 Oct. 1839 (23-27); 27-28 Oct. 1839 (27-29); 2 Nov. 1839 (29-30); 8 Dec. 1939 (32-35); 15 Dec. 1839 (35-36); 22 Dec. 1839 (36); 26 Dec. 1839 (36-37); and Book 3: 28 Jan. 1843.

He also supplied two statements and other help to church historians (see HGS).

Handwriting: NHCM, Book 1, 22-30.

(JSn) James Sloan (1792-1886)
Scribe/Clerk: 1839-43

Born at Donaghmore, Tyrone Co., Ireland, 28 Oct. 1792. Baptism date unknown. Ordained an elder in Columbia Co., OH, 28 Oct. 1837, and a high priest, 18 Feb. 1838. Moved to Daviess Co., MO, by 1838; to Quincy, Adams Co., IL, 1839; and to Commerce (later Nauvoo), by 1840. Appointed clerk of the Democratic Association of Quincy, IL, 9 Mar. 1839 (DHC 3:275; chap. 19); clerk of conference, 5 Oct. 1839 (DHC 4:12; chap. 1); Nauvoo city recorder, 3 Feb. 1841; secretary of Nauvoo House Association, July 1841; general church clerk and recorder, 2 Oct. 1841-43; and secretary for Nauvoo Legion, 1841 (DHC 4:82; chap. 4). Served as clerk for patriarch Hyrum Smith, 1841. Served mission to Ireland, July 1843-ca. Apr. 1844. Appointed district clerk for Pottawatamie Co., IA, Mar. 1848. Elected judge, 1851. Migrated to Sacramento Co., CA, by 1860. Joined RLDS Church, by 1876. Died at Sacramento, 24 Oct. 1886.

JSn was clerk for the following meetings recorded in NCCP: 3 Feb. 1841 (1-5); 8 Feb. 1841 (5-7); 15 Feb. 1841 (7-8); 22 Feb. 1841 (8-15); 8 Mar. 1841 (15-16); 15 Mar. 1841 (16); 29 Mar. 1841 (17-18); 12 Apr. 1841 (18); 26 Apr. 1841 (18); 1 May 1841 (18-19); 21 May 1841 (19); 12 July 1841 (20); 4 Sept. 1841 (21-22); 16 Oct. 1841 (22-23); 22 Oct. 1841 (24-25); 30 Oct. 1841 (25-27); 1 Nov. 1841 (27-28); 6 Nov. 1841 (28-29); 13 Nov. 1841 (29-32); 2o Nov. 1841 (32); 27 Nov. 1841 (33-35); 4 Dec. 1841 (35-36); 18 Dec. 1841 (36-38); 1 Jan. 1842 (38-39); 15 Jan. 1842 (39-41); 22 Jan. 1842 (41-52); 12 Feb. 1842 (53-58); 17 Feb. 1842 (58-60, 76-77); 5 Mar. 1842 (60-67); 9 Apr. 1842 (67-73); 22 Apr. 1842 (73-76); 14 May 1842 (77-80); 19 May 1842 (80-83); 23 May 1842 (83-84); 11 June 1842 (84-85); 22 June 1842 (86); 5 July 1842 (86-88); 12 July 1842 (88-94); 22 July 1842 (95-97); 5 Aug. 1842 (97); 8 Aug. 1842 (98-99); 20 Aug. 1842 (99-100); 9 Sept. 1842 (100-1); 26 Sept. 1842 (101-3); 8 Oct. 1842 (103-4); 25 Oct. 1842 (104-5); 31 Oct. 1842 (105-18); 12 Nov. 1842 (118-19); 14 Nov. 1842 (119-29); 26 Nov. 1842 (129-31); 14 Jan. 1843 (131-47); 30 Jan. 1843 (147-59); 11 Feb. 1843 (159-61); 25 Feb. 1843 (161-67); 4 Mar. 1843 (167-69); 11 Mar. 1843 (169-70); 15 Apr. 1843 (170-72); 12 May 1843 (173-74); 1 June 1843 (175-80); 7 June 1843 (180); 10 June 1843 (180-82); and 29 June 1843 (182-86).

An entry in JSj for 29 July 1843 records JSn's departure from Nauvoo: "(Noon James Sloan City Recorder <and Church Recorder> brought the desk containing the city and church books and papers to the Mayor's office as he [Sloan] was about to leave for Ireland. 28 delivered)" (JSj [1843-44], 23; *APR*, 400). On 30 July 1843, it was recorded: "After preaching President Marks called a special Conference to appoint Recorders for the baptism for the dead, Elder Sloan having started for Ireland. Willard Richards was appointed gen[eral] Church Recorder and Joseph M. Cole of the 4th ward and Geo[rge] Walker and Jonathan H. Hale and J. A. W. Andrews recorders for the baptisms for the dead" (JSj [1843-44], 24; *APR*, 400).

Handwriting: RDft 7:54a; NCCP, 1-186; NCCM, Rough Book [1841], 1-50; Rough Book [1842-44], 1-19; loose minutes for 22 Jan. 1842, 5 Mar. 1842, 19 and 23 May 1842, 1 and 10 June 1843; PHPQM, 1-45; PBB, vols. 3-4; NMCDB, 29-56, 4-19 (back of book); HCKa [ca. 1842-56], 1-13; NMR, 2-4.

(ES) Elias Smith (1804–88)
Reviser: 1854

Born at Royalton, Windsor Co., VT, 6 Sept. 1804. Moved with parents to St. Lawrence Co., NY, 1809. Baptized, 27 Aug. 1835. Ordained an elder, 28 Aug. 1835. Migrated to Kirtland, Geauga (later Lake) Co., OH, May 1836. Migrated to Far West, Caldwell Co., MO, Oct. 1838. Fled to Lee Co., IA, 1839, then to Nauvoo, Hancock Co., IL, 1841. Migrated to Utah, 1851. Elected probate judge of Salt Lake Co., 1852–82. Postmaster of Salt Lake City, 1854–58. Editor of *Deseret News*, 1856–63. President of high priests, 1870–88. Died at Salt Lake City, 24 June 1888.

ES was a clerk for the Minutes of the Committee on Removal (MCR) on 26 and 29 Jan. 1839, and 1 Feb. 1839, as well as for the following minutes in the Iowa Stake Record (ISR): 19 Oct. 1839 (7–8); 7 Nov. 1839 (8–9); 6 Dec. 1839 (9–11); 7 Dec. 1839 (11–15); 4 Jan. 1841 (15–16); 7 Feb. 1840 (16–17, 86); prob. 21 Feb. 1840 (86–87); 6 Mar. 1840 (88–90); 21 Mar. 1840 (90); 12 July 1840 (90); 18 July 1840 (91–92); 3 Sept. 1840 (94); 17 Sept. 1840 (95). ES was also scribe for a draft of a memorial to Congress signed by JS, SR, and EH, ca. 1840 (see under RP).

From July to Dec. 1854, ES helped GAS revise the history, listened to parts being read, and contributed items for possible inclusion. CHO journal for 28 July 1854, for instance, reads: "GAS TB & Judge [Elias] Smith revising history for the copyiest" (17:113; see also 17:106). On 12 Sept. 1854, "Elias Smith called in evening also to give items" (17:159). When TB had finished writing the biography of Don C. Smith to be included in Addenda Book, 12–18 (cf. DHC 4:393–99; chap. 23), he read it to ES on 8 Nov. 1854 (CHOj 17:212). On 10 Dec. 1854, "G.A.S. Elias Smith, J.L.S. in office Revising Minutes of Fall Conference of 1841" (17:244; cf. Book C-1, 1227–32). BHR added ES's journal of the Kirtland Camp (cf. ESj) to DHC 3, chapters 9–10.

Handwriting: RP, Draft of *AAP* (ca. 1839), 11, 15; RP, Draft of Memorial to Congress (ca. 1840).

(GAS) George A. Smith (1817–75)
Editor/Reviser: 1845–46, 1854–56

Born at Potsdam, St. Lawrence Co., NY, 26 June 1817. Baptized by Joseph H. Wakefield at Potsdam, 10 Sept. 1832. Moved to Kirtland, Geauga (later Lake) Co., OH, May 1833. Participated in Zion's Camp expedition to Missouri, May–June 1834. Appointed to First Quorum of Seventy, 1 Mar. 1835. Served mission in eastern States, June–Nov. 1835. Moved to Adam-ondi-Ahman, MO, June 1838. Ordained a high priest, 26 June 1838, and an apostle by HCK at Far West, Caldwell Co., MO, 26 Apr. 1839. Served mission in Britain, Sept. 1840–July 1841. Elected to Nauvoo city council, 19 May 1842. Served mission to Illinois, fall 1842, to eastern States to collect donations, July–Oct. 1843, and to campaign for JS, May–July 1844. Migrated to Salt Lake Valley, July 1847. Appointed historian and general church recorder, 7 Apr. 1854–8 Oct. 1870. Leaves for Washington, DC, 22 Apr. 1856 (CHOj 18:362). Returns to Salt Lake City, 29 May 1857 (*WWj* 5:53). Appointed first counselor to BY in First Presidency, Oct. 1868. Served mission to Europe and Palestine, 1872–73. Died at Salt Lake City, 1 Sept. 1875.

GAS worked on the MS History in Nauvoo and Utah. His main role in Nauvoo was as a reviser, working from 1 Apr. to at least 28 Nov. 1845, during which time he helped review Books A-1, B-1, C-1, and D-1, to page 1433. He was responsible for a major revision of the account of Zion's Camp in Books A-1 and A-2. On 22 Aug. 1845, BY recorded: "Elders W. Richards and Geo. A. Smith commenced writing the history of Zion's camp. Bro. Geo. A. Smith supplying many of the items from memory" (MSHiBY 14:13; cf. DHC 7:436).

Following WR's death, GAS was appointed as his successor in Apr. 1854. He began immediately to collect and arrange the papers in the CHO in preparation for his dictation. He also began copying, compiling, and editing of JS's sermons. This process continued until 5 June 1854, when "GAS directed TB to place the Historical papers for 1843 in the new Secretary preparatory to active operations[,] which he did" (CHOj 17:61). On 7 June, "GAS commenced the dictation & TB the writing of the History of Joseph Smith commencing March 1[,] 1843" (17:63). This was at the beginning of RDft MS #7. By Sept. 1854, GAS had dictated nearly the whole of the RDft, having reached 27 June 1844.

Under his supervision, his staff of scribes finished Book D-1 in May 1855, and prior to his departure for Washington, DC, on 22 Apr. 1856, they finished Book E-1. The project was completed under the direction of WW, who was appointed assistant historian at conference earlier that month. Writing from GAS's RDft, scribes completed D-2 in July 1856, F-1 in Feb. 1857, although addenda continued to be added to each. Book E-2 was discontinued at BY's direction on 6 Aug. 1856.

Unlike his predecessor, GAS did not write, which is just as well since his penmanship was atrocious. There was apparently a reason for this. On 7 Feb. 1854, he wrote to TB, one of his best scribes, complaining: "my hand is so lame I am unable to write much it cramps my hand so much" (GAS to TB, 7 Feb. 1854, GASc, Bx 10, fd 12, 12).

(**HS**) **Hyrum Smith** (**1800–44**)
Scribe: 1829

Born at Tunbridge, Orange Co., VT, 9 Feb. 1800. Moved with parents from Norwich, Windsor Co., VT, to Palmyra, Ontario (later Wayne) Co., NY, 1816. Lived at Manchester, Ontario Co., 1820–30. Member of Western Presbyterian Church, 1824–28. Baptized by JS at Seneca Lake, Seneca Co., NY, June 1829. One of eight witnesses to Book of Mormon plates, June 1829. Ordained a priest, 9 June 1830. Migrated to Kirtland, Geauga (later Lake) Co., OH, 1831. Ordained an elder, before June 1831, and a high priest, 3 June 1831. Appointed to Kirtland high council, 1834. Participated in Zion's Camp expedition to Missouri, May–June 1834. Appointed assistant counselor in First Presidency, 3 Sept. 1837, and second counselor in First Presidency, 7 Nov. 1837. Incarcerated in jail at Liberty, Clay Co., MO, with JS, Nov. 1838–Apr. 1839. Escaped custody and arrived at Quincy, Adams Co., IL, 22 Apr. 1839. Ordained church patriarch by father, 14 Sept. 1840, and sustained as assistant president of the church, 19 Jan. 1841. Murdered with JS in jail at Carthage, Hancock Co., IL, 27 June 1844.

Although not a scribe or editor for MS History, he helped copy the Book of Mormon Ms for the printer in 1829. He also evidently possessed important papers that his widow, Mary Fielding, handed over to church historians, as indicated in an entry dated 12 Mar. 1845: "Br. Charles Wesley Wandell … went to Print[ing] office. [and] Sister (Hyrum's) Smith, for papers that came from Washington, & other Historic papers" (CHOj 2:10a).

Handwriting: BofM [P], Mosiah 28:1, 28:20–29:19, 29:29–35, Alma 2:38–3:1, Alma 5:0–1.

(**JHS**) **John Henry Smith** (**1848–1911**)
Scribe: 1869–70

Born at Carbunca, Pottawattamie Co., Iowa, 18 Sept. 1848. Migrated with parents to Salt Lake Valley, 1849. Baptized by his father GAS, 18 Sept. 1856. Acted as assistant clerk of Utah's House of Representatives, 1872. Served mission to Europe, 1874–75, and as bishop of Salt Lake City's seventeenth ward, 1875–80. Elected to city council, 1876–82, and to Utah Territorial Legislature, Aug. 1882. Ordained an apostle by

Wilford Woodruff, 27 Oct. 1880. Served as president of European Mission, 1882-85. Sustained as second counselor in the First Presidency, 7 Apr. 1910. Died at Salt Lake City, 13 Oct. 1911.

JHS, son of GAS, began working in the CHO on 15 June 1869, when the following entry was made: "John Henry Smith Commenced on History of 1846 May 1 where Heber John Richards left off: the same having been compiled too lengthily" (CHOj 30:214). JHS's handwriting appears in BY's MS History for May-June 1846, which he worked on until 24 June 1869 (30:214-23). On 26 July, he was "Copying Smith genealogy" (30:255), and on 2 Aug. "Copying Rev. on Celestial Marriage" (30:262). Most interestingly, from 28 Aug. to 4 Sept., JHS was engaged in "Writing dates to Book A 1," "paging A 1 (History book)," and "paging or dating Book A 2" (30:288-95), and indeed his handwriting appears in the top margin of most pages Books A-1 and A-2, as well as Books B-1 and B-2. JHS's last day in the office was apparently 22 June 1870 (31:84).

Handwriting: MSHiBY, 15:161-220; pos. ONDP, 61.

(JLS) John L. Smith (1828-98)
Scribe/Clerk/Reviser: 1854-55, 1858

Born at Potsdam, St. Lawrence Co., NY, 17 Nov. 1828. Baptized by father John Smith at Kirtland, Geauga (later Lake) Co., OH,, 1836. Migrated to Utah, 1847. President of Swiss and Italian Mission, 1856-57. Died at St. George, UT, 24 Feb. 1898.

JLS, brother of GAS, joined the CHO about 15 June 1854, when his name first appears in CHO journal (CHOj 17:71). GAS told WW in 1856, "John L. Smith and James Ure have assisted me in making Indexes for the Neighbor, Guardian, and Deseret News, in collecting matter and making the scrap books" (GAS to WW, 21 Apr. 1856, NMCDB, 220; transcribed in vol. 8, VII.1). JLS also helped revise. CHO journal for 9 Dec. 1854 reads: "In Ev[enin]g. G.A.S. T.B. J.L.S. & R.C. completed revising history till the end of the year 1841" (17:243). JLS's work at the CHO ended when he left for his mission to England on 7 May 1855 (17:400). On 31 Aug. 1858, he returned to the CHO (21:175).

Handwriting: RDft 7:10, 13; MSHiJS, Addenda Book, 26-27; NSB, 60-67; PBB 1:142-[43]; PBB 2:225-27; GASLB, 51-53; JnSj, vol. 1 [1832-41].

(JS) Joseph Smith (1805-44)
Editor/Reviewer: 1838-44

Born at Sharon, Windsor Co., VT, 23 Dec. 1805. Moved with parents to Palmyra, Ontario (later Wayne) Co., NY, 1817. Claimed vision of angel and gold plates, Sept. 1823-27. Moved with wife Emma to Harmony, Susquehanna Co., PA, where he dictated translation of plates mostly to Oliver Cowdery, Apr.-May, and then in Fayette, Seneca Co., NY, at Peter Whitmer home, June 1829. Published Book of Mormon, Mar. 1830. Organized Church of Christ at Manchester, Ontario Co., NY, 6 Apr. 1830. Began dictating Bible revision, June 1830. Moved to Kirtland, Geauga (later Lake) Co., OH, Jan. 1831. Worked on Bible revision, 1831-33. Ordained high priest, 3 June 1831. Visited Jackson Co., MO, June-Aug. 1831 and Apr.-June 1832. Called as president of high priesthood, Nov. 1831. Ordained president of the high priesthood, 25 Jan. 1832. Traveled to Albany, New York City, and Boston, Oct.-Nov. 1832. Served mission to Canada, Oct.-Nov. 1833. Dictated text of Book of Abraham, Nov. 1835. Dedicated Kirtland temple, 27 Mar. 1836. Traveled to New York City and Salem, MA, July-Sept. 1836. Visited Missouri, Sept.-Dec. 1837. Fled Kirtland, 12 Jan. 1838. Arrived at Far West, Caldwell Co., MO, 14 Mar. 1838. Imprisoned at Liberty, Clay Co., MO, Dec. 1838-Apr. 1839. Escaped

to Quincy, IL, 22 Apr. 1839. Moved to Commerce (later Nauvoo), IL, 10 May 1839. Traveled to Washington, DC, to petition Congress for redress for Missouri losses, and to Philadelphia, Nov. 1839-Mar. 1840. Introduced temple ceremony, 4 May 1842. Elected mayor of Nauvoo, 19 May 1842. Nominated as candidate for U.S. presidency, 29 Jan. 1844. Murdered with brother Hyrum in jail at Carthage, Hancock Co., IL, 27 June 1844.

On 27 Apr. 1838, shortly after his arrival at Far West, MO, JS began to draft a history with his counselor SR and clerk GWR (JSj [1838], 34; *APR*, 176-77; *PJS* 2:233; *JSP* 1:260; cf. DHC 3:25; chap. 3). While he was actively involved with the initial phase of writing his history, he authorized his scribes to write the bulk of the History on their own, although he was occasionally consulted and reviewed what had been written. Prior to JS's death, WR had written Book A-1 and probably had reached page 812 of Book B-1, but little more than 42 pages of A-1 had been reviewed by JS (MSHiBY 13:42; cf. DHC 7:389; HCKj [1844-45], vol. 3; *OPW*, 100).

Handwriting: BofM [O], Alma 45:22; BofA, Egyptian MS #4, 1-4; JSHi [1832], 1-3, 5-6; KRB, 1 (with FGW), 13-15 (with FGW); JSj [1832-34], 1-8, 14-15, 17-23, 43, 52-55, 62-69; JSj [1835-36], 1-2, 87-88; JSLB 1:1-8, 29-30, 50-51.

(JFS) Joseph F. Smith (1838-1918)
Scribe: 1865-72

Born at Far West, Caldwell Co., MO, 13 Nov. 1838. Moved to Commerce (later Nauvoo), Hancock Co., IL, with parents, 1839. Migrated to Salt Lake Valley, Sept. 1848. Served mission to Hawaii, 1854-58, and to England, 1860-63. President of European Mission, 1874-75 and 1877. Second mission to Hawaii, 1864. Employed in CHO, 1865-72. Historical mission to eastern States with Orson Pratt, 1878. Ordained an apostle, 1866. Worked in CHO, 1865-72. Exiled in Hawaii, 1884-91. Set apart as president of the church, 17 Oct. 1901. Died at Salt Lake City, 19 Nov. 1918.

JFS, son of Hyrum Smith, is first mentioned working in the CHO on 22 Jan 1865, when "Pres. Brigham Young dirrected the di=missal of Thomas Bullock from the Historian's Office and the appointment of Joseph F. Smith in his place" (CHOj 28:58). Among his duties at the CHO, JFS recorded baptisms for the dead, adoptions, sealings, excommunications, compiled a list of apostates, and for many years kept the "Endowment Record". His last working day in the CHO was apparently 10 Apr. 1872 (CHOj 32:41). On 1 June 1866, ten years after its publication in *DN*, JFS added an addendum to Book D-2, which was keyed to 7 Jan. 1843 (CHOj 29:3). This entry contained the text of the "Jubilee Song," which celebrated JS's release from Judge Pope's court. It was not included in BHR's edition.

Handwriting: Book D-2, Addenda 2, 1-3; CHOj 28:71, 75, 80-81, 92, 93, 95, 97, 121, etc.

(SHS) Samuel H. Smith (1808-44)
Copyist: 1832

Born at Tunbridge, Orange Co., VT, 13 Mar. 1808. Moved with parents from Norwich, Windsor Co., VT, to Palmyra, Ontario (later Wayne) Co., NY, 1816. Member of Western Presbyterian Church, 1824-28. Baptized by Oliver Cowdery at Harmony, Susquehanna Co., PA, 25 May 1829. One of eight witnesses to gold plates, June 1829. Ordained an elder, 9 June 1830. Arrived at Kirtland, Geauga (later Lake) Co., OH, 27 Feb. 1831. Ordained a high priest by Lyman Wight, 3 June 1831. Called with Orson Hyde to mission in the eastern States, 25 Jan.-Dec. 1832. Worked on Kirtland temple, 1833. Member of Kirtland high council, 1834-38. Served mission to New York, 1836. Moved to Far West, Caldwell Co., MO, 1838-39. Fled Missouri to Quincy, Adams Co., IL, 1838, then to Nauvoo, Hancock Co., ca. 1840. Called to

presiding Bishopric of church, Jan. 1841. Elected alderman in Nauvoo, Feb. 1841. Moved to Plymouth, Hancock Co., IL, fall 1842. Died at Nauvoo, 30 July 1844.

Handwriting: RC, BofC, Book A (ca. 1832), 52-54, 76-81.

(**SS**) **Sylvester Smith** (**1806-80**)
Scribe: 1835-36

Born at Tyringham, Berkshire Co., MA, 28 Mar. 1806. Lived at Amherst, Lorain Co., OH, 1828-34. Baptized, 1831. Ordained an elder, before June 1831, and a high priest by Oliver Cowdery, 25 Oct. 1831. Lived at Kirtland, Geauga Co. (later Lake Co.), OH, 1834-53. Member of Zion's Camp expedition to Missouri, May-June 1834. Appointed to Kirtland high council, 17 Feb. 1835. Ordained president of First Quorum of Seventy, 1 Mar. 1835. Served as clerk of high council, Aug.-Sept. 1835. Appointed as temporary scribe in place of Warren Parrish, 25 Jan. 1836. Released from high council, 13 Jan. 1836. Released as president of seventy, 6 Apr. 1837. Left church, 1838. Moved to Council Bluffs, Pottawattamie Co., IA, where he practiced law and sold real estate, 1853. Died at Council Bluffs, 22 Feb. 1880.

SS was clerk for the following minutes in KHCM (not always recorded in chronological order): 17 Aug. 1835 (with WP and TsB; 98-106); 16 Sept. 1835 (108-13); 19 Sept. 1835 (113-18); 22 Nov. 1835 (130-31); 16 June 1836 (210-18).

SS was also clerk for patriarchal blessings later recorded by others in PBB, vol. 1, beginning on 30 June 1835 (cf. PBB 1:22, 39, 40-41, 108-9, 112-13, 115).

Handwriting: JSj [1835-36], 141-51.

(**ERS**) **Eliza R. Snow** (**1804-87**)
Clerk: 1842-44

Born at Becket, Berkshire Co., MA, 21 Jan. 1804. Baptized, 5 Apr. 1835. Moved to Kirtland, Geauga (later Lake) Co., OH, Dec. 1835; to Missouri, spring 1838; then to Commerce (later Nauvoo), Hancock Co., IL, 1839. Appointed secretary of Nauvoo Relief Society, 17 Mar. 1842. Sealed as a plural wife to JS, 29 June 1842. Migrated to Utah, 1847. Appointed president of Relief Society, 1866. Died at Salt Lake City, 5 Dec. 1887.

CHOj for 29 Mar. 1855 reads: "G.A.S. & T.B. visited the Governor [BY] to read to him Josephs sermon to the Female Relief Society Nauvoo when he referred them to Sister Eliza Snow, who delivered them the original Sermon in the Female RS Record also delivered up one of her own Journals" (CHOj 17:361). The Relief Society Minutes (RSM) subsequently became the source for the following sermons of JS: 30 Mar. 1842 (RSM, 22-23; cf. DHC 4:570; chap. 33); 28 Apr. 1842 (RSM, 34-41; DHC 4:602-7; chap. 35); 26 May 1843 (RSM, 51-53; cf. DHC 5:19-21; chap 2); 9 June 1842 (RSM, 61-64 (DHC 5:23-25; chap. 2); 31 Aug. 1842 (RSM, 80-83; DHC 5:139-41; chap. 7).

Handwriting: RSM, 1-127.

(**WS**) **Willard Snow** (**1811-53**)
Clerk: 1840

Born at St. Johnsbury, Caledonia Co., VT, 6 May 1811. Baptized by Orson Pratt, 18 June 1833. Moved to Kirtland, Geauga (later Lake) Co., OH, 1834. Ordained a seventy, 28 Feb. 1835, and a high priest, 6 Dec.

1839. Arrived in Salt Lake Valley, 1847. Served mission to Europe, 1851. Died on the North Sea between Denmark and England, 21 Aug. 1853.

WS, brother of Erastus, served as clerk for the following minutes in the Iowa Stake Record (ISR): 6 Aug. 1840 (93); 7 Nov. 1840 (96-97).

(**TS**) **Thomas Spiers** (**1804-77**)
Clerk: 1841

Born at Bolton, East Lothian, Scotland, 14 July 1804. Baptized by Sampson Avard, 1 Sept. 1836. Ordained seventy by Joseph Young, 10 Oct. 1844. President of Nauvoo's twenty-fifth quorum of seventy, 9 Apr. 1845. Died in Utah, 1877.

TP served as clerk for the following minutes of the teachers' quorum (TQM): 2 May 1841 (22); 9 May 1841 (23); 16 May 1841 (23); 6 June 1841 (24).

(**HSt**) **Hosea Stout** (**1810-89**)
Scribe/Clerk/Compiler: 1842-45

Born at Danville, Mercer Co., KY, 18 Sept. 1810. Baptized in Caldwell Co., MO, 24 Aug. 1838. Settled in Sugar Creek, IA, fall 1839. Ordained an elder, 23 Oct. 1839. Moved to Nauvoo, Hancock Co., IL, Mar. 1840. Clerk of Nauvoo high council, 8 Mar. 1840-4 May 1844. Appointed a second lieutenant of Nauvoo Legion, 4 Feb. 1841. Captain of Nauvoo police, 16 Apr. 1845. Ordained a seventy, 24 Oct. 1844. Appointed lieutenant-colonel in Nauvoo Legion, 26 Sept. 1846. Migrated to Utah, Sept. 1848. Elected to Utah Territorial Legislature, 1851. Served mission to China, 1852-53. Elected to Utah House of Representatives, 1854. Served mission to southern Utah, 1861-66. Died at Big Cottonwood, UT, 2 Mar. 1889.

On 1 Oct. 1842, HSt was appointed to help ER copy minutes into FWR (NHCM, Book 3, 1 Oct. 1842; *NHCM* [2005], 69). On 14 Sept. 1843, HSt was "authorized to deliver the book, containing the record of the High Council &c in Missouri [Far West Record], to Elder Willard Richards, for his use, for the time being, while he is writing the history of the Church" (NHCM, Book 4, 14 Sept. 1843; *NHCM* [2005], 117).

HSt also assisted Charles C. Rich in compiling a history of the Nauvoo Legion (see NLHi). On 23 Mar. 1845, HSt recorded in his journal: "I had been notified by Br. Rich … that a committee had been appointed to write a history of the Nauvoo Legion for Elder Willard Richards who was writing the Church history. The committee was composed of Charles C. Rich, A. P. Rockwood, Theodore Turley, and myself. We met and proceeded to business untill about 8 o'clock and then sent the report by Turley to Richards for approval or disapproval" (HSt in *OMF*, 1:29).

On 10 Oct. 1841, HSt began copying minutes into NHCM, Book 1, which had been previously written by other clerks, not always identified: 1 Dec. 1839 (31-32); 8 Dec. 1839 (HGS; 31-35). On 11 Oct. 1841, he copied minutes for 15 Dec. 1839 (35-36); 22 Dec. 1839 (36). On 15 Oct. 1841, he copied minutes for 26 Dec. 1839 (36-37); 29 Dec. 1839 (38-39). On 18 Oct. 1841, he copied 30 Dec. 1839 (39-40). On 9 Jan. 1842, he copied 5 Jan. 1840 (40-41); 8 Jan. 1840 (41-43). On 12 Jan. 1842, he copied 12 Jan. 1840 (43). On 22 Jan. 1842, he copied 19 Jan. 1840 (43-44). On 29 Jan. 1842, he copied 2 Feb. 1840 (45-46); 23 Feb. 1840 (46-47). On 1 Feb. 1842, he copied 1 Mar. 1840 (47-49).

On 7 Feb. 1842, HSt began copying minutes into NHCM, Book 1, which he had previously written himself as clerk: 8 Mar. 1840 (49-50); 15 Mar. 1840 (50). On 8 Feb. 1842, he copied 22 Mar. 1840 (52). On 9 Feb. 1842, he copied 29 Mar. 1840 (52-54). On 14 Feb. 1842, he copied 6 Apr. 1840 (54); 12 Apr. 1840 (54-55); and 19 Apr. 1840 (55-56).

The remaining minutes HSt copied into NHCM, Book 1, for which he was clerk, are: 25 Apr. 1840 (56-58); 2 May 1840 (58-60); 12 June 1840 (60); 20 June 1840 (60-63); 27 June 1840 (63-64); 3 July 1840 (64-66); 11 July 1840 (66-67); 17 July 1840 (67-68); 25 July 1840 (68-69); 8 Aug. 1840 (69-70); 17 Aug. 1840 (70-74); 22 Aug. 1840 (74-75); 29 Aug. 1840 (75-76); 5-6 Sept. 1840 (76-78); 10-11 Oct. 1840 (78-81); 17 Oct. 1840 (82-83); 24 Oct. 1840 (83-84); 31 Oct. 1840 (84-85); 7 Nov. 1840 (85); 28 Nov. 1840 (85-86); 12-13 Dec. 1840 (87); and 20 Dec. 1840 (88).

HSt copied NHCM, Book 1, 49-88, into Book 2, with slight revision, then began recording minutes for the following meetings: 6 Feb. 1841; 30 Mar. 1841; 6 Apr. 1841; 17 May 1841; 21 May 1841; 28 May 1841; 4 July 1841; 21-22 Sept. 1841; 9 Oct. 1841; 18 Jan 1842; 21 Jan. 1842; 28 Jan. 1842; 4-5 Feb. 1842; 11 Mar. 1842; 17 Mar. 1842; 25 Mar. 1842; 7 Apr. 1842; 22 Apr. 1842; 30 Apr. 1842; 8-9 May 1842; and 20 May 1842.

HSt was clerk for the following minutes in NHCM, Book 3: 20 May 1842; 24-25 May 1842; 27-28 May 1842; 10 June 1842; 18 June 1842; 25 June 1842; 2 July 1842; 5 July 1842; 16-17 July 1842; 23-24 July 1842; 30 July 1842; 5 Aug. 1842; 13 Aug. 1842; 20-21 Aug. 1842; 27 Aug. 1842; 3-4 Sept. 1842; 10 Sept. 1842; 17 Sept. 1842; 24 Sept. 1842; 1 Oct. 1842; 8 Oct. 1842; 15 Oct. 1842; 22 Oct. 1842; 29 Oct. 1842; 5 Nov. 1842; 12 Nov. 1842; 19 Nov. 1842; 26 Nov. 1842; 30 Nov. 1842; 4 Dec. 1842; 11 Dec. 1842; 18 Dec. 1842; 25 Dec. 1842; 1 Jan. 1843; 8 Jan. 1843; 15 Jan. 1843; 21 Jan. 1843; 4 Feb. 1843; 11 Feb. 1843; and 18-19 Feb. 1843.

HSt was clerk for the following minutes in NHCM, Book 4: 25 Feb. 1843; 4-5 Mar. 1843; 11 Mar. 1843; 18-19 Mar. 1843; 25 Mar. 1843; 1-2 Apr. 1843; 14 Apr. 1843; 28 Apr. 1843; 12 May 1843; 19-20 May 1843; 27 May 1843; 1-2 June 1843; 17 June 1843; 1 July 1843; 8 July 1843; 15 July 1843; 22 July 1843; 29 July 1843; 5 Aug. 1843; 12 Aug. 1843; 19 Aug. 1843; 26 Aug. 1843; 1 Sept. 1843; 7 Sept. 1843; 14 Sept. 1843; 23 Sept. 1843; 29 Sept. 1843; 1 Oct. 1843; 28 Oct. 1843; 4 Nov. 1843; 11 Nov. 1843; 25 Nov. 1843; 23 Dec. 1843; 6 Jan. 1844; 20 Jan. 1844; 27 Jan. 1844; 17 Feb. 1844; 2 Mar. 1844; 9 Mar. 1844; 23 Mar. 1844; 30 Mar. 1844; 13 Apr. 1844; 27 Apr. 1844; and 4 May 1844.

Handwriting: FWR, 93-178; NHCM, Book 1, 30-88; NLM [1841-44].

(**JT**) **John Taylor** (**1808-87**)
Reviewer/Source: 1845, 1856

Born at Milnthorpe, Westmoreland Co., Eng., 1 Nov. 1808. Migrated to Toronto, Canada, ca. 1828-29. Baptized by Parley P. Pratt, 9 May 1836, and ordained an elder shortly after. Moved to Kirtland, Geauga (later Lake) Co., OH, ca. 1837, and to Far West, Caldwell Co., MO, 1838. Ordained a high priest by JS, 21 Aug. 1837, and an apostle at Far West, 19 Dec. 1838. Served a mission to England, 1839-41. Arrived at Nauvoo, Hancock Co., IL, 1 July 1841. Appointed associate editor of *Times and Seasons*, 3 Feb. 1843, and editor-in-chief, 1842-43. Editor and proprietor of *Nauvoo Neighbor*, May 1843-Oct. 1845. Wounded when JS and Hyrum Smith were murdered in jail at Carthage, Hancock Co., IL, 27 June 1844. Served mission to England, 1846-47. Arrived in Salt Lake Valley, fall 1847. Served mission to France and Germany, 1850-52. Editor of *The Mormon*, New York City, 1855-57. Member of Utah Territorial Legislature, 1857-76. Probate judge of Utah Co.,1868-70. President of church, 1880-87. Died at Kaysville, Davis Co., UT, 25 July 1887.

JT participated on the review committee on 1 Apr. 1845 (CHOj 2:12a), 10 Apr. 1845 (WRj 11:117; DHC 7:395), 17 May (MSHiBY 13:73-74; cf. DHC 7:411), 20 May 1845 (WRj 11:157), and 18 June 1845 (CHOj 3:16; 4:17; DHC 7:428-27). On 27 Aug. 1854, GAS had a "conversation on the … Massacre of Joseph & Hyrum [and] obtained particulars from John Taylor … for history" (CHOj

17:143). At GAS's and WW's solicitation, JT produced a lengthy account of JS's last days, which he dated 23 Aug. 1856 (see JTMA).

Handwriting: JTMA, 1-69.

(RBT) Robert B. Thompson (1811-41)
Scribe: 1839-41

Born at Great Driffield, Yorkshire, Eng., 1 Oct. 1811. Baptized by Parley P. Pratt in Toronto, May 1836 (*T&S* 3:682). Ordained an elder, 22 July 1836. Moved to Kirtland, Geauga (later Lake) Co., OH, May 1837, then to Far West, Caldwell Co., MO, 3 June 1838. Appointed to Committee for Collecting Historical Records, May 1839. Appointed general church clerk in place of George W. Robinson, 3 Oct. 1840 (DHC 4:204; chap. 11). Died at Nauvoo, Hancock Co., IL, 27 Aug. 1841.

RBT contributed a mere fifteen pages to the MS History, written sometime between JM's death on 3 Dec. 1839 and his own death on 27 Aug. 1841. He also assisted EH in writing a petition to Congress on 28 Nov. 1840 (DHC 4:237; chap. 13), which is apparently no longer extant.

Handwriting: JSLB 2:75-84, 148-63, 190-91, 193-206; MSHiJS, Book A-1, 60-75; pos. PBB, vols. 3-4.

(JU) James Ure (1817-97)
Clerk/Scribe: 1854-55

Born at Bridge of Weir, Renfrewshire, Scotland, 11 June 1817. Baptized, 10 Apr. 1840. Ordained a priest, 1 Aug. 1840; an elder, 8 Oct. 1841; and a high priest, 6 Apr. 1846. Presided over conference at Sheffield, Eng., 1845-46 (*T&S* 6:931, 1035; JH, 13 Sept. 1846, 2). Migrated to America and crossed the plains, arriving in Salt Lake Valley, 27 Oct. 1849. Served in British mission, 1856-58 and 1864-66. Served as first counselor to Francis M. Lyman in Tooele Stake, 24 June 1877-80. Ordained patriarch, 8 Nov. 1894. Died at Kamas, Summit Co., UT, 29 July 1897.[8]

JU began working in CHO about 24 Oct. 1854, when he is mentioned "making an index of publications for & against Mormonism" (CHOj 17:197). GAS told WW in 1856: "John L. Smith and James Ure have assisted me in making Indexes for the Neighbor, Guardian, and Deseret News, in collecting matter and making the scrap books" (GAS to WW, 21 Apr. 1856, NMCDB, 220; transcribed in vol. 8, VII.1). He also helped in other ways. On 19 Apr. 1855, "L.H. & J Ure Copying" (CHOj 17:382; also 20 Apr., 17:383). On 9 July 1855, "J.U. making out list of publications for 1843" (18:63), which was apparently inserted in RDft 7:91-[93]. On 20 Aug. 1855, "G.A.S., T.B., & J.U. on history all day" (18:109). The last mention of JU is dated 1 Dec. 1855 (18:217). He was appointed clerk of a company leaving Utah for the states on 22 Apr. 1856 (*WWj* 4:413), and eventually went on to England.

Handwriting: RDft 7:91-[93], 8:18-20; NMCDB, 188-95; ONDP, 11-21.

(CWW) Charles W. Wandell (1819-75)
Scribe: 1845

Born at Courtland, Westchester Co., NY, 12 Apr. 1819. Baptized, 5 Jan. 1837. Ordained an elder, 6 Apr. 1837. Served mission to New York, 1844. President of Australian mission, 1852-53. Baptized in RLDS church, 6 July 1873. Died at Sidney, Australia, 14 Mar. 1875.

8. Information mostly from obituary in JH, 29 July 1897.

CWW began working in CHO on 12 Mar. 1845 (CHOj 1:31). He wrote about 316 pages of MS History, primarily in Book A-2, between 4 Apr. and 29 July 1845, when he resigned (CHOj 3:3; 4:1; 5:6). On 29 July 1845, "Brother C W Wandell resigned his situation in the office" (CHOj 5:6).[9] Wandell also kept an office journal, with entries from 9 Apr. 1845 to 26 July 1845 (CHOj, vol. 4).

Handwriting: MSHiJS, Book A-1, Addenda, 2-4; Book A-2, 1-308; Book B-2, 651-55; PBB 2:14-20, 27-32, 40-45, 54-61, 67-73, 80-85, 93-99, 107-13, 121-28, 136-43, 149-56, 164-68, 175-80, 188-93, 200-6, 214-21.

(**LW**) **Levi Way** (**?-?**)
Clerk: 1836

Ordained a deacon, 3 Feb. 1834. Ordained an elder, before June 1836 (*M&A* 2:335). Living at New Portage, Medina (now in Summit) Co., OH, Nov. 1838 (*WWj* 2:302).

LW was clerk for the 10 June 1836 minutes in KHCM (209-10).

(**DHW**) **Daniel H. Wells** (**1814-91**)
Reviser: 1856

Born at Trenton, Oneida Co., NY, 27 Oct. 1814. Moved to Ohio, 1832, then to Commerce (later Nauvoo), Hancock Co., IL, spring 1833. Baptized, 9 Aug. 1846. Migrated to Utah, 1848. Ordained an apostle, 4 Jan. 1857. Replaced Jedediah M. Grant as second counselor to BY, 4 Jan. 1857-77. Served mission to Britain, 1864-65 and 1885-87. Elected mayor of Salt Lake City, 1866-76. Died at Salt Lake City, 24 Mar. 1891.

DHW occasionally sat on the revision committee. The earliest record is dated 14 July 1856. Book E-1, 1713, has a note in pencil in the margin: "examined B[righam] Y[oung] W[ilford] W[oodruff] D[aniel] H Wells July 14 [18]56." The last entry mentioning his participation is dated 13 Aug. 1856. On this day, WW wrote: "Presidents B Young H C Kimball J. M. Grant & D H Wells spent the day in the office reading History. We finished up to the [-] death of Joseph in Carthage Jail. The brethren felt full & felt that they had heard enough for one day" (*WWj* 4:435-36).

(**NW**) **Nathan West** (**1808-?**)
Clerk: 1837

Born at Hubbard, Trumbull Co., OH. Baptism, possibly at the same time as his wife in 1831 (*M&A* 2:207). Served mission at Liberty, IA, Nov. 1833 (*M&A* 1:45). Clerk for high council at Far West, Caldwell Co., MO, 1837. Ordained a seventy. Moved to Nauvoo, Hancock Co., IL, before 1841. Attended special conference in Nauvoo, 15 Apr. 1844 (*T&S* 5:506; DHC 6:340; chap. 16). Received endowment in Nauvoo temple, 8 Jan. 1846. Excommunicated for supporting Alpheus Cutler's apostate views, 20 Apr. 1851 (JH, 20 Apr. 1851).

NW served as clerk for the following minutes of meetings that were later copied into FWR by ER: 24 Apr. 1837 (74); and 5 Aug. 1837 (79-80).

(**HW**) **Harvey Whitlock** (**1809-ca. 1885**)
Clerk: 1831

Born in Massachusetts. Baptized and ordained an elder, before June 1831. Ordained a high priest, 3

9. For Wandell's letter of resignation, dated 29 July 1845, see WRc, Bx 3, fd 23, 90-91.

June 1831. Moved to Missouri, ca. June 1831. Driven from Jackson Co., 1833, and located in Clay Co. Excommunicated, 1835. Possibly rebaptized, 1836. Withdrew from church, 1838. Moved to Cedar Co., IA, by 1840. Affiliated with Rigdonite Church of Christ, 1845. Migrated to Salt Lake Valley, 1849. Living in Cedar Co., IA, 1850. Moved to Salt Lake City, 1858, and was rebaptized into LDS church, 1858. Moved to San Bernardino, San Bernardino Co., CA, by 1860, and joined RLDS church, 1864. President of Pacific Slope area RLDS church, 1866. Excommunicated from RLDS church, 1868. Moved to Contra Costa Co., CA, by 1870, then to Bishop Creek, Inyo Co., CA, by 1880. Died at Watsonville, Santa Cruz Co., CA.

HW served as clerk for the 21 Oct. 1831 minutes that were later copied into FWR by ER (23).

(JW) John Whitmer (1802–78)
Scribe: 1829–38

Born in Pennsylvania, 27 Aug. 1802. Baptized in Seneca Lake, Seneca Co., NY, June 1829. Scribe for Book of Mormon, June 1829 (DHC 1:48; chap. 5).[10] Became one of eight witnesses to gold plates, June 1829. Ordained an elder, before 9 June 1830. Began arranging and copying revelations, July 1830 (DHC 1:104; chap. 10). Scribe for JST, Oct.–Dec. 1830 and Mar.–Nov. 1831. Moved to Kirtland, Geauga (later Lake) Co., OH, ca. Dec. 1830. Replaced Oliver Cowdery as church recorder, 8 Mar. 1831, and ordained church historian, 9 Apr. 1831. Ordained high priest, 3 June 1831. With Oliver Cowdery, left Kirtland carrying revelations for printing in Missouri, 20 Nov. 1831, arriving in Jackson Co., MO, 5 Jan. 1832. Forced to move to Clay Co., MO, Nov. 1833. Ordained counselor to brother David in church presidency in Missouri, 8 July 1834. Returned to Kirtland, 16 May 1835. Appointed editor of Messenger and Advocate, 18 May 1835, and served as editor, June 1835–Mar. 1836. Returned to Clay Co., MO, 25 July 1836. Excommunicated at Far West, Caldwell Co., MO, 10 Mar. 1838. Moved to Richmond, Ray Co., MO, June 1838. Wrote history of the church covering 1831–38 (JWHi). Died at Far West, 11 July 1878.

When he was called to replace OC as church historian, JW was reluctant to accept this assignment: "I was appointed by the voice of the Elders to keep the Church record. Joseph Smith Jr. said unto me You must also keep the Church history. I would rather not do it but observed that the will of the Lord be done, and if he desires it, I desire that he would manifest it through Joseph the Seer" (JWHi, 24; *JWHi* [1995], 55). On 8 Mar. 1831, JS dictated a revelation declaring "it is expedient that my servant John should write and keep a regular history. … And again, I say unto you that it shall be appointed unto him to keep the church record and history continually" (D&C 47:1, 3). Ironic in light of statements made to him by JS and SR following his excommunication, claiming that they "never supposed you capable of writing a history." This letter, dated 9 Apr. 1838, also mentioned JW's "incompetency as a historian," but nevertheless requested him to "give up your notes … But if not, we have all the materials for another, which we shall commence this week to write" (JSj [1838], 28; *APR*, 171; *PJS* 2:227; *JSP* 1:249). JW evidently refused to comply with the request. When JW was excommunicated on 10 Mar. 1838, one of the charges was "withholding the records of the Church … when called for by the clerk" (DHC 3:15; chap. 2).

Responding to JW's 9 Jan. 1844 letter to WWP regarding another request for church records, WR wrote: "We have already compiled about 800 pages of church history. (Large Demi, closely written. One page, probably, contains about 4 times the amount of matter of which you kept wrote.) which covers all the ground of which you took notes, therefore any thing which you have in the shape of church history would be of little or no consequence to the church at large" (WR to JW, 23 Feb. 1844, WRc, Bx 3, fd 2, 3; cf. DHC 6:224; chap. 9).

10. JW's handwriting has possibly been identified among the extant sheets of the original MS (see BofM [O]).

In his capacity as church recorder, JW served as clerk for the following minutes that were later copied into FWR by HSt, ER, and LR: 9 Apr. 1831 (3); 3 June 1831 (3-4); 28 Aug. 1831 (5); 11 Oct. 1831 (8-9); 2 Nov. 1831 (16); 8 Nov. 1831 (16-17); 9 Nov. 1831 (17); 29 Nov. 1831 (19-20); 6-7 Dec. 1831 (20-21); 26-27 Apr. 1832 (24-25); 3 July 1832 (28); 3 Dec. 1832 (32-33); 15 Dec. 1832 (33); 26 Feb. 1833 (33-34); 26 Mar. 1833 (34); 21 Aug. 1833 (34-35); 28 Aug. 1833 (35-36); 11 Sept. 1833 (36-37); 26 Sept. 1833 (37); 12 July 1834 (46-47); 31 July 1834 (48-55); 1 Aug. 1834 (55-57); and 23 Dec. 1837 (93-94).

JW was also clerk for the 3 Oct. 1835 minutes in KHCM (126), as well as a patriarchal blessing, dated 21 Dec. 1835, which was later recorded in PBB (1:24-25).

Handwriting: RC, BofC, Book B, 58-63; BCR, 1-112, 113-14 (with OC), 115-22, 125 (with OC), 126-66, 167 (with OC), 171-201, 202 (with OC), 207-8; JSLB 1:90-93; JST, OT MS #1, 10-11, 14-15; OT MS #2, 1-59; OT MS #2, folio 1, 1-49, folio 2, 1-24.

(**NKW**) **Newel K. Whitney** (**1795-1850**)
Clerk: 1831

Born at Marlborough, Windham Co., VT, 5 Feb. 1795. Located at Painesville, Geauga (now Lake) Co., OH, ca. 1817, then Kirtland, Geauga (later Lake) Co., OH, by 1822. Member of Alexander Campbell's Reformed Baptist Church (later Disciples of Christ). Baptized, Nov. 1830. Appointed bishop at Kirtland, Dec. 1831. Traveled to Missouri with JS, Apr.-July 1832, and then to Albany, New York City, and Boston, Sept.-Nov. 1832. Moved to Commerce (later Nauvoo), 1839. Appointed bishop of Nauvoo middle ward, 6 Oct. 1839. Elected alderman, 1 Feb. 1841. Member of Council of Fifty, 1844. Located in Winter Quarters (now Florence), Douglas Co., NE, 1846. Sustained as presiding bishop of church at Council Bluffs, Pottawattamie Co., IA, 6 Apr. 1847-50. Arrived in Salt Lake Valley, 8 Oct. 1848. Elected justice of peace, 12 Mar. 1849. Served as bishop of Salt Lake City eighteenth ward, 1849. Died at Salt Lake City, 23 Sept. 1850.

NKW served as clerk for the 24 Sept. 1831 minutes that were later copied into FWR by ER (7).

(**FGW**) **Frederick G. Williams** (**1787-1842**)
Scribe: 1832-39

Born at Suffield, Hartford Co., CT, 28 Oct 1787. Lived at Warrensville, Cuyahoga Co., OH, by 1816. Moved to Kirtland, Geauga (later Lake) Co., OH, to practice medicine, before 1830. Affiliated with Sidney Rigdon's Reformed Baptist (later Disciples of Christ) congregation. Baptized and ordained an elder, Nov. 1830. Accompanied OC to Missouri, Nov. 1830-Sept. 1831. Ordained a high priest, 25 Oct. 1831. Appointed clerk and scribe to JS, 20 July 1832. Ordained to presidency of high priesthood, 18 Mar. 1833-37. Scribe for JST, July 1832-July 1833. Participated in Zion's Camp expedition to Missouri, May-June 1834. Moved to Far West, Caldwell Co., MO, 1837. Dropped from First Presidency, 7 Nov. 1837. Excommunicated, 1838, and rebaptized, ca. July 1838. Expelled from Missouri, 1839. Excommunicated at Quincy, Adams Co., IL, 17 Mar. 1839. Restored to fellowship, 8 Apr. 1840. Died at Quincy, 10 Oct. 1842.

FGW began serving as JS's clerk on 20 July 1832, "from which time up to the commencement of the Hebrew school in Kirtland I was constantly in said Smith's employ" (FGW, undated MS, FGW papers, CHL, quoted in Jessee 1971, 444).

FGW served as clerk for the following minutes of meetings that were later copied into FWR by ER and LR: 23 June 1834 (41-42); 3 July 1834 (43); and 7 July 1834 (43-45).

FGW was clerk for the following minutes in KHCM (not always recorded in chronological

order): 3 Dec. 1832 (1); 5 Dec. 1832 (1); 10 Oct. 1832 (1); 9 Dec. 1832 (2); 18-19 Dec. 1832 (2-3); 27 Dec. 1832 (3-4); 29 Dec. 1832 (4); 2 Jan. 1833 (4); 16 Nov. 1832 (5); 9 Jan. 1833 (5); 13-14 Jan. 1833 (5-6); 21-22 Jan. 1833 (6-8); 29 Jan. 1833 (8); 2 Feb. 1833 (8-9); 4 Feb. 1833 (9); 17 Feb. 1833 (10); 10 Feb. 1833 (10); 15 Feb. 1833 (10); 13 Feb. 1833 (10); 26 Feb. 1833 (10-11); 12 Mar. 1833 (11); 15 Mar. 1833 (11); 18 Mar. 1833 (12); 3 June 1833 (12); 2 May 1833 (13); 4 June 1833 (13); 19 Mar. 1833 (14); 23 Mar. 1833 (15-16); 18 Mar. 1833 (16-17); 23 Mar. 1833 (18); 2 Apr. 1833 (19); 30 Apr. 1833 (19); 4 May 1833 (20); 6 June 1833 (20-21); 13 July 1833 (23); 11 Sept. 1833 (24); and 28 Sept. 1833 (24-25).

FGW was clerk for patriarchal blessings later recorded in PPB, vol. 1, beginning 15 Sept. 1835 (pp. 7-8, 29-30, 39, 140-41).

Handwriting: JSHi [1832], 1, 4-6; KRB, 1-55, 61-71, 73-97; JSj [1832-34], 26-42, 53, 69-74, 82-84; JSj [1835-36], 4-7, 38-39, 88-122; JSj [1834-36], 46-57; JSLB 1:1, 9-44, 46-62, 66-77, 79-87; JST, OT MS #2, 59-81, 83-119; NT MS #2, folio 4, 152-54; KHCM, 1-20, 23-25; BofA, Translation MS #2; Plat of Kirtland.

(**WW**) **Wilford Woodruff** (**1807-98**)
Reviser/Compiler: 1856-57

Born at Farmington, Hartford Co., CT, 1 Mar. 1807. Baptized by Zera Pulsipher at Richland, Oswego Co., NY, 31 Dec. 1833. Ordained a teacher at Richland, 25 Jan. 1834. Participated in Zion's Camp expedition to Missouri, May-June 1834. Worked in Clay Co., MO, June-Nov. 1834. Ordained a priest, 5 Nov. 1834. Served mission to Arkansas, Tennessee, and Kentucky, Nov. 1834-Dec. 1836. Ordained an elder, 1835, and a seventy, 31 May 1837. Served mission to New England and Fox Islands, May-Oct. 1837. Ordained an apostle by Brigham Young at Far West, Caldwell Co., MO, 26 Apr. 1839. Located at Montrose, IA, May 1839. Served mission to England, 1839-41. Elected to Nauvoo, Hancock Co., IL, city council, 30 Oct. 1841. Served mission to eastern States, 7 July-4 Nov. 1843, May-Aug. 1844, and to England and Europe, 28 Aug. 1844-13 Apr. 1846. Arrived in Salt Lake Valley, 1847. Served mission in Canada, 1848-50. Appointed assistant church historian, 7 Apr. 1856. Served mission to Arizona, Mar. 1879-Mar. 1880. Appointed president of Quorum of Twelve Apostles, 10 Oct. 1880. Appointed church historian and general church recorder, 7 Oct. 1883-7 Apr. 1889. Served as president of church, 7 Apr. 1889-2 Sept. 1898. Died at San Francisco, CA, 2 Sept. 1898.

WW served as scribe for patriarchal blessings in 1837 (see PBB 1:102, 123).

In preparation for GAS's departure to Washington, DC, on 22 Apr. 1856, WW was appointed assistant church historian at conference earlier the same month. Under his direction, apparently a third draft of RDft MS #9, covering 24-29 June 1844, was prepared, as well as MS #10, covering 27 June to 8 Aug. 1844. Writing from GAS's RDft, scribes completed D-2 in July 1856, F-1 in Feb. 1857.

Following his appointment as assistant church historian, WW occasionally sat on the revision committee, beginning on 14 Apr. 1856. Book E-1, 1695, has a penciled note in the margin, which reads: "ex[amine]d B[righam] Y[oung] G[eorge] A S[mith] W[ilford] W[oodruff] April 14/[18]56." One of the last references to this kind of activity, dated 21 Oct. 1857, reads: "I spent most of the fore part of the day in reading the History of the death of Joseph & Comparing John Taylors account with it" (*WWj* 5:111-12).

WW's journal was a major source for MSHiJS. On 16 Feb. 1855, WW wrote: "examining my Journals containing Joseph's sermons preparatory for publication in the Church History" (*WWj* 4:305). On 9 Aug. 1856, he wrote: "We spent the fore part of the day reading History. A good deal of it was taken from My Journals" (*WWj* 4:435). Speaking at a meeting of bishops on 17 Mar. 1857, WW said:

> I have never spent any of my time more profitably for the benefit of mankind than in my Journal writing for a great portion of the Church History has been compile from my Journal and some of the most glorious gospel sermons, truths, and revelations that were given from God to this people through the mouth of the Prophets Joseph and Brigham, Heber and the Twelve could not be found upon the Earth on record only in my Journals, and they are compiled in the Church history and transmitted to the Saints of God in all future generations. (*WWj* 5:36)

Handwriting: RDft 7:WW, 1-2; WWj, vols. 1-14.

(EDW) Edwin D. Woolley (1807-81)
Scribe: 1840-41

Born at East Bradford Township, Chester Co., PA, 27 June 1807. Moved to East Rochester, Columbiana Co., OH, by 1833. Baptized by Lorenzo D. Barnes in West Township, Columbiana Co., 24 Dec. 1837. Ordained a high priest, 6 May 1838, and served as president of branch in East Rochester. Moved to Quincy, Adams Co., IL, 1839, then to Nauvoo, Hancock Co., IL, 1840. Served mission to Massachusetts and Connecticut, 1842. Migrated to Salt Lake Valley, Sept. 1848. Elected to Utah Territorial Legislature, 1851. Served as bishop of Salt Lake City thirteenth ward, 1853-81. Died at Salt Lake City, 14 Oct. 1881.

EDW worked briefly with HC in Nauvoo in late 1840 or early 1841 preparing a now-lost draft of JS's history (see under HC).

(BY) Brigham Young (1801-77)
Reviser: 1845-56

Born at Whittingham, Windham Co., VT, 1 June 1801. Moved to Mendon, Monroe Co., NY, ca. 1829. Baptized and ordained an elder by Eleazer Miller, 9 Apr. 1832. Visited JS at Kirtland, Geauga (later Lake) Co., OH, Oct.-Nov. 1832. Served first mission to Upper Canada, Dec. 1832, and second, Apr.-Aug. 1833. Moved to Kirtland, Sept. 1833. Participated in Zion's Camp expedition to Missouri, May-June 1834. Ordained an apostle, 14 Feb. 1835. Served mission to eastern States, May-Sept. 1835, and New York and New England, 1835-37. Fled Kirtland, 22 Dec. 1837, and arrived at Far West, Caldwell Co., MO, 14 Mar. 1838. Directed Mormon evacuation from Missouri. Located at Quincy, Adams Co., IL, Feb. 1839. Moved to Montrose, IA, May 1839. Served mission to England, Sept. 1839-Apr. 1841. Returned to Nauvoo, Hancock Co., IL, 1 July 1841. Elected to Nauvoo city council, 4 Sept. 1841. Served mission to eastern States, July-Sept. 1843 and May-Aug. 1844. Left Nauvoo, 15 Feb. 1846, and established Winter Quarters (now Florence), Douglas Co., NE, fall 1846. Arrived in Salt Lake Valley, 24 July 1847. Sustained as president of church, 5 Dec. 1847. Elected governor of provisional state of Deseret, 12 Mar. 1849. Appointed governor of Utah Territory, 20 Sept. 1850. Died at Salt Lake City, 29 Aug. 1877.

Although BY had previous contact with WR, his work as a reviewer and reviser of the MS History began on 1 Apr. 1845. On this day BY recorded: "this day I comenced revising the History of the church Br G. A. Smith was with me, we took grate delight in perusing the history of the church in its infancy" (BYj [1840-44], vol. 3). BY was nearly always present with one or more of his counselors to hear the history read. He was particularly interested in reviewing JS's sermons. By mid-Aug. 1856 BY had reviewed the entire manuscript of JS's History (*WWj* 4:437).

HANDWRITING

The following table identifies the scribes in the Manuscript History of Joseph Smith (MSHiJS) and shows the locations of their handwritings. Blanks that were later filled in by a different scribe have been indicated, using "(blank)" following page numbers,[1] *but blanks filled in by the same scribe and interlinear or marginal insertions have not been indicated. The exact points of handwriting changes have been indicated in footnotes that accompany the text.*

TABLE[2]: Identification of Handwriting in Manuscript History

MS Book	MS Pages		DHC	Insertion Point[3]	Scribe
Book A-1 (Covers 1805-29 Aug. 1834)					
	1-59		1:1-117		JM
	60-75		1:118-25		RBT
	75-130		1:125-95		WWP
	131-32	Note A	Omitted[4]	A-1, 1	WR
	132-33	Note B	1:6	A-1, 3	WR
	133	Note C	1:9-10	A-1, 5	WR
	134	[*blank*]			
	135-57		1:195-222		WWP
	158-413		1:222-471		WR
	413-553		2:1-160		WR
A-1 Addenda, 1-16					
	1-2	Note [A][5]	1:407-9	A-1, 344	TB
	2	Note A	1:295-96	A-1, 240	TB
	2	Note B	1:348	A-1, 297	CWW
	2	Note C	1:2	A-1, 1	CWW
	3-4	Note D	2:39-40	A-1, 441	CWW

1. Pages that remain blank are indicated with "[*blank*]" following page numbers.

2. This table is a modified and expanded version of Jessee 1971, 441.

3. This column indicates the page on which an addenda note has an insertion point.

4. Five paragraphs were added to Book A-1, 131-32, by WR on 1 Dec. 1842 (see MSHi Chronology), which was too late to be included in *T&S*. Although Note A was incorporated into the text when copied into Book A-2, 1-2, by CWW in 1845, it was not included in DHC 1:2 (chap. 1).

5. The insertion points for the first two items in the Addenda are both marked "Note A"; however, only the second is labeled "Note A" in the Addenda.

MS Book	MS Pages		DHC	Insertion Point	Scribe
A-1 Addenda, 1-16 (*cont'd*)					
	4	Note E	Omitted[6]	A-1, 421	WR
	4	Note F	2:2	A-1, 413	TB
	4	Note G	2:68-69	A-1, 480	TB
	4-5	Note H	Omitted[7]	A-1, 480	TB
	5	Note I	2:80	A-1, 483	TB
	5-6	Note J	Omitted[8]	A-1, 484	TB
	6	Note K	2:87-88n	A-1, 488	TB
	6	Note L	2:90-91	A-1, 490	TB
	6-7	Note 1	2:65-66	A-1, 479	TB
	7	Note 2	2:67-68	A-1, 480	TB
	7-8	Note 3	2:69-70	A-1, 480	TB
	8	Note 4	2:70	A-1, 481	TB
	8-9	Note 5	2:70-72	A-1, 481	TB
	9-10	Note 6	2:73-75	A-1, 481	TB
	10-12	Note 7	2:76-78[9]	A-1, 482	TB
	12-13	Note 8	2:80-82	A-1, 483	TB
	13	Note 9	2:87n	A-1, 488	TB
	13	Note 10	2:88n	A-1, 488	TB
	13	Note 11	2:88-89	A-1, 488	TB
	13	Note 12	2:90	A-1, 490	TB
	13	Note 13	2:91	A-1, 490	TB
	13-14	Note 14	2:94-96	A-1, 491	TB
	14-15	Note 15	2:100-3	A-1, 495	TB
	16	Note 16	2:105	A-1, 497	TB
	16	Note 17	2:115	A-1, 506	TB
	16	Note 18	2:120	A-1, 509	TB
	16	Note 19	2:123	A-1, 512	TB
	16	Note 20	2:63-64	A-1, 477	TB
	16	Note 21	2:87n	A-1, 488	TB
Book B-1 (Covers 1 Sept. 1834-2 Nov. 1838)					
	553-780		2:161-529		WR

6. This note was incorporated in Book A-2, 270, in 1845, but not included in *T&S* and DHC 1:476 (chap. 35). In this work, it appears in vol. 2, chap. 1 (cf. DHC 2:24).

7. Note H was canceled in 1845 and replaced with Book A-1, Addenda, 11-12, Note 7.

8. This note was not published in *T&S* and DHC. Note J, 5-6, was incorporated in Book A-2, 308, and 321.

9. The twelve paragraphs of Note 7 were added too late to be published in *T&S*. Seven of the paragraphs were added in DHC 2:76-78 (chap. 5).

MS Book	MS Pages		DHC	Insertion Point	Scribe
Book B-1 (*cont'd*)					
	780-812		3:1-56		WR
	812-49		3:56-195		TB
B-1 Addenda, 1-10					
	1	Note A	2:180-81	B-1, 564	WR
	1	Note B	2:185-86	B-1, 565	WR
	1	Note C	2:193-94	B-1, 570	WR
	1-2	Note D	2:230-32+fn	B-1, 588	WB
	2	Note E	2:285	B-1, 621	WR
	2	Note F	omitted[10]	B-1, 622	WR
	2	Note G	2:337-38	B-1, 666	WR
	3	Note H	2:383-84	B-1, 697	WB
	3	Note I	2:354	B-1, 678	WB
	3-4	Note J	2:428	B-1, 723	WB
	4	Note K	omitted[11]	B-1, 733?	WB
	4	Note L	2:399	B-1, 706	WB
	4	Note M	2:446-47	B-1, 735	WB
	4	Note N	2:467	B-1, 750	WB
	4	Note O	2:466	B-1, 750	WB
	5	Note P	2:467	B-1, 750	WB
	5	Note Q	2:441-42	B-1, 733	WB
	5-6	Note R	2:442-43	B-1, 733	WB
	6	Note S	2:502-3	B-1, 767	WB
	6	Note T	2:529	B-1, 780	WB
	6	Note V[12]	3:38	B-1, 799	WB
	7	Note U	3:84	B-1, 829	WB
	7	Note W	3:84-85	B-1, 830	WB
	7	Note X	3:163	B-1, 837	WB
	7-9	Note Y	2:515-18	B-1, 774	WB
	10	Note Z	3:175	B-1, 842	WB
	10	Note 1	3:2	B-1, 780	JG
Book C-1 (Covers 2 Nov. 1838-31 July 1842)					
	850-963		3:195-402		TB

10. This note was added under BY's direction (see vol. 7, III.3, Brigham Young Memoranda for Book B-1). There is no indication in B-1, 622, where the note was to be inserted, which probably explains why it was not copied into B-2 and not published in *T&S* and DHC.

11. This paragraph was not given an insertion point in the text, and was not published in *DN* or DHC. Its placement on B-1, 733 (cf. DHC 2:441; chap. 31), is conjectural.

12. Notes U and V are reversed in MS.

MS Book	MS Pages		DHC	Insertion Point	Scribe
Book C-1 (*cont'd*)					
	963-86		4:1-38		TB
	986-87 (*blank*)		4:38		WB
	988-1277		4:39-520		TB
	1277 (*blank*)		4:520		LH
	1277-1328		4:521-610		TB
	1328-61		5:1-84		TB
C-1 Addenda, 1-28					
	1	22 Dec. 1841[13]	4:483-84	C-1, 1266	TB
	1-3	20 Mar. 1842	4:561-64	C-1, 1300	TB
	3	29 Nov. 1838	3:214-15	C-1, 861	TB
	4	5 Jul. 1842	5:57	C-1, 1355	TB
	4-6	16 Jul. 1842	[5:66][14]	C-1, 1356	TB
	6-7	23 Jun. 1842	5:40-41	C-1, 1346	TB
	7	26 Apr. 1839	3:338n	C-1, 931	TB
	8-9	27 Jun. 1839	3:379-81	C-1, 956	TB
	9-14	2 Jul. 1839	3:383-92	C-1, 957	FDR
	14	26 Apr. 1839	3:339-40	C-1, 931	FDR
	14	17 Oct. 1839	4:15-16	C-1, 970	FDR
	14	3 Nov. 1839	4:20	C-1, 972	FDR
	15	8 Jan. 1840	4:75	C-1, 1012	FDR
	15	9 Jan. 1840	4:75	C-1, 1013	FDR
	15	12 Jan. 1840	4:76	C-1, 1013	FDR
	15-16	19 Dec. 1838	3:240-41n	C-1, 876	FDR
	16-18	5 Oct. 1840	4:207-12	C-1, 1104	TB
	19	25 Dec. 1838	3:241	C-1, 876	TB
	19	28 Nov. 1840	4:237	C-1, 1123	FDR
	19	28 Sept. 1840	4:203	C-1, 1102	TB
	19-20	30 Aug. 1840	4:182-84	C-1, 1091	TB
	20-21	14 Sept. 1840	4:189-91	C-1, 1094	LH
	21, 24	2 Feb. 1841[15]	4:287-88	C-1, 1159	TB/JG
	21-24	Apr. 1841	4:348-51	C-1, 1193	JG
C-1 "Addenda Book," 1-75[16]					
	1	19 Oct. 1840	4:224-25	C-1, 1119	JG
	1	22-27 Oct 1840	4:233	C-1, 1119	JG

13. Addenda that do not have letters or numbers are given dates.
14. Phrenological charts of BY and HCK appeared in *DN*, but were deleted in DHC 5:66 (chap. 3).
15. Dated 1 Feb. 1841 in DHC.
16. Located in back of book used to record items left out of MSHiJS and MSHiBY (see *SC*, DVD 1, vol. 4).

MS Book	MS Pages		DHC	Insertion Point	Scribe
C-1 "Addenda Book" (*cont'd*)					
	1-3	29-31 Oct. 1840	4:234-36	C-1, 1123	JG
	3	1 Nov. 1840	4:236	C-1, 1123	JG
	3	5 Nov. 1840	4:236	C-1, 1123	JG
	3	12 Nov. 1840	4:236	C-1, 1123	JG
	3	21 Nov. 1840	omitted[17]	C-1, 1123	JG
	3	3-4 Dec. 1840	4:237	C-1, 1123	JG
	3	7 Dec. 1840	4:238	C-1, 1123	JG
	3-4	5 Dec. 1840	4:237-38	C-1, 1123	JG
	4	6-9 Dec. 1840	4:238-39	C-1, 1123	JG
	4	25 Dec. 1840	4:251	C-1, 1131	JG
	5-7	31 Dec. 1840	4:253-56	C-1, 1132	JG
	7	1 Jan. 1841	4:256	C-1, 1142	JG
	7	16 May 1841	4:360	C-1, 1203	JG
	7-8	25 May 1841	4:362-63	C-1, 1204	JG
	8	11 June 1841	4:372	C-1, 1207	JG
	8-9	24 July 1841	4:405-6	C-1, 1222	JG
	9	25 July 1841	4:389-90	C-1, 1219	JG
	9-10	5 Aug. 1841	4:391-92	C-1, 1219	JG
	10-11	12 Aug. 1841	4:401-2	C-1, 1220	JG
	11-12	25 Aug. 1841	4:408-9	C-1, 1223	JG
	12	26 Jan. 1841	[4:286]	C-1, 1159	JG
	12-18	7 Aug. 1841	4:393-99	C-1, 1219	JG
	18-19	13-14 Sept. 1841	4:416-17	C-1, 1226	LH
	19	13 July 1841	4:383	C-1, 1214	LH
	19	28 July 1841	4:390	C-1, 1219	LH
	19	31 Oct. 1841	4:443	C-1, 1242	LH
	19-20	7 Nov. 1841	4:445-46	C-1, 1244	LH
	20-24	15 Apr. 1841[18]	4:348-51	C-1, 1298	LH
	24	1 Mar. 1841	4:307-8	C-1, 1170	JG
	25	21 Mar. 1841	4:312	C-1, 1173	JG
	26-27	28 Apr. 1842[19]	4:602-7	C-1, 1326	JLS
	27-29	26 Aug. 1841	4:409-10	C-1, 1223	RLC
	29-30	27 Aug. 1841	4:411-12	C-1, 1223	RLC
	30-32	25 Sept. 1841	4:418-19	C-1, 1226	RLC

17. This addendum about WR being chosen as JS's scribe was not published in *DN* and DHC (see vol. 4, chap. 13, under 21 Nov. 1840).

18. This repeats Book C-1, Addenda, 21-24.

19. This addendum continues below on pp. 38-43.

MS Book	MS Pages		DHC	Insertion Point	Scribe
C-1 "Addenda Book" (*cont'd*)					
	32-38	15 July 1842	5:61-66	C-1, 1356	RLC
	38-43	28 Apr. 1842	4:602-7	C-1, 1326	RLC
	43-44	9 Apr. 1842	4:586-87	C-1, 1316	RLC
	44	8 Nov. 1841	4:446-47	C-1, 1244	RLC
	44-45	20-21 Nov. 1841	4:454	C-1, 1250	LH
	45	30 Nov. 1841	4:463	C-1, 1256	LH
	45	18 Dec. 1841	4:477-78	C-1, 1265	LH
	45-46	19 Dec. 1841	4:478-79	C-1, 1265	LH
	46	22 Dec. 1841	4:483	C-1, 1266	LH
	46	24 Dec. 1841	4:484	C-1, 1266	LH
	47-48	21 Dec. 1841	4:481	C-1, 1266	LH
	48	13 Nov. 1841	4:447	C-1, 1244	LH
	48-50	31 Dec. 1841	4:487-89	C-1, 1267	LH
	50	1 Jan. 1842	4:490	C-1, 1268	LH
	50-51	5 Jan. 1842	4:491-92	C-1, 1268	LH
	51-52	20 Jan. 1842	4:500	C-1, 1270	LH
	52-56	29 Jan. 1842	4:505-9	C-1, 1273	LH
	56-59	1 Feb. 1842	4:510-13	C-1, 1275	LH
	59	3 Feb. 1842	4:513	C-1, 1273	LH
	59-60	17 Feb. 1842	4:515-16	C-1, 1274	LH
	60	4 Mar. 1842	4:543	C-1, 1286	LH
	60-61	9 Mar. 1842	4:548-49	C-1, 1287	LH
	61	27 Mar. 1842	4:568-69	C-1, 1303	LH
	61-62	30 Mar. 1842	4:570	C-1, 1303	LH
	62	9 Apr. 1842[20]	4:586	C-1, 1316	LH
	62-63	10 Apr. 1842	4:588-89	C-1, 1316	LH
	63	7 May 1842	5:3	C-1, 1329	LH
	64	7 May 1842	5:4-5	C-1, 1329	LH
	64-70	15 June 1842	5:26-32	C-1, 1340	LH
	70-71	30 June 1842	5:51	C-1, 1352	LH
	71	18 June 1842	5:34-35	C-1, 1342	LH
	71-73	26 May 1842	5:19-21	C-1, 1338	LH
	73-75	9 June 1842	5:23-25	C-1, 1339	LH
Book D-1 (Covers 1 Aug. 1842-1 July 1843)					
	1362-1417		5:84-187		TB
	1417-20		5:187-91		WB

20. This entry canceled.

MS Book	MS Pages		DHC	Insertion Point	Scribe
Book D-1 (*cont'd*)					
	1420-37		5:191-223		TB
	1437-43		5:223-31		WB
	1444-85		5:231-91		TB
	1486		5:292		TB[21]
	1486-1547		5:292-384		LH
	1547-56		5:384-401		RLC
	1556 (*blank*)		5:401		TB[22]
	1556-63		5:401-12		RLC
	1563 (*blank*)		5:412		TB
	1564-68		5:412-18		RLC
	1568 (*blank*)		5:418		TB[23]
	1569-79		5:418-33		RLC
	1579-80 (*blank*)		5:434-35		TB[24]
	1579-84		5:435-44		RLC
	1584 (*blank*)		5:444-45		TB[25]
	1585-90		5:445-54		`RLC
	1590 (*blank*)		5:454-56		TB[26]
	1591-1603		5:456-473		`RLC
	1603-36		3:404-47		RLC
D-1 Addenda, 1-6					
	1	9 Sept. 1842	5:161	D-1, 1401	TB
	1	3 Sept. 1842	5:144-46	D-1, 1391	LH
	2-3	31 Aug. 1842	5:139-41	D-1, 1389	LH
	3-4	27 Aug. 1842	5:134-36	D-1, 1387	LH
	4-6	22 Jan. 1843	5:256-59	D-1, 1657	LH
Book E-1 (Covers 1 July 1843-30 Apr. 1844)					
	1637-51		3:447-66		RLC
	1651-1712		5:473-556		RLC

21. TB wrote one line at WR's dictation. A note in margin of Book D-1, 1486, in TB's hand, explains: "Dec. 1 1853 Dr. Willard Richards wrote one line of History, being sick at the time, and was never able to do any more."

22. TB filled two blanks in JS's sermon.

23. Entry for 3 June 1843 inserted in blank by TB.

24. TB inserted an excerpt from *T&S* in compressed text, which begins with six lines running edge to edge on p. 1579 and continues in the margin of p. 1580.

25. Five paragraphs were added by TB in a blank at bottom of Book D-1, 1584, in compressed lines running page edge to page edge.

26. Twelve paragraphs were added by TB in compressed text running page edge to page edge in a blank RLC left on the bottom half of Book D-1, 1590.

MS Book	MS Pages		DHC	Insertion Point	Scribe
Book E-1 (*cont'd*)					
	1712-14		6:1-9		RLC
	1714-16 (*blank*)		6:9-10		LH
	1716-2028		6:10-349		RLC
E-1 Addenda, 1-11					
	1-3	6 Apr. 1844	6:292-96	E-1, 1955	JG
	3	19 Aug. 1843	5:537-38	E-1, 1695	RLC
	4-7	6 Sept. 1843	6:4-8	E-1, 1714	RLC
	7	19 Feb. 1844	6:221-22	E-1, 1895	LH?
	8-11	7 Sept. 1843	6:9-10	E-1, 1716	LH
	11	8 Apr. 1844	6:320	E-1, 1984	LH
Book F-1 (Covers 1 May-8 Aug. 1844)					
	1-146		6:349-542		JG
	146 (*blank*)		6:543-45		LH
	147		6:545-46		JG
	147 (*blank*)		6:547		LH
	147-150		6:547-48		JG
	151-89		6:548-629		LH
	190-204		7:1-31		LH
	205-27 [*blank*]				
	228-304		7:129-242		LH
F-1 Addenda, 1-10					
	1 June 1844, 1		6:425-26	F-1, 68	LH
	8 June 1844, 1		6:431	F-1, 73	LH
	15 June 1844, 1		6:473	F-1, 101	LH
	22 June 1844, 1-2		6:544-45	F-1, 146	LH
	23 June 1844, 2		6:548	F-1, 148	LH
	25 June 1844, 2-3		6:570-73	F-1, 160	LH
	26 June 1844, 3-8		6:576-77, 579-85	F-1, 162	LH
	28 July 1844, 8-9		7:212	F-1, 285	LH
	29 July 1844, 9		7:212-13	F-1, 286	LH
	30 July 1844, 9		7:213	F-1, 286	LH
	2 Aug. 1844, 9		7:223	F-1, 293	LH
	4 Aug. 1844, 10		7:224-25	F-1, 203	LH
	6 Aug. 1844, 10		7:228	F-1, 295	LH
	5 Aug. 1844, 10		7:226-27	F-1, 294	LH

MS Book	MS Pages		DHC	Insertion Point	Scribe
Book A-2 (Covers 1805-29 Aug. 1834)					
	1-266		1:1-471		CWW
	266-308		2:1-84		CWW
	308-11		2:84-87		FDR
	311-65		2:87-161		WB
	366-450	[*blank*]			
A-2 Addenda, 451-57					
	451-56	Smith genealogy[27]			LH
	456-57	Note A[28]	2:383-84	A-2, 620	WB
	457-80	[*blank*]			
Book B-2 (Covers 1 Sept. 1834-2 Nov. 1838)					
	481-651		2:161-439		WB
	651-55		2:439-45		CWW
	655-704		2:445-529		WB
	704-9		3:1-12		WB
	709-10		3:12-13		FDR
	710-76		3:13-195		WB
	777-99	[*blank*]			
B-2 Addenda, 800					
	800	Note 1	3:2	B-2, 704	JG
	800	22 Jan. 1836	2:383-84	B-2, 620	LH
	801-26	[*blank*]			
Book C-2 (Covers 2 Nov. 1838-31 July 1842)					
	1-114		3:195-402		FDR
	114-56		4:1-84		FDR
	157-77		4:84-103		WB
	177	(*blank*)	4:103-5		LH[29]
	177-204		4:105-48		WB
	204-65		4:149-252		FDR

27. Contains unpublished Joseph Smith family genealogy from records supplied by Jesse Smith and Don Carlos Smith, copied into Book A-2 by LH, and certified by LH and RB on 31 Aug 1858. Cf. GASj [1835-47], 118-33.

28. Between pp. 456 and 457 in Book A-2 is a single sheet labeled "Note A," which contains Missouri governor Daniel Dunklin's letter to WWP and others, dated 22 Jan. 1836. This appears in Book B-1, Addenda, 3, Note H, and in Book B-2, Addenda, 800. *DN* failed to published this addendum.

29. This is an insertion in a blank space of six lines and a continuation in Addenda, 601, under 6 Apr. 1840.

MS Book	MS Pages		DHC	Insertion Point	Scribe
Book C-2 (*cont'd*)					
	265–74		4:252–69		WB
	275–77		4:269–72		FDR
	277–92		4:272–302		WB
	292–473		4:302–610		LH
	473–520		5:1–84		LH
	521–99 [*blank*]				
C-2 Addenda, 600–2 (cont.)[30]					
	600–1	31 Dec. 1840	4:253–55	C-2, 265	JG/LH
	601	1 Jan. 1841	4:255–56	C-2, 272	LH
	601	6 Apr. 1840	4:104–5	C-2, 177	LH
	602	Dec. 1841	4:484–85n	C-2, 404	RLC
	603–11	[*blank*]			
Addenda, 612–16					
	612	30 Aug. 1840	4:182–84	C-2, 224	JG
	612–14	14 Sept. 1840	4:189–91	C-2, 227	LH
	614	22–27 Oct. 1840	4:233	C-2, 252	JG
	614–15	29 Oct.–1 Nov. 1840	4:234–36	C-2, 256	JG
	615	5 Nov. 1840	4:236	C-2, 256	JG
	615	12 Nov. 1840	4:236	C-2, 256	JG
	615	21 Nov. 1840	omitted[31]	C-2, 256	JG
Addenda, 612–16 (*cont'd*)					
	615	3–4 Dec. 1840	4:237	C-2, 256	JG
	615–16	5–9 Dec. 1840	4:237–39	C-2, 256	JG
	616	25 Dec. 1840	4:251	C-2, 264	JG
	616	31 Dec. 1840	4:253	C-2, 265	JG
Book D-2 (Covers 1 Aug. 1842–1 July 1843)					
	1–11		5:84–109		TB
	11–25		5:109–34		WB
	25 (*blank*)		5:134–36		TB[32]
	26–82		5:136–229		WB
	82–95		5:229–54		TB

30. Addenda, 600–602, was added when Addenda, 612–16, ran out of room.

31. This addendum recording JS's estimation of WR as a clerk was added in Addenda Book, 3, and Book C-2, Addenda, 615, but not published in *DN* and DHC (see vol. 4, chap. 13, under 21 Nov. 1840).

32. In a blank space on the bottom portion of Book D-2, 25, TB inserted in compact lines that ignore margins JS's letter to Nancy Rigdon, ca. Jan. 1842 (see vol. 5, chap. 7).

MS Book	MS Pages	DHC	Insertion Point	Scribe
Book D-2 (*cont'd*)				
	95-248	5:254-473		LH
	249-[53] [*blank*]			
D-2 Addenda, 1-6				
	15 Aug. 1842, 1-4	5:98-103	D-2, 7	LH
	3 Sept. 1842, 4-5	5:144-46	D-2, 29	LH
	31 Aug. 1842, 5-6	5:139-41	D-2, 25	LH
	[*two blank pages*]			
D-2 Addenda 2, 1-3				
	1-3 7 Jan 1843	[5:246]	D-2, 91	JFS[33]
	[*remaining unnumbered pages blank*]			
Book E-2 (Covers 1 July 1843-19 July 1843)				
	1-83[34]	5:473-513		LH
	[*remaining unnumbered pages blank*]			

33. Under 7 Jan. 1843, Book D-2, 91, has an asterisk keyed to note at bottom of page: "⋆See Addenda 2". The "Jubilee Song" was added in Book D-2, Addenda 2, 1-3, by JFS on 1 June 1866. The entry for this date in CHOj reads: "J.F.S. … Copying Jubilee song (on Joseph's release from Judge Pope's court) in history book D" (CHOj 29:3). It was not published in DHC 5:246 (chap. 13).

34. This volume concludes on p. 83 with a note by LH: "This, the second copy, discontinued, Aug 6, 1856, by the advice of President Brigham Young."

CHRONOLOGY

The following is a detailed chronology that attempts to reconstruct and document when material was entered into the Manuscript History books (MSHiJS). This was not always a simple or straightforward task. Because sources (mainly CHOj) often make lean or vague references to these books, which were being duplicated and simultaneously kept, it was sometimes necessary to make surmises (prefaced with "pos." for "possibly" and "prob." for "probably") that might be construed differently by other researchers. The dating of some addenda might be mistaken since apparently such additions were first recorded on separate sheets and later entered into the books. Also, since copyists routinely left blanks in the text that were later filled, some dated text-blocks might be more complex than indicated in this chronology. Nevertheless, the following chart—along with the Rough Draft chronology in volume 7—provides students of Mormon history with a detailed and reasonably accurate chronology for the composition of the Manuscript History. Notations in this work will refer to these chronologies as MSHi Chronology and RDft Chronology.

For abbreviations of scribes names, the reader is referred to the introductory chapter "Scribes and Editors". For abbreviations of sources, the reader should consult the introductory chapter "Sources Cited". The following additional abbreviations are used in the "source" column of this chronology.

PE Preceding Entry or Entries. Date determined by date of preceding entry or entries.

FE Following Entry or Entries. Date determined by date of following entry or entries.

DN Deseret News. Terminal date determined by its publication in DN.

ID Incorporation Date. Terminal date of an addendum in first series (A-1, B-1, C-1, etc.) determined by the date it was incorporated in the second series (A-2, B-2, C-2, etc.). This abbreviation will be followed by a number in parentheses representing the page in the duplicate copy where an addendum was incorporated (e.g., "ID (689)"). The reader can refer to the entry that includes that page for documentation relating to the incorporation date of the addendum.

TABLE: Chronology of Manuscript History Composition

MS Book	Pages & Note	Scribe	Date Written	Source
Book A-1 (Covers 1805-29 Aug. 1834)				
	1-59	JM	July-3 Nov. 1839[1]	JSj [1838], 34
	60-75	RBT	3 Nov. 1839-27 Aug. 1841[2]	
	75-130	WWP	June-Nov. 1842[3]	FE
	131-32 Note A	WR	1 Dec. 1842[4]	WRj 9:25
	132-33 Note B	WR	2 Dec. 1842	WRj 9:25
	133 Note C	WR	2 Dec. 1842	WRj 9:25
	134 [*blank*][5]			
	135-57	WWP	prob. 19-31 Jan. 1843[6]	WWPj, 13
	158-205	WR	prob. 1-8 Feb. 1843	PE & FE
	205-9	WR	9 Feb. 1843[7]	JSj [1842-43], 170
	209-15	WR	after 13 Feb. 1843[8]	JSj [1842-43], 186
	215-44	WR	late Feb.-Mar. 1843	PE & FE
	244-45	WR	pos. 2 Apr. 1843[9]	JSj [1842-43], 40

1. Working with SR, JS began a now-lost history draft in Far West, MO, on 27 Apr. 1838, with GWR as scribe (JSj [1838], 34; *APR*, 176-77; *PJS* 2:233; *JSP* 1:260; cf. DHC 3:25; chap. 3). This work was continued until JS's imprisonment in Dec. 1838. On 11 June 1839, JS began dictating his history to JM in Commerce (Nauvoo), IL (JSj [1839], 2; *APR*, 235; *PJS* 2:321; *JSP* 1:340; cf. DHC 3:375; chap. 25). While Dean Jessee has suggested that work on Book A-1 began on this date (Jessee 1971, 441, 450), this probably marks the beginning of work on JM's history draft (HDft [1839]). Additionally, the entry in JS's journal for 4-5 July 1839, which states that he was "(assisted by Br Newel Knight) dictating History" (JSj [1839], 6; *APR*, 238; *PJS* 2:326; *JSP* 1:345; cf. DHC 3:399; chap. 28; 4:1; chap. 1), likely also refers to work on HDft [1839], 13-14, not to Book A-1. So JM probably began recording in Book A-1 sometime between July and his death on 3 Nov. 1839.

2. Probably written after JM's death on 3 Nov. 1839 and before RBT's death on 27 Aug. 1841.

3. By 16 June 1842, WWP reported that he had recently started to work on MSHiJS (WWP to PPP, 16 June 1842, PPP Correspondence, CHL, MS 1842, cited in *PJS* 2:495n3).

4. On this date, WR wrote: "began to Record history" (WRj 9:25). This was Note A, since on the following day he recorded: "wrote B & C Notes in history" (WRj 9:25). Also on 1 Dec., WWP started for St. Louis for paper and other materials (*WWj* 2:193). Prior to his departure, JS "Called on W. W. Phelps to get the historical documents &c. After which he [JS] commenced reading and revising history" (JSj [1841-42], 211; *PJS* 2:495; cf. DHC 5:197; chap. 11). The revisions referred to were obviously Notes A, B, and C, which were dictated to WR.

5. "[*blank*]" indicates pages remaining blank.

6. On 19 Jan. 1843, WWP wrote: "I recommenced writing on the history of the Church for B[r]. Joseph" (WWPj, 13). The twenty-two pages WWP wrote after this date probably took no more than a week or two. WWP was probably without WR's help since most entries for 14-31 Jan. 1843 in WRj simply record he was "sick" (WRj 9:33).

7. On this date, JSj records: "Gave a relation of the Mob in Hyrum which was written for the History" (JSj [1842-43], 170; *APR*, 300). This coincides with Book A-1, 205-9 (cf. DHC 1:261-66; chap. 19). On the same day, WR recorded that he was "at Josephs writing" (WRj 9:34). On the following day, JS "Reviewed the History of the Mob in Hyrum and the first Journey to Missouri" (JSj [1842-43], 175; *APR*, 301; cf. DHC 5:268; chap. 14). The trip to Missouri, 19 June-27 Aug. 1831, was recorded in Book A-1, 126-46 (cf. DHC 1:188-206; chaps. 15-16).

8. On this date, JSj records: "Elder Rigdon came in early in the morning and gave a brief history [of] the 2d visit of the Presidency to Jackson Co[unty], Missouri" (JSj [1842-43], 186; *APR*, 304; cf. DHC 5:272; chap. 14). Second trip to Missouri refers to Apr.-June 1832 (cf. DHC 1:265-72; chap. 19). Since Book A-1, 209-15 apparently relies on SR's notes (SRc, fd 2), it was probably composed after 13 Feb. 1843.

9. JS's revisiting his 1832 prophecy on war on 2 Apr. 1843 (JSj [1842-43], 40-41; *APR*, 340; cf. DHC 5:324; chap.

MS Book	Pages & Note	Scribe	Date Written	Source
Book A-1 (*cont'd*)				
	245-70	WR	Apr.-early May 1843	PE & FE
	271-73	WR	8 May 1843	WRj 9:39
	274-76	WR	9 May 1843	WRj 9:39
	277-81	WR	10 May 1843	WRj 9:39
	281-82	WR	11 May 1843	WRj 9:39
	282-83	WR	12 May 1843	WRj 9:39
	284-85	WR	13 May 1843	WRj 9:39
	285-87	WR	14 May 1843	WRj 9:39
	288-89	WR	15 May 1843	WRj 9:39
	290-92	WR	16 May 1843	WRj 9:39
	293-96	WR	17 May 1843	WRj 9:39
	297-303	WR	18 May 1843	WRj 9:39
	303-7	WR	19 May 1843	WRj 9:39
	307-16	WR	20 May 1843	WRj 9:39
	316-19	WR	21 May 1843	WRj 9:39
	319-25	WR	22 May 1843	WRj 9:39
	326-28	WR	23 May 1843	WRj 9:40
	328-30	WR	24 May 1843	WRj 9:40
	330-35	WR	25 May 1843	WRj 9:40
	336-37	WR	26 May 1843	WRj 9:40
	338-44	WR	27 May 1843	WRj 9:40
	344-46	WR	28 May 1843	WRj 9:40
	347	WR	29 May 1843	WRj 9:40
	348-51	WR	30 May 1843	WRj 9:40
	351-53	WR	31 May 1843	WRj 9:40
	354-55	WR	1 June 1843	WRj 9:40
	355-56	WR	2 June 1843	WRj 9:40
	357-58	WR	3 June 1843	WRj 9:40
	359	WR	4 June 1843	WRj 9:40
	360-62	WR	7 June 1843	WRj 9:40
	363-67	WR	8 June 1843	WRj 9:40
	368-73	WR	9 June 1843	WRj 9:40
	373-75	WR	10 June 1843	WRj 9:40
	375-76	WR	11 June 1843	WRj 9:41
	376-77	WR	12 June 1843	WRj 9:41
	377-81	WR	13 June 1843	WRj 9:41

17; D&C 130:12-17), was perhaps triggered by working on 25 Dec. 1832 part of his history in Book A-1, 244 (cf. DHC 1:301-2; chap. 22).

MS Book	Pages & Note	Scribe	Date Written	Source
Book A-1 (*cont'd*)				
	381-91	WR	14 June 1843	WRj 9:41
	392-97	WR	15 June 1843	WRj 9:41
	397-407	WR	16 June 1843	WRj 9:41
	408-13	WR	17 June 1843	WRj 9:41
	413-22	WR	18 June 1843	WRj 9:41
	422-27	WR	19 June 1843	WRj 9:41
	427-37	WR	20 June 1843	WRj 9:41
	437-45	WR	21 June 1843	WRj 9:41
	445-52	WR	22 June 1843	WRj 9:41
	452-60	WR	23 June 1843	WRj 9:41
	460-63	WR	24 June 1843	WRj 9:41
	463-69	WR	25 June 1843	WRj 9:41
	470-74	WR	26 June 1843	WRj 9:41
	474-76	WR	27 June 1843	WRj 9:41
	476	WR	28 June 1843	WRj 9:41
	477-80	WR	29 June 1843	WRj 9:42
	480	WR	21 July 1843	WRj 9:43
	481-83	WR	22 July 1843	WRj 9:43
	483	WR	24 July 1843	WRj 9:43
	483-84	WR	25 July 1843	WRj 9:43
	484-88	WR	26 July 1843	WRj 9:43
	488	WR	27 July 1843	WRj 9:43
	489-90	WR	28 July 1843	WRj 9:43
	490-91	WR	29 July 1843	WRj 9:44
	491	WR	31 July 1843	WRj 9:44
	492-95	WR	1 Aug. 1843	WRj 9:44
	495-98	WR	2 Aug. 1843	WRj 9:44
	498-501	WR	3 Aug. 1843	WRj 9:44
	502-4	WR	4 Aug. 1843	WRj 9:44
	505-6	WR	5 Aug. 1843	WRj 9:44
	506-9	WR	6 Aug. 1843	WRj 9:44
	509-10	WR	7 Aug. 1843	WRj 9:45
	510-12	WR	8 Aug. 1843	WRj 9:45
	513-16	WR	9 Aug. 1843	WRj 9:45
	517-23	WR	10 Aug. 1843	WRj 9:45
	524-26	WR	11 Aug. 1843	WRj 9:45
	526	WR	12 Aug. 1843	WRj 9:45
	527	WR	13 Aug. 1843	WRj 9:45

MS Book	Pages & Note		Scribe	Date Written	Source
Book A-1 (*cont'd*)					
	528-30		WR	14 Aug. 1843	WRj 9:46
	531-36		WR	15 Aug.1843	WRj 9:46
	537		WR	16 Aug. 1843	WRj 9:46
	537-39		WR	17 Aug. 1843	WRj 9:46
	540-42		WR	18 Aug. 1843	WRj 9:46
	543-45		WR	19 Aug. 1843	WRj 9:46
	546-50		WR	20 Aug. 1843	WRj 9:46
	551-53		WR	21 Aug. 1843	WRj 9:47
	553		WR	24 Aug. 1843	WRj 9:47
A-1 Addenda					
	1-2	Note [A][10]	TB	pos. 14 Jan.. 1845[11]	CHOj 1:23
	2	Note A	TB	pos. 14 Jan.. 1845	PE & FE
	2	Note B	CWW	prob. 4 Apr. 1845[12]	CHOj 3:3
	2	Note C	CWW	prob. 4 Apr. 1845	CHOj 3:3
	3-4	Note D	CWW	pos. 14 May 1845[13]	CHOj 3:10
	4	Note E	WR	14 May-7 June 1845[14]	PE & ID
	4	Note F	TB	17 May-7 June 1845[15]	ID
	4	Note G	TB	17 May-29 July 1845[16]	PE & ID
	4-5	Note H	TB	17 May-29 July 1845	PE & ID
	5	Note I	TB	17 May-29 July 1845[17]	PE & ID

10. The insertion points for the first two items in the Addenda are both marked "Note A"; however, only the second is labeled "Note A" in the Addenda

11. The first Note A is JS's letter to Vienna Jaques, 4 Sept. 1833, which was not included when *T&S* published this section of JS's History on 1 Apr. 1845. While the assumption might be that this addenda was not added until after that date, for unknown reasons none of the addenda for Book A-1 were published in *T&S*, although they were being incorporated in Book A-2. On 14 Jan. 1845, TB wrote: "recording Church History" (CHOj 1:23), which is the first mention after JS's death of TB writing.

12. On 4 Apr. 1845, TB recorded that CWW was "paging his book" (i.e., Book A-2) and "copying addenda" (CHOj 3:3). The only addenda in CWW's handwriting are Book A-1, Addenda, 2-4, Notes B-D. Notes A-C had to have been composed before CWW began copying Book A-1 into A-2 (evidently on 4 Apr.), since he incorporated Note C on page 1.

13. The revisers' notes for Book A-1 indicate that as of 2 or 3 Apr. 1845 Note D had not been inserted (vol. 7, IV.3). This may have occurred on 14 May 1845, when TB recorded that CWW was writing in Book A-1 (CHOj 3:10), and CWW recorded that he and WB were comparing Books A-1 and A-2 (CHOj 4:13).

14. Note E was added after 2-3 Apr. 1845, when it was recommended for insertion by the revision committee (see vol. 7, IV.3), and before CWW incorporated it in Book A-2, 270, about 2-7 June 1845 (see below). However, lower date determined by possible date of Note D

15. Note F was composed after 17 May 1845, when the revision committee recommended it be written (see vol. 7, IV.3), and before its incorporation in Book A-2, 266, about 2-7 June 1845 (see below).

16. Note G was composed after preceding Note (see above), and before it was incorporated in Book A-2, 305, by CWW before his resignation on 29 July 1845 (see below). Same for Note H, which was incorporated in Book A-2, 306.

17. Note I was composed after preceding notes and before CWW's resignation on 29 July 1845 (CHOj 5:6). It was incorporated by CWW in Book A-2, 307-8, about 7-29 July 1845 (see below). Same for Note J.

MS Book	Pages & Note	Scribe	Date Written	Source
A-1 Addenda (*cont'd*)				
	5-6 Note J	TB	17 May-29 July 1845	PE & ID
	6 Note K	TB	29 July-21 Aug. 1845[18]	PE & FE
	6 Note L	TB	29 July-21 Aug. 1845	PE & FE
	6-7 Note 1	TB	21-31 Aug. 1845[19]	CHOj 3:23-25
	7 Note 2	TB	21-31 Aug. 1845	CHOj 3:23-25
	7-8 Note 3	TB	21-31 Aug. 1845	CHOj 3:23-25
	8 Note 4	TB	21-31 Aug. 1845	CHOj 3:23-25
	8-9 Note 5	TB	21-31 Aug. 1845	CHOj 3:23-25
	9-10 Note 6	TB	21-31 Aug. 1845	CHOj 3:23-25
	10-12 Note 7	TB	21-31 Aug. 1845	CHOj 3:23-25
	12-13 Note 8	TB	21-31 Aug. 1845	CHOj 3:23-25
	13 Note 9	TB	21-31 Aug. 1845	CHOj 3:23-25
	13 Note 10	TB	21-31 Aug. 1845	CHOj 3:23-25
	13 Note 11	TB	21-31 Aug. 1845	CHOj 3:23-25
	13 Note 12	TB	21-31 Aug. 1845	CHOj 3:23-25
	13 Note 13	TB	21-31 Aug. 1845	CHOj 3:23-25
	13-14 Note 14	TB	21-31 Aug. 1845	CHOj 3:23-25
	14-15 Note 15	TB	21-31 Aug. 1845	CHOj 3:23-25
	16 Note 16	TB	21-31 Aug. 1845	CHOj 3:23-25
	16 Note 17	TB	21-31 Aug. 1845	CHOj 3:23-25
	16 Note 18	TB	21-31 Aug. 1845	CHOj 3:23-25
	16 Note 19	TB	21-31 Aug. 1845	CHOj 3:23-25
	16 Note 20	TB	21-31 Aug. 1845	CHOj 3:23-25
	16 Note 21	TB	21-31 Aug. 1845	CHOj 3:23-25
Book B-1 (Covers 1 Sept. 1834-2 Nov. 1838)				
	553-55	WR	24 Aug. 1843	WRj 9:47
	556-57	WR	25 Aug. 1843	WRj 9:47

18. Because the source for Notes K and L is HCKj [1845] 6:789, they were probably added after the revision committee's 17 May 1845 recommendation to add HCKj to the account of Zion's Camp (see vol. 7, IV.3), and prior to GAS's pairing up with WR and TB on 21 Aug. 1845 (see next note), especially since both notes were emended and then linked to GAS's Notes 10 and 12. However, lower date can be adjusted by dating of previous entries.

19. On 21 Aug. 1845, TB recorded that he was "examining the camp Journey with Dr. [Richards] G. A. Smith was present part of the time" (CHOj 3:23). On 25 Aug., TB recorded that "G. A. Smith came in, and I with him began to revise Zion's Camp Journey" (CHOj 3:24). The numbered notes are in TB's hand and deal with Zion's Camp. GAS recalled his participation in revising the account of Zion's Camp, stating that he had "furnished Dr Willard Richards, the Church Historian, with a series of notes from memory" (GASHi, 31). The numbered notes in A-1 were completed by 1 Sept., when TB mentioned that the revision had reached JS's return to Kirtland (TBj, 1; CHOj 3:25; cf. DHC 2:139; chap. 9). On 2 Sept., TB recorded: "finished Zion's Camp Journey" (TBj, 1; cf. CHOj 3:25). However, this might represent the date of composition, rather than the date these addenda were copied into the book (see discussion in introduction to volume 2).

MS Book	Pages & Note	Scribe	Date Written	Source
Book B-1 (*cont'd*)				
	557-60	WR	26 Aug. 1843	WRj 9:47
	561	WR	27 Aug. 1843	WRj 9:47
	562-63	WR	28 Aug. 1843	WRj 9:48
	564	WR	29 Aug. 1843	WRj 9:48
	564-68	WR	30 Aug. 1843	WRj 9:48
	568-72	WR	31 Aug. 1843	WRj 9:48
	572-75	WR	1 Sept. 1843	WRj 9:48
	575	WR	2 Sept. 1843	WRj 9:48
	576-77	WR	4 Sept. 1843	WRj 9:48
	577-79	WR	7 Sept. 1843	WRj 9:49
	580-81	WR	8 Sept. 1843	WRj 9:49
	582-88	WR	10 Sept. 1843	WRj 9:49
	588-90	WR	11 Sept. 1843	WRj 9:49
	590-93	WR	12 Sept. 1843	WRj 9:49
	593-95	WR	13 Sept. 1843	WRj 9:49
	595	WR	14 Sept. 1843	WRj 9:49
	596	WR	15 Sept. 1843	WRj 9:49
	597-98	WR	16 Sept. 1843	WRj 9:50
	598-600	WR	17 Sept. 1843	WRj 9:50
	600-4	WR	19 Sept. 1843	WRj 9:50
	605-7	WR	20 Sept. 1843	WRj 9:50
	608-12	WR	21 Sept. 1843	WRj 9:50
	612-17	WR	22 Sept. 1843	WRj 9:50
	618-19	WR	23 Sept. 1843	WRj 9:50
	620-21	WR	24 Sept. 1843	WRj 9:50
	622-27	WR	25 Sept. 1843	WRj 9:50
	628-30	WR	26 Sept. 1843	WRj 9:50
	630-35	WR	27 Sept. 1843	WRj 9:50
	635-36	WR	28 Sept. 1843	WRj 9:50
	637-40	WR	29 Sept. 1843	WRj 9:50
	640-45	WR	30 Sept. 1843	WRj 9:50
	645-50	WR	1 Oct. 1843	WRj 9:51
	651-54	WR	2 Oct. 1843	WRj 9:51
	654-56	WR	3 Oct. 1843	WRj 9:51
	656-57	WR	4 Oct. 1843	WRj 9:51
	657-61	WR	5 Oct. 1843	WRj 9:51
	661-62	WR	6 Oct. 1843	WRj 9:51
	663-66	WR	7 Oct. 1843	WRj 9:51

MS Book	Pages & Note	Scribe	Date Written	Source
Book B-1 (*cont'd*)				
	667-68	WR	10 Oct. 1843	WRj 9:51
	669	WR	11 Oct. 1843	WRj 9:51
	670-76	WR	12 Oct. 1843	WRj 9:51
	677-79	WR	13 Oct. 1843	WRj 9:51
	680-82	WR	14 Oct. 1843	WRj 9:51
	683-85	WR	16 Oct. 1843	WRj 9:51
	685	WR	17 Oct. 1843	WRj 9:51
	686	WR	19 Oct. 1843	WRj 9:52
	687-89	WR	20 Oct. 1843	WRj 9:52
	690-92	WR	21 Oct. 1843	WRj 9:52
	693-94	WR	22 Oct. 1843	WRj 9:52
	695-701	WR	23 Oct. 1843	WRj 9:52
	701-8	WR	24 Oct. 1843	WRj 9:52
	708-16	WR	25 Oct. 1843	WRj 9:52
	717	WR	26 Oct. 1843	WRj 9:52
	718-24	WR	27 Oct. 1843	WRj 9:52
	725-28	WR	28 Oct. 1843	WRj 9:52
	728-29	WR	7 Nov. 1843[20]	WRj 9:53
	729-30	WR	8 Nov. 1843	WRj 9:53
	730-31	WR	9 Nov. 1843	WRj 9:53
	732-39	WR	10 Nov. 1843	WRj 9:53
	739-40	WR	12 Nov. 1843	WRj 9:53
	741-43	WR	13 Nov. 1843	WRj 9:53
	744-48	WR	14 Nov. 1843	WRj 9:53
	748-50	WR	4 Jan. 1844[21]	WRj 9:56
	750-51	WR	6 Jan. 1844	WRj 9:57
	751	WR	7 Jan. 1844	WRj 9:57
	752-53	WR	8 Jan. 1844	WRj 9:57
	754-55	WR	9 Jan. 1844	WRj 9:57
	755-57	WR	17 Jan. 1844[22]	WRj 9:57
	757-60	WR	19 Jan. 1844	WRj 9:57
	760	WR	20 Jan. 1844	WRj 9:57
	761	WR	21 Jan. 1844	WRj 9:57

20. On 30 Oct. 1843, WR recorded the reason for the delay in writing: "No matter ready for history" (WRj 9:52)

21. Entries for 15 Nov. 1843 and 2 Jan. 1844 explain that during the gap in writing, WR was "Searching after history" (WRj 9:54) and "Looking up history" (WRj 9:56).

22. Entries for 14 and 15 Jan. 1844 explain that during the interval in writing, WR was "Looking up matter for history" (WRj 9:57).

MS Book	Pages & Note	Scribe	Date Written	Source
Book B-1 (*cont'd*)				
	762	WR	22 Jan. 1844	WRj 9:57
	762-63	WR	24 Jan. 1844	WRj 9:57
	763-65	WR	28 Jan. 1844[23]	WRj 9:58
	766-67	WR	29 Jan. 1844	WRj 9:58
	767-69	WR	30 Jan. 1844	WRj 9:58
	769-70	WR	31 Jan. 1844	WRj 9:58
	770-71	WR	1 Feb. 1844	WRj 9:58
	772-77	WR	2 Feb. 1844	WRj 9:58
	778	WR	3 Feb. 1844	WRj 9:58
	778-80	WR	18 Feb. 1844	WRj 9:61
	780	WR	20 Feb. 1844	WRj 9:61
	781-85	WR	21 Feb. 1844	WRj 9:61
	785-87	WR	22 Feb. 1844	WRj 9:61
	787-89	WR	23 Feb. 1844	WRj 9:61
	789-93	WR	24 Feb. 1844	WRj 9:61
	794	WR	25 Feb. 1844	WRj 9:61
	795-96	WR	27 Feb. 1844	WRj 9:61
	796-99	WR	28 Feb. 1844	WRj 9:61
	800-3	WR	29 Feb. 1844	WRj 9:61
	803-5	WR	1 Mar. 1844	WRj 10:6
	805-7	WR	2 Mar. 1844	WRj 10:6
	807-12	WR	prob. Mar. 1844[24]	
	812-38	TB	17-21 Feb. 1845[25]	CHOj 2:7a; WRj 11:69
	838-49	TB	prob. 24 Feb. 1845[26]	CHOj 1:28

23. Under 25-27 Jan. 1844, WR explains that the delay in writing was due to his "hunting after documents" (WRj 9:58).

24. At this time, WR's other duties as JS's private secretary, which became increasingly demanding after JS announced his candidacy for the U.S. presidency, as clerk for the Quorum of Twelve, and as Nauvoo Municipal Court justice crowded out work on the history. WWP was also employed as JS's political ghost writer during this time (e.g., JSj [1843-44], 171, 265, 268, 21 Nov. 1843, 16 and 19 Feb. 1844 [*APR*, 428, 446-47]; JSj [1844], 27, 8 Mar. 1844 [*APR*, 457]).

25. TB could not begin writing new history in Book B-1 until after WR began writing in the RDft, which evidently did not occur until 13 Feb. 1845. On 10 Feb., TB recorded: "J. D. Lee & Levi Stewart came and gave a full account of the war at Gallatin &c." (CHOj 2:7). Since the Lee and Stewart statement (JDL-LS) informed the writing of RDft 1:1-3, WR did not begin writing until after that date. The first entry to mention such activity is dated 13 Feb., when TB recorded that WR was "writing history in evening" (CHOj 2:7). On 17 Feb., TB wrote: "Writing in Church History Book all day … Dr. writing History" (CHOj 1:28). This probably refers to WR's working on RDft, and TB copying into Book B-1, beginning with page 812. On 21 Feb., WR recorded: "Bullock quit writing. (812 to 838½ pages or 5 pages per day.)" (WRj 11:69).

26. On 22 Feb. 1845, TB recorded: "Office all day writing Church history" (CHOj 1:28). Since, according to WR, TB was averaging five pages per day during this time (WRj 11:69), and TB was sick on 23 Feb., he probably finished Book B-1 on 24 Feb.

MS Book	Pages & Note	Scribe	Date Written	Source
B-1 Addenda				
	1 Note A	WR	pos. 10 May 1845[27]	CHOj 4:12
	1 Note B	WR	pos. 10 May 1845	CHOj 4:12
	1 Note C	WR	pos. 10 May 1845	CHOj 4:12
	1-2 Note D	WB	pos. 12 May 1845[28]	CHOj 3:10
	2 Note E	WR	12 May-7 June 1845	PE & ID (543)
	2 Note F	WR	12 May-17 June 1845[29]	PE & FE
	2 Note G	WR	12 May-17 June 1845	PE & ID (592)
	3 Note H	WB	prob. 18 June 1845[30]	CHOj 3:16
	3 Note I	WB	prob. 18 June 1845[31]	CHOj 3:16
	3-4 Note J	WB	prob. 18 June 1845	PE & FE
	4 Note K	WB	prob. 18 June 1845	PE & FE
	4 Note L	WB	prob. 18 June 1845[32]	CHOj 3:16
	4 Note M	WB	pos. 15 July 1845[33]	CHOj 5:5
	4 Note N	WB	pos. 15 July 1845	CHOj 5:5
	4 Note O	WB	pos. 15 July 1845	CHOj 5:5
	5 Note P	WB	pos. 15 July 1845	CHOj 5:5
	5 Note Q	WB	pos. 15 July 1845	CHOj 5:5
	5-6 Note R	WB	pos. 15 July 1845	CHOj 5:5
	6 Note S	WB	before 4 Aug. 1845	ID (689)
	6 Note T	WB	before 6 Aug. 1845[34]	FE

27. While the first three addenda in B-1 could have been written any time after pp. 564-70 were composed (i.e., 30-31 Aug. 1843) and before they were incorporated in B-2 (i.e., 19-28 Aug. 1845), the earliest reference to WR revising B-1 is 10 May 1845, when CWW recorded that WR was "correcting History Book B. & correcting dates & … Pres. B. young. & G. A. Smith assisting Dr. with the history &c." (CHOj 4:12).

28. On 12 May 1845, TB recorded that WB was "writing in Book B" (CHOj 3:10). This apparently refers to B-1 addenda since WB did not start ruling B-2 until the next day (CHOj 3:10; 4:12). Note D was incorporated in B-2, 513-15, ca. 19-28 May 1845.

29. Note F omitted in B-2.

30. Note H originally omitted and not incorporated in B-2, 692, but later inserted as an addenda. Note H was probably composed on 18 June 1845, when TB recorded: "W. Benson at J. Taylors reading Book No. 2 to J. Taylor, B. Young, H. C. Kimball and G. A. Smith till ep [evening prayer] 4. then in office writing Addendas" (CHOj 3:16)

31. Note I incorporated in B-2, 602, between 18 June-7 July 1845, and therefore composed before 7 July 1845. Note I probably composed on 18 June 1845, when TB recorded WB was "writing addendas" (CHOj 3:16). This is probably also the case with Notes J, K, and L.

32. Note L incorporated in B-2, 628, on 14 July 1845, when WB "commenced [writing] on page 626 line 9th" (CHOj 5:5), and therefore written in B-1 before that date. Probably composed on 18 June 1845, when TB recorded WB was "writing addendas" (CHOj 3:16). This is also the case for Notes J and K.

33. Notes M-P incorporated in B-2, 656, 670-71, 23 July-2 Aug. 1845. However, Notes Q and R were incorporated in B-2, 652-54, on 22 July 1845, and therefore the preceding addenda pre-date them. These addenda were possibly written on 15 July 1845, when CWW recorded: "W.B. writing addendas and copying Book B" (CHOj 4:19), and WB recorded that he "wrote three addendas and copied history" in B-2 (CHOj 5:5). Any of the Notes M-R could have been among the three recorded on 15 July.

34. Note T incorporated in B-2 on 6 Aug., Notes U-W between 9-16 Aug., and Note X between 17-20 Aug. 1845. However, since Note Y was firmly written on 6 Aug. 1845 (CHOj 5:8), Notes T-X were written before that date.

MS Book	Pages & Note	Scribe	Date Written	Source
B-1 Addenda (*cont'd*)				
	6 Note V[35]	WB	before 6 Aug. 1845	FE
	7 Note U	WB	before 6 Aug. 1845	FE
	7 Note W	WB	before 6 Aug. 1845	FE
	7 Note X	WB	before 6 Aug. 1845	FE
	7-9 Note Y	WB	6 Aug. 1845[36]	CHOj 5:8
	10 Note Z	WB	6-20 Aug. 1845	PE & ID (767)
	10 Note 1	JG	prob. 21 July 1854[37]	CHOj 17:107
Book C-1 (Covers 2 Nov. 1838-31 July 1842)				
	850-70	TB	25 Feb. 1845-1 Mar. 1845[38]	CHOj 1:29; WRj 11:77
	870-912	TB	3-8 Mar. 1845	WRj 11:84; CHOj 2:10
	912-986	TB	9-13 Mar. 1845	PE & FE
	986-87 (*blank*)[39]	WB	3 Sept. 1845-4 Feb. 1846[40]	
	988-1004	TB	14-15 Mar. 1845	CHOj 2:11; WRj 11:91
	1005-1042	TB	16-22 Mar. 1845	CHOj 1:33
	1042 (*blank*)	TB	19 Aug. 1854[41]	CHOj 17:135
	1042-1132	TB	16-22 Mar. 1845	CHOj 1:33; 2:11a
	1133-1267	TB	23 Mar.-4 Apr. 1845	CHOj 1:35; 3:3
	1268-73	TB	5 Apr. 1845[42]	WRj 11:112; 3:3

35. Notes U and V are reversed in MS.

36. On 6 Aug. 1845, WB wrote: "In Mor[nin]g wrote in old Book B 2½ Pages addenda Y and 4¾ Pages in new Book B." (CHOj 5:8).

37. The same addenda was added to B-2, Addenda, 800, Note 1, also by JG; however, both were added too late to be printed in *DN*, 5 Mar. 1853. An entry in CHOj for 21 July 1854 probably pertains to these addenda: "J.G. engaged in old record books & writing Addenda" (CHOj 17:107).

38. On 25 Feb. 1845, TB recorded: "Commenced new Book on Church History" (CHOj 1:29); WR recorded that TB reached p. 870 on 1 Mar. (WRj 11:77).

39. When it can be determined, this list identifies pages that were left blank and later filled with "(*blank*)" (see next note).

40. Added later on lines left blank. On 15 Mar. 1845, WR recorded that TB had reached p. 1004 but had left "blank all Large documents to be copied afterwards" (WRj 11:91). In this instance, WB added two paragraphs at the end of the Nov. 1839 Memorandum to Congress (cf. DHC 4:38; chap. 2), probably after 3 Sept. 1845, when apostolic reviewers mentioned it was still blank (cf. vol. 7, IV.6), and before 4 Feb. 1846, when the books were packed for the trip to Utah and WB no longer worked for CHO.

41. In a blank space in Book C-1, 1042, TB inserted five paragraphs about BY's sea voyage to England and keyed them to the entry for 6 Apr. 1840. They were composed on a separate sheet by GAS on 2 Oct. 1845 (cf. vol. 7, IV.6; GASM, 139), but not added until 19 Aug. 1854. On the day before the latter date, the Historian's Office were surprised to discover upon examining the recent issue of the *DN* had "left out Prest. Youngs arrival in England on 6 April 1840 & other particulars … all simply on acc[oun]t. of GAS & his clerks being absent in Provo. & A Carrington examining it himself during their absence" (CHOj 17:134). This was rectified on 19 Aug. 1854, when GAS and TB worked on "the note that was left out by A Carrington" (CHOj 17:135).

42. On this day, WR wrote: "Bullock has written to Feb 1842.—leaving blanks for three pieces in the times & seasons" (WRj 11:112). This coincides with C-1, 1273 (cf. DHC 4:510; chap. 30).

MS Book	Pages & Note		Scribe	Date Written	Source
Book C-1 (*cont'd*)	1273-77		TB	14-15 Apr. 1845[43]	CHOj 1:36
	1277 (*blank*)		LH	before 8 Aug. 1855	*DN*
	1277-1324		TB	14-15 Apr. 1845	CHOj 3:4
	1324-52		TB	16-18 Apr. 1845[44]	CHOj 1:37
	1352-61		TB	3 May 1845[45]	CHOj 1:38
C-1 Addenda					
	1	22 Dec. 1841[46]	TB	1 Sept. 1845[47]	CHOj 3:25
	1-3	20 Mar. 1842	TB	1 Sept. 1845	CHOj 3:25
	3	29 Nov. 1838	TB	1-2 Sept. 1845	CHOj 3:25
	4	5 Jul. 1842	TB	1-2 Sept. 1845	CHOj 3:25
	4-6	16 Jul. 1842	TB	1-2 Sept. 1845	CHOj 3:25
	6-7	23 Jun. 1842	TB	1-2 Sept. 1845	CHOj 3:25
	7	26 Apr. 1839	TB	2 Sept. 1845	CHOj 3:25
	8-9	27 Jun. 1839	TB	2 Sept. 1845	CHOj 3:25
	9-14	2 Jul. 1839	FDR	2-3 Sept. 1845[48]	CHOj 3:25-26
	14	26 Apr. 1839	FDR	3 Sept. 1845	CHOj 3:25-26
	14	17 Oct. 1839	FDR	prob. 3-4 Sept. 1845[49]	CHOj 6:13-15
	14	3 Nov. 1839	FDR	prob. 4 Sept. 1845	CHOj 6:13-15

43. On this date, TB wrote: "office writing history. commenced at February 1, 1842" (CHOj 1:36). On the following day he recorded that he "left off [at] 19 April 1842" (CHOj 3:4). During the two days, he had written Book C-1, 1273-1324, leaving a blank that was later filled by LH.

44. On 18 Apr. 1845, TB wrote that he had "finished June 1842" (CHOj 1:37; 3:4-5), which corresponds with Book C-1, 1352.

45. On 18 Apr. 1845, TB reports that he also spent time "filling up blanks from the Letter Book," presumably in C-1 (CHOj 3:4-5). From this time, TB continued filling blanks with excerpts from JSLB, *T&S*, *MSt*, *Wasp*, and NCCM until 3 July 1845 (CHOj 1:38-46; 3:5-18), when he reported that he had "finished vol 3 containing about 343,000 words" (CHOj 1:38; 3:8).

46. Addenda that do not have letters or numbers are given dates.

47. On this day, TB wrote specifically that he was "writing an addenda in Book C" (CHOj 3:25). On 2 Sept., TB reported that he was writing "addenda in book C," and that "F. D. Richards copying addendas, also in Book C" (CHOj 3:25). At least two of the eight addenda TB wrote were recorded on 1 Sept., and at least two others on 2 Sept., with the remainder on either day.

48. On 2 Sept. 1845, TB recorded that following his entry of C-1 addenda, FDR also copied "addendas" (CHOj 3:25). On the same day, FDR recorded that he "wrote addenda in Book C.1" (CHOj 6:12). On 3 Sept., TB recorded: "F. D. Richards writing Addenda until 12" (CHOj 3:26). On these two days, it is likely that FDR wrote the first two addenda on six pages. His involvement with recording addenda in C-1 probably relates to his simultaneous work with the revision committee. These first two addenda (with insertion points in C-1, 957 and 931) are possibly the result of recommendations from the review committee, which had worked on C-1, 930-61, on 26 Aug. 1845 (see vol. 7, IV.6).

49. On 4 Sept. 1845, FDR recorded: "I assisted TB to make the corrections decided upon yesterday[.] wrote Addenda in Book C[.] at ten went to see br Benson … returned wrote Addenda &c till 11½" (CHOj 6:13). This and next four addenda (with insertion points in C-1, 970, 972, 1012, 1013, and 876) probably relate to recommendations of the review committee, on which FDR participated as reader, which had worked on C-1, 969-1016, on 3 Sept. 1845 (see vol. 7, IV.6). On 5 Sept., FDR said he "wrote addenda and copied C" (CHOj 6:14), and on 9 Sept. that he "inserted notes in addenda and copied Book C … I wrote notes in the addenda and copied C till night" (CHOj 6:14-15). Presumably FDR wrote at least two addenda on 4 Sept. and at least two on 9 Sept., with the remainder on either day.

MS Book	Pages & Note		Scribe	Date Written	Source
C-1 Addenda (*cont'd*)					
	15	8 Jan. 1840	FDR	prob. 4-9 Sept. 1845	CHOj 6:13-15
	15	9 Jan. 1840	FDR	prob. 4-9 Sept. 1845	CHOj 6:13-15
	15	12 Jan. 1840	FDR	prob. 9 Sept. 1845	CHOj 6:13-15
	15-16	19 Dec. 1838	FDR	prob. 9 Sept. 1845	CHOj 6:13-15
	16-18	5 Oct. 1840	TB	13-14 Nov. 1845[50]	CHOj 3:30
	19	25 Dec. 1838	TB	14 Nov. 1845-7 Jan. 1846	PE & FE
	19	28 Nov. 1840	FDR	14 Nov. 1845-7 Jan. 1846	PE & ID (256)
	19	28 Sept. 1840	TB	12 Sept. 1854[51]	CHOj 17:159
	19-20	30 Aug. 1840	TB	12 Sept. 1854	CHOj 17:159
	20-21	14 Sept. 1840	LH	12-14 Sept. 1854[52]	CHOj 17:161
	21, 24	2 Feb. 1841[53]	TB/JG	pos. 14 Sept. 1854[54]	CHOj 17:130
	21-24	Apr. 1841	JG	13 Sept. 1854[55]	CHOj 17:130
C-1 "Addenda Book"[56]					
	1	19 Oct. 1840	JG	18 Oct. 1854[57]	MS date
	1	22-27 Oct 1840	JG	18 Oct.-2 Nov. 1854	PE & *DN*

50. On 13 Nov. 1845, TB recorded that he was "copying 'article on the Priesthood.' &c.," and on the following day that he was "copying 'article on the Priesthood' in addenda of Book C" (CHOj 3:30; see DHC 4:207-12; chap. 11). JS's 5 Oct. 1840 sermon was copied possibly under the direction of the apostolic reviewers, which had met on 10 Nov. 1845 (see vol. 7, IV.6).

51. This addendum was added interlinearly by TB in Book C-2, 234, which implies the addendum in C-1 was added after 29 Dec. 1845. However, a marginal note in C-1 addenda, and a nearly identical one in C-2, reads: "(by G. A. Smith)". This would point to GAS's involvement after his appointment in Apr. 1854. On 12 Sept. 1854, CHOj records: "GAS dictating history of 1st preaching in London[.] TB writing same, revising copying as addenda" (CHOj 17:159). Since both this and the next addendum involve the first preaching in London, they were probably written at the same time.

52. CHOj for 12 Sept. 1854 reads: "GAS & TB looking up & amalgamating items about Joseph Smith Sen history[.] the clerks hunting up items for same" (CHOj 17:159). On 14 Sept., LH was "copying addenda of Joseph Smith [Sr.]" (CHOj 17:161). LH entered this addendum in a blank of about a page and a half left by JG because, possibly, LH had started writing on 12 Sept. and had not finished until the 14th.

53. Dated 1 Feb. 1841 in DHC.

54. This last addenda written in two parts, the first by TB in a blank of five lines between LH's and JG's addenda. When JG entered his addendum on 13 Sept., he left a blank of a page and a half, where LH finished inserting his biographical sketch of JS Sr. on 14 Sept. Afterwards, possibly also on 14 Sept., TB wrote the first part of his addendum in the small blank between these entries with a note: "(see continuation page 24)". However, JG finished this addendum.

55. This addenda probably added on 13 Sept. 1854, which seems supported by the following entry: "GAS superintending history[.] TB & JG revising same, & making addenda" (CHOj 17:160).

56. Located in back of volume used to record items left out of MSHiJS and MSHiBY (cf. *SC*, DVD 1, vol. 4). Heading reads: "By Geo[rg]e. A. Smith. Commenced Octr. 18th 1854" (JG). Apparently work on Addenda Book began in earnest on 28 and 30 Oct. 1854, which list GAS, TB, LH, and JG "revising & making addendas" and "revising history for copying and adding addendas" (CHOj 17:201, 203). The crucial days 31 Oct.-4 Nov. are blank in CHOj. Then, on 6-7 Nov. GAS, TB, LH, work on the revision of Book C-1, spending part of the latter day "hunting up facts to amalgamate" (CHOj 17:211). The entry for 13 Nov. lists JG "writing in Addenda [Book] went home sick" (CHOj 17:217). The last references to JG working on "addenda book" are the entries for 15-16 Nov. (CHOj 17:219-20). After this, JG is absent from the CHO until 15 Feb. 1855, when he began working on RDft with GAS and TB (CHOj 17:220-318).

57. Although not mentioned in CHOj, the assumption here is that at least one addendum was recorded on 18 Oct. 1854.

MS Book	Pages & Note		Scribe	Date Written	Source
C-1 "Addenda Book" (*cont'd*)					
	1-3	29 Oct.-1 Nov. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	3	1 Nov. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	3	5 Nov. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	3	12 Nov. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	3	21 Nov. 1840[58]	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	3	3-4 Dec. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	3	7 Dec. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	3-4	5 Dec. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	4	6-9 Dec. 1840	JG	18 Oct.-9 Nov. 1854	PE & *DN*
	4	25 Dec. 1840	JG	18 Oct.-16 Nov. 1854	PE & *DN*
	5-7	31 Dec. 1840	JG	18 Oct.-16 Nov. 1854[59]	CHOj 17:220
	7	1 Jan. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	7	16 May 1841	JG	18 Oct.-16 Nov. 1854[60]	CHOj 17:220
	7-8	25 May 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	8	11 June 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	8-9	24 July 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	9	25 July 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	9-10	5 Aug. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	10-11	12 Aug. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	11-12	25 Aug. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	12	26 Jan. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	12-18	7 Aug. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	18-19	13-14 Sept. 1841	LH	18 Oct.-16 Nov. 1854	CHOj 17:220
	19	13 July 1841	LH	18 Oct.-16 Nov. 1854	CHOj 17:220
	19	28 July 1841	LH	18 Oct.-16 Nov. 1854	CHOj 17:220
	19	1 Oct. 1841	LH	18 Oct.-16 Nov. 1854	CHOj 17:220
	19	31 Oct. 1841	LH	18 Oct.-16 Nov. 1854	CHOj 17:220
	19-20	7 Nov. 1841	LH	18 Oct.-16 Nov. 1854	CHOj 17:220
	20-24	15 Apr. 1841[61]	LH	18 Oct.-16 Nov. 1854	CHOj 17:220

58. Unpublished addendum about WR being chosen as JS's scribe repeated in C-2, Addenda, 615 (see vol. 4, chap. 13).

59. This and next entry appeared in *DN* on 30 Nov. 1854. However, these entries pre-date JG's absence from the CHO between 16 Nov. 1854, when he was "writing in Addenda book," and 15 Feb. 1855, when he began working on RDft (CHOj 17:220-318).

60. Publication dates for this and following seventeen addenda fall in Mar.-Apr. 1855, but the last addendum for 1 Mar. 1841 is the earliest, which means the intervening addenda were also entered into the Addenda Book before 18 Jan. 1855. However, these entries pre-date JG's absence from the CHO between 16 Nov. 1854, when he was "writing in Addenda book," and 15 Feb. 1855, when he began working on RDft (CHOj 17:220-318). This includes the last entry by JG for 21 Mar. 1841.

61. This repeats Book C-1, Addenda, 21-24.

MS Book	Pages & Note		Scribe	Date Written	Source
C-1 "Addenda Book" (*cont'd*)					
	24	1 Mar. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	25	21 Mar. 1841	JG	18 Oct.-16 Nov. 1854	CHOj 17:220
	26-27	28 Apr. 1842	JLS	prob. 11-14 Apr. 1855[62]	FE
	27-29	26 Aug. 1841	RLC	prob. 11-14 Apr. 1855[63]	CHOj 17:374; 17:377
	29-30	27 Aug. 1841	RLC	prob. 11-14 Apr. 1855	CHOj 17:374; 17:377
	30-32	25 Sept. 1841	RLC	prob. 11-14 Apr. 1855	CHOj 17:374; 17:377
	32-38	15 July 1842	RLC	prob. 11-14 Apr. 1855	CHOj 17:374; 17:377
	38-43	28 Apr. 1842	RLC	prob. 11-14 Apr. 1855	PE & FE
	43-44	9 Apr. 1842	RLC	prob. 11-14 Apr. 1855	CHOj 17:374; 17:377
	44	8 Nov. 1841	RLC	prob. 11-14 Apr. 1855[64]	CHOj 17:374; 17:377
	44-45	20-21 Nov. 1841	LH	prob. 24 Apr.-19 June 1855[65]	CHOj 17:387; 18:43
	45	30 Nov. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	45	18 Dec. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	45-46	19 Dec. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	46	22 Dec. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	46	24 Dec. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	47-48	21 Dec. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	48	13 Nov. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	48-50	31 Dec. 1841	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	50	1 Jan. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	50-51	5 Jan. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	51-52	20 Jan. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	52-56	29 Jan. 1842	H	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	56-59	1 Feb. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	59	3 Feb. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	59-60	17 Feb. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	60	4 Mar. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	60-61	9 Mar. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43

62. On 29 Mar. 1855, after reading a version of JS's 28 Apr. 1842 address to the Nauvoo Relief Society, BY directed GAS and TB to visit ERS, who gave them the original minutes upon which this entry is based (CHOj 17:361). Penciled note in margin of Addenda Book, 26, reads: "Read to the council apr 1st 1855" (JLS). First part (26-27) written by JLS in a blank probably left for the first version, and then continued by RLC after writing the entry for 15 July 1842 (38-42), which means the intervening material pre-dates the 28 Apr. 1842 sermon and helps date it (see next note).

63. Between these dates, RLC is mentioned in CHOj specifically working on Addenda Book (CHOj 17:374-77), afterwards he worked on Books D-1 and E-1 (CHOj 17:395ff).

64. Description of the temple font was composed on 20 Feb. 1855 (CHOj 17:324; cf. DHC 4:446-47; chap. 26), although it was later entered in Addenda Book.

65. The first clear reference to LH writing in Addenda Book after RLC is 27 Apr. 1855: "L.H. on book C.2 … & on addenda book" (CHOj 17:390). However, LH probably began writing as early as 24 Apr. as the entry for this date reads: "L.H. Copying addenda, cleaning C 1" (CHOj 17:387; cf. 15, 22, 28 May, 18:7, 14, 20). The last clear references to LH "copying in Addenda Book" date to 5, 6, 9, 19 June 1855 (CHOj 18:28, 30, 33, 43).

MS Book	Pages & Note	Scribe	Date Written	Source
C-1 "Addenda Book" (*cont'd*)				
	61 27 Mar. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	61-62 30 Mar. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	62 9 Apr. 1842[66]	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	62-63 10 Apr. 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	63 7 May 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	64 7 May 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	64-70 15 June 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	70-71 30 June 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	71 18 June 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	71-73 26 May 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
	73-75 9 June 1842	LH	prob. 24 Apr.-19 June 1855	CHOj 17:387; 18:43
Book D-1 (Covers 1 Aug. 1842-1 July 1843)				
	1362-1417	TB	5 May-1 Aug. 1845[67]	CHOj 1:38
	1417-20 (*blank*)	WB	prob. 29 Aug. 1845[68]	CHOj 3:25
	1420-22	TB	1 Aug. 1845	CHOj 3:21-22
	1422-28	TB	4-5 Aug. 1845	CHOj 3:22
	1428-33	TB	19 Aug. 1845	CHOj 3:23
	1433-43	TB	20 Aug. 1845-15 Jan. 1846[69]	CHOj 3:23
	1437-43 (*blank*)	WB	prob. 30 Aug. 1845[70]	CHOj 3:25
	1444-85	TB	20 Aug. 1845-15 Jan. 1846	CHOj 3:37-38
	1486	TB	1 Dec. 1853[71]	D-1, margin
	1486-1547	LH	1 July-21 Aug. 1854[72]	CHOj 17:87; 17:136

66. This entry canceled.

67. On 5 May 1845, TB wrote that he had "commenced in new book" (CHOj 1:38; 3:8). He recorded writing in the "new book" on 6 and 7 May (CHOj 1:39), and that he was writing in "4 vol" on 30 and 31 July and 1 Aug. (CHOj 1:50; 3:21). On 4 Aug., TB recorded that he "commenced history and 1422¾" (CHOj 3:22), which means he stopped at this place on 1 Aug. 1845. Near the end of this writing period, TB evidently left a blank that was later filled by WB.

68. On 29 Aug. 1845, TB recorded: "W Benson came copying in Book D. a blank" (CHOj 3:25; 5:12).

69. On 20 Aug. 1845, TB wrote: "writing history in 4 vol in P.M. commenced <at> the year 1843" (CHOj 3:23), which corresponds with Book D-1, 1433 (cf. DHC 5:215; chap. 12). The next fixed date is 15 Jan. 1846, when TB wrote that he was "writing book D (finished Feb 28 [1843])" (CHOj 3:37-38), which corresponds to Book D-1, 1485 (cf. DHC 5:291; chap. 15). At this point in D-1, TB wrote: "end of W. Richards compiling the books packed Feb. 4, 1846 in Nauvoo. Miles Romney, present. T Bullock, clerk." Work on the history would not resume until the boxes were unpacked in Utah.

70. On 30 Aug. 1845, TB recorded that WB continued "filling in blanks in vol D" (CHOj 3:25; 5:13).

71. Shortly after TB wrote one line at WR's dictation in Book D-1, 1486, he added a note in the margin explaining: "Dec. 1 1853 Dr. Willard Richards wrote one line of History, being sick at the time, and was never able to do any more."

72. A marginal note in Book D-1, 1486, in TB's hand reads: "commenced copying July 1, 1854." On this date, CHOj also records: "Leo Hawkins commenced copying in book D history commencing on March 1[,] 1843" (17:87). LH began copying from RDft 7:1, which GAS began dictating to TB on 7 June 1854 (CHOj 17:63). Last clear reference to LH copying in D-1 is 21 Aug. 1854 (CHOj 17:136). A penciled note in RDft 7:14 marking the stopping place of the revisers at the end of the entry for 6 Apr. 1843 reads: "\revised GAS Judge [Elias] Smith TB/". An entry in CHOj

MS Book	Pages & Note	Scribe	Date Written	Source
Book D-1 (*cont'd*)				
	1547-56	RLC	9 Feb.-19 Mar. 1855[73]	CHOj 17:312; FE
	1556 (*blank*)	TB	before 1 Oct. 1856[74]	*DN*
	1556-63	RLC	9 Feb.-19 Mar. 1855	PE & FE
	1563 (*blank*)	TB?	before 15 Oct. 1856[75]	*DN*
	1564-68	RLC	9 Feb.-19 Mar. 1855	PE & FE
	1568 (*blank*)	TB	before 22 Oct. 1856[76]	*DN*
	1569-79	RLC	9 Feb.-19 Mar. 1855	PE & FE
	1579 (*blank*)	TB	before 12 Nov. 1856[77]	*DN*
	1579-84	RLC	9 Feb.-19 Mar. 1855	PE & FE
	1584 (*blank*)	TB	before 12 Nov. 1856[78]	*DN*
	1585-90	RLC	9 Feb.-19 Mar. 1855	PE & FE
	1590 (*blank*)	TB	13 Mar. 1856[79]	CHOj 18:322
	1591-97	RLC	9 Feb.-19 Mar. 1855	PE & FE
	1597-1602	RLC	prob. 19 Mar. 1855[80]	CHOj 17:351
	1602-36	RLC	20 Mar.-2 May 1855	CHOj 17:395
D-1 Addenda				
	1 9 Sept. 1842	TB	5 May 1845-2 Jan. 1846[81]	ID (40)
	1 3 Sept. 1842	LH	prob. 1-3 Aug. 1855[82]	CHOj 18:90-1
	2-3 31 Aug. 1842	LH	prob. 1-3 Aug. 1855	CHOj 18:90-1

for 28 July 1854 possibly relating to this note reads: "GAS TB & Judge [Elias] Smith revising history for the copyist[.] LH copying same" (CHOj 17:113). If this correlation is accurate, LH was working on the pages preceding p. 1520 in Book D-1 on this day.

73. First clear reference to RLC copying in D-1 is dated 9 Feb. 1855 (CHOj 17:312). From this date until he finished D-1 on 2 May 1855, RLC wrote regularly while fulfilling other writing assignments. The terminal date is based on the probability that on 19 Mar., RLC copied JS's 30 June 1843 sermon in D-1, 1597-1602 (CHOj 17:351; see below).

74. TB filled two blanks in JS's sermon.

75. Insertion of two lines at bottom of p. 1563 probably TB.

76. Entry for 3 June 1843 inserted in blank by TB.

77. TB inserted an excerpt from *T&S* in compressed text, which begins with six lines running edge to edge on p. 1579 and continues in the margin of p. 1580.

78. Five paragraphs were added by TB in a blank at bottom of Book D-1, 1584, in compressed lines running page edge to page edge.

79. On this date, CHOj records: "T.B. copying Rockwood statement of the Dixon <affair>" (CHOj 18:322). The twelve paragraphs of Albert P. Rockwood's statement about rescuing JS from arrest, 29 June 1843, were added by TB in compressed text running page edge to page edge in a blank RLC left on the bottom half of Book D-1, 1590 (cf. DHC 5:454-56; chap. 23).

80. This is JS's 30 June 1843 sermon, which was mentioned in CHOj on 22 Feb. 1855: "G.A.S. & T.B. called on Governor [B. Young] & read Josephs sermon de=livered after return from Dixon as revised with which the Governor was well pleased" (CHOj 17:326; cf. DHC 5:465-73; chap. 24). It is probably the same sermon mentioned in CHOj on 19 Mar. 1855: "R.L.C. Copying Jos. Smiths Sermon [till] 9¼ PM" (CHOj 17:351).

81. This addendum written after TB began Book D-1 on 5 May 1845 (CHOj 1:38), and before it was incorporated in D-2, 40, between 1 Dec. 1845-2 Jan. 1846.

82. LH is recorded copying D-1 addenda on 1-3 and 15 Aug. 1855 (CHOj 18:90-92, 104).

MS Book	Pages & Note	Scribe	Date Written	Source
D-1 Addenda (*cont'd*)				
	3-4 27 Aug. 1842	LH	prob. 1-3 Aug. 1855	CHOj 18:90-1
	4-6 22 Jan. 1843	LH	prob. 15 Aug. 1855	CHOj 18:104
Book E-1 (Covers 1 July 1843-30 Apr. 1844)				
	1637-1714	RLC	2 May-ca. 12 June 1855[83]	CHOj 17:395
	1714-16 (*blank*)	LH	14 May 1856-18 Feb. 1857[84]	
	1716-45	RLC	ca. 13-28 June 1855[85]	CHOj 18:37
	1745-1845	RLC	ca. 28 June-20 Aug. 1855	PE & FE
	1845-1967	RLC	20 Aug.-ca. 18 Nov. 1855[86]	CHOj 18:109-204
	1968-2000	RLC	18-30 Nov. 1855[87]	E-1, 1979, margin; CHOj 18:204-16
	2000-2028	RLC	26 Mar.-9 Apr. 1856[88]	CHOj 18:335-49
E-1 Addenda				
	1-3 6 Apr. 1844	JG	7 Feb. 1856[89]	CHOj 18:286
	3 19 Aug. 1843	RLC	prob. 12-14 May 1856[90]	CHOj 18:383

83. CHOj for 2 May 1855 reads: "R.L.C. on Book D forenoon, afternoon began book E" (CHOj 17:395). The next fixed date is 20 Aug., on which day RLC began p. 1845 (see below). From 2 May to 20 Aug. 1855, entries in CHOj simply record RLC's writing in Book E-1 regularly (CHOj 17:395-18:109). This is 110 days and 208 pages, for an average of 1.89 pages per day. This would suggest that RLC reached p. 1714 in about 40½ days, or about 12 June 1855.

84. LH inserted a 7 Sept. 1843 letter in a blank space in Book E-1, 1714-16, and when he ran out of room, he continued it in E-1, Addenda, 8-11 (see below for dating).

85. On 3 May 1855, JG began work on the Boston Conference minutes for 9 Sept. 1843 (CHOj 17:396), and on 13 June 1855 the minutes were read to BY, who was "pleased" with them (CHOj 18:37). The minutes were therefore entered into E-1, 1716-45, after 13 June 1855. Averaging 1.89 pages per day (see above), these 29 pages (1716-45) would have taken about 15 days.

86. On 20 Aug. 1855, CHOj records: "R.L.C. [copying in] E.1 Began 1844" (CHOj 18:109), which correlates with E-1, 1845. Regular entries from 20 Aug.-30 Nov. 1855 record RLC copying in E-1 (CHOj 18:109-216). This is followed by a gap of inactivity between 30 Nov. 1855-26 Mar. 1856, then fourteen days in which to finish Book E-1. Since apparently the King Follett discourse and minutes of the 6-9 Apr. 1844 conference were copied into E-1 between 18-30 Nov. 1855 (see below), the preceding pages (pp. 1845-1967) were written comfortably between 20 Aug.-18 Nov. 1855.

87. Book E-1, 1968-79, contains JS's famous King Follett discourse, which concludes with a bracketed note in the margin that reads: "Compiled from the four reports by Jonathan Grimshaw; carefully revised and compared by George A. Smith and Thomas Bullock; read in Council Sunday 18th Nov. 1855, and carefully revised by President Brigham Young." This discourse therefore was copied into E-1 after that date. Considering the pages-per-day distribution, it seems likely that it was copied before the long break of inactivity, which began on 30 Nov. 1855.

88. After a nearly four-month gap, RLC returned to copying in Book E-1 on 26 Mar. 1856 (CHOj 18:335), and he continued this activity until 9 Apr. 1856 (CHOj 18:349). On this day, he apparently finished Book E-1, although he returned to copy Jonathan Pugmire's statement in a blank on pp. 1849-50 on 15 May 1856 (CHOj 18:386). Nevertheless, using an average of 1.89 pages per day (see above), RLC probably spent these fourteen days copying the last 26½ pages, which is close to the natural breaking point on page 2000, where the minutes of the 6-9 Apr. 1844 conference end (cf. DHC 6:326; chap. 15), and RLC changes from double spaced lines to single.

89. CHOj for 7 Feb. 1856 reads: "J.G. … copying Addenda in E.1" (CHOj 18:286). There is only one addendum in E-1 by JG.

90. CHOj for 12-13 May 1856 records: "R.L.C. [copying] Addenda &c" (CHOj 18:383-84). This probably refers

MS Book	Pages & Note	Scribe	Date Written	Source
E-1 Addenda (*cont'd*)				
	4-7 6 Sept. 1843	RLC	prob. 12-14 May 1856	CHOj 18:385
	7 19 Feb. 1844	LH	pos. 19 July 1856[91]	CHOj 19:52
	8-11 7 Sept. 1843	LH	pos. 11-12 Aug. 1856	CHOj 19:75-76
	11 8 Apr. 1844	LH	pos. 11-12 Aug. 1856	CHOj 19:75-76
Book F-1 (Covers 1 May-8 Aug. 1844)				
	1-146	JG	ca. 9 Apr.-7 June 1856[92]	CHOj 18:349-19:10
	146 (*blank*)	LH	prob. 14 Oct. 1857[93]	CHOj 20:77-8
	147	JG	9 Apr.-7 June 1856	CHOj 18:349-19:10
	147 (*two blanks*)	LH	before 4 Nov. 1857	*DN*
	147-150	JG	9 Apr.-7 June 1856	CHOj 18:349-19:10
	151-67	LH	20 Aug.-1 Sept. 1856[94]	CHOj 19:96
	168-89	LH	1-22 Sept. 1856[95]	CHOj 19:84-117

to E-1 addenda since RLC had just finished E-1 on or about 9 Apr. The entry for 14 May records: "R.L.C. finished addenda & cleand up book E" (CHOj 18:385).

91. The last three addenda added by LH are difficult to date. They were added sometime after 14 May 1856, after RLC had added his two addenda, and before 18 Feb. 1857, when the installment that included the 7 Sept. 1843 addendum was published in the *DN*. The terminal date for the last addendum is the 15 July 1857 issue of the *DN*. But scrutiny of LH's activities during this period suggests a probable time for these additions would be in July and August 1856, when he returned to working on Book E-1. The CHOj for 19 July 1856 reads: "L.H. Cleaning up E.1 &c ½ [day]" (CHOj 19:52). And on 11 Aug. 1856: "L.H. A.M. Cleaning E.1. P.M. readg histy to Prest. [all day]," which was continued the following day (CHOj 19:75-76). At this time, Book E-1 was being reviewed by the apostles and on 14 July they reviewed pp. 1695-2028, which included the insertion point for the second addendum, on 9 Aug. they reviewed pp. 1860-1979, which included the insertion point for the first addendum, and on 11 Aug. they reviewed pp. 1979-2028, which included the insertion point for the third addendum. Since these addenda appear out of sequence, the following reconstruction of Hawkins' actions seems likely. The second addendum is different from the other two in that it was begun in a blank space on pages 1714-16, and when he ran out of room, he continued it in E-1, Addenda, 8-11. Filling this blank may have been among Hawkins' "cleaning up" activities on 19 July. The first addendum, which consists of three lines at the bottom of page 7, and the third half-page addendum may have been inserted on 11-12 August.

92. The first mention of JG writing in Book F-1 is an entry for 9 Apr. 1856 (CHOj 18:349). From this date until 7 June, the CHO journal has regular entries for Grimshaw copying Book F-1 (CHOj 18:349-19:10).

93. An excerpt from JTMA was inserted by LH in a blank in Book F-1, 146, and continued in F-1, Addenda, 1-2. The CHO obtained JT's account on 26 Sept. 1857 (CHOj 20:54), and on 29 Sept. 1857 "R.L.C. [began] Revising J. Taylor's MS.S." (CHOj 20:57). CHOj for 14 Oct. 1857 reads: "W.W. On history of J.S. June /[18]44 &c L.H. [same] & copyg. in F. R.L.C. [same]" (CHOj 20:72). An entry in WWj for the same day possibly contains a clue as to where in F-1 LH was copying: "I spent the day in the office in the forenoon hearing John Taylors Account of the death of Joseph & Hiram in Carthage Jail read" (WWj 5:107). The first Taylor addendum and LH's filling the blank on p. 146 may therefore date to 14 Oct. 1857.

94. The first mention of Hawkins copying in Book F-1 after JG is an entry for 20 Aug. 1856 (CHOj 19:84). Thereafter entries simply record Hawkins' copying in Book F-1 regularly until 1 Sept., when an entry reads: "L.H. Copying in F.1. Sterritt's Affidavit &c [all day]" (CHOj 19:96). William G. Sterrett's affidavit had been taken by TB on 3 Oct. 1850, and a penciled note in RDft MS #9:33 instructed the scribe to copy Sterrett's affidavit, which LH did on pages 166-67 of Book F-1.

95. Regular entries continue to record LH copying in F-1 until 22 Sept. 1856 (CHOj 19:96-117), then on 27 Sept., LH starts working on an amalgamation of 8 Aug. 1844 conference, which he will later copy into Book F-1, 296-304. It seems likely therefore that LH had finished copying RDft MS #9, ending with the events of 29 June 1844 on page 189 of Book F-1 on 22 Sept. (cf. DHC 6:548-629; chap. 29).

MS Book	Pages & Note		Scribe	Date Written	Source
Book F-1 (*cont'd*)					
	190-204		LH	13 July-12 Aug. 1857[96]	CHOj 20:3-19
	205-27 [*blank*]				
	228-304		LH	15 Oct. 1856-14 Feb. 1857[97]	CHOj 19:140-62
F-1 Addenda					
	1	1 June 1844	LH	before 16 Sept. 1857	*DN*
	1	8 June 1844	LH	before 16 Sept. 1857	*DN*
	1	15 June 1844	LH	before 7 Oct. 1857	*DN*
	1-2	22 June 1844	LH	prob. 14 Oct. 1857[98]	CHOj 20:72
	2	23 June 1844	LH	prob. 20-21 Oct. 1857[99]	CHOj 20:77-8
	2-3	25 June 1844	LH	prob. 20-21 Oct. 1857	CHOj 20:77-8
	3-8	26 June 1844	LH	prob. 20-21 Oct. 1857	CHOj 20:77-8
	8-9	28 July 1844	LH	28 Oct.-18 Dec. 1857[100]	CHOj 20:85
	9	29 July 1844	LH	28 Oct.-18 Dec. 1857	CHOj 20:85
	9	30 July 1844	LH	28 Oct.-18 Dec. 1857	CHOj 20:85
	9	2 Aug. 1844	LH	28 Oct.-18 Dec. 1857	CHOj 20:85
	10	4 Aug. 1844	LH	28 Oct.-18 Dec. 1857	CHOj 20:85
	10	6 Aug. 1844	LH	28 Oct.-18 Dec. 1857	CHOj 20:85
	10	5 Aug. 1844	LH	28 Oct.-18 Dec. 1857	CHOj 20:85
Book A-2 (Covers 1805-29 Aug. 1834)					
	1-8		CWW	4-5 Apr. 1845[101]	CHOj 3:3

96. This is a long excerpt from former Illinois governor Thomas Ford's *History of Illinois* (see *HI*; cf. DHC 7:1-31). It was apparently written after LH had copied the minutes of the special conference of 8 Aug. 1844 on pp. 296-304 on 12 Aug. 1857 (see below), because he continued to copying in F-1 regularly between 13 July and 12 Aug. 1857, when the record reads: "L.H. Finished copying in F.1" (CHOj 20:3-19).

97. This is a second compilation of history by GAS and WW covering events from 22 June 1844 to the special conference on 8 Aug. 1844 (cf. DHC 7:129-242). On 27 Sept. 1856, LH began "Making out minutes of special meeting in Nauvoo, Aug 8/[18]44 from W.W. & TB's minutes all day" (CHOj 19:122), and continued "Compiling minutes" of this meeting on 10 Oct. (CHOj 19:135). Then, on 15 Oct., LH returned to "Copying in F 1," and regular entries record him doing so until 6 Nov. Evidently he did not finish recording the second compilation of church history at this time, as an entry for 14 Feb. 1857 seems to indicate: "L.H. Copying Min of Aug[us]t 8, 1844" (CHOj 19:262). Note that this entry was probably written before the excerpt above from Thomas Ford's 1854 book. This is possible because the items are separated by twenty-two blank pages (205-27).

98. This addendum is a continuation of LH's insertion of JTMA in F-1, 146 (see above).

99. Following three addenda are from JTMA. On 20 Oct. 1857, WW, LH, and RLC were "Revising Histy of Assassination & comparing with J.Ts M.S." (CHOj 20:77), and on the following day WW recorded that he "spent most of the fore part of the day in reading the History of the death of Joseph & Comparing John Taylors account with it" (*WWj* 5:111-12; see also CHOj 20:78). These addenda probably inserted at this time.

100. Specific references to LH copying addenda in F-1 are dated 28-29 Oct., 4 Nov., and 18 Dec. 1857 (CHOj 20:85-86, 92, 136). On 13 Jan. 1858, LH is listed as "Copyg. Addenda," but it is uncertain if this refers to F-1 addenda or relates to the entry for 2 Feb. 1858, which specifically mentions LH "Copying Ad[d]enda in G" (CHOj 20:162, 182).

101. On 4 Apr. 1845, TB recorded that CWW was "paging his book" in preparation to start copying in A-2 (CHOj 3:3). On 5 Apr. 1845, TB recorded that CWW was "copying history page 8" (CHOj 3:3), meaning A-2, 8. NOTE:

MS Book	Pages & Note	Scribe	Date Written	Source
Book A-2 (*cont'd*)				
	8-15	CWW	9 Apr. 1845	CHOj 4:1
	15-23	CWW	11 Apr. 1845	CHOj 4:3
	23-29	CWW	12 Apr. 1845	CHOj 4:3
	29-33	CWW	13 Apr. 1845	CHOj 4:4
	33-39	CWW	14 Apr. 1845	CHOj 4:5
	39-45	CWW	15 Apr. 1845	CHOj 4:5
	45-50	CWW	16 Apr. 1845	CHOj 4:5
	50	CWW	17 Apr. 1845	CHOj 4:5
	50-56	CWW	18 Apr. 1845	CHOj 4:5
	56-59	CWW	21 Apr. 1845	CHOj 4:6
	59-65	CWW	22 Apr. 1845	CHOj 4:6
	65-70	CWW	23 Apr. 1845	CHOj 4:7
	70-76	CWW	24 Apr. 1845	CHOj 4:7
	76-84	CWW	25 Apr. 1845	CHOj 4:7
	84-89	CWW	26 Apr. 1845	CHOj 4:8
	89-94	CWW	28 Apr. 1845	CHOj 4:9
	94-97	CWW	29 Apr. 1845	CHOj 4:9
	97-105	CWW	1 May 1845	CHOj 4:9
	105-13	CWW	2 May 1845	CHOj 4:10
	113-19	CWW	3 May 1845	CHOj 4:10
	119-26	CWW	5 May 1845	CHOj 4:10
	126-34	CWW	6 May 1845	CHOj 4:11
	134-37	CWW	7 May 1845	CHOj 4:11
	137-44	CWW	8 May 1845	CHOj 4:11
	144-50	CWW	9 May 1845	CHOj 4:12
	150-56	CWW	10 May 1845	CHOj 4:12
	156-74	CWW	12-14 May 1845[102]	CHOj 3:10-11; 4:13
	174-201	CWW	19-23 May 1845	CHOj 3:11; 3:12
	201-24	CWW	23-28 May 1845	CHOj 3:13
	224-44	CWW	29-31 May 1845	CHOj 3:13
	244-76	CWW	2-7 June 1845	CHOj 3:14; 4:16
	276-96	CWW	8-11 June 1845	CHOj 3:15

Care needs to be taken to distinguish method of recording, since page numbers could refer to A-1 or A-2. CWW's entry for 9 Apr. 1845, for example, records that he "Continued writing history commenced with Book A page 7" (CHOj 4:1), when four days earlier TB recorded that he was on p. 8. This discrepancy is resolved when subsequent entries make clear that on 9 Apr. CWW was copying A-1, 7, onto A-2, 8-9, and that TB's page number refers to A-2. Many entries below involved converting A-1 page numbers to A-2.

102. Calculated using days CWW worked (CHOj 3:10; 4:13) and page number given by TB on 19 May 1845 (CHOj 3:11).

MS Book	Pages & Note	Scribe	Date Written	Source
Book A-2 (*cont'd*)				
	296-99	CWW	26 June 1845	CHOj 3:17
	299-308	CWW	7-29 July 1845[103]	CHOj 3:18; 5:6
	308-11	FDR	prob. 2-21 Aug. 1845[104]	CHOj 6:3; FE
	311-42	WB[105]	13 Oct.-20 Nov. 1845[106]	CHOj 3:27; 3:31
	342-65	WB	21-28 Nov. 1845	CHOj 7:15
	366-450 [*blank*]			
A-2 Addenda				
	451-56 Genealogy[107]	LH	3 and 7 Aug. 1858	CHOj 21:178; 21:182
	456-57 Note A[108]	WB	before 18 June 1845	
	457-80 [*blank*]			
Book B-2 (Covers 1 Sept. 1834-2 Nov. 1838)				
	481-90	WB	16-18 May 1845	CHOj 3:11
	490-517	WB	19-28 May 1845	CHOj 3:11; 3:13
	517-31	WB	29-31 May 1845	CHOj 3:13
	531-73	WB	2-7 June 1845	CHOj 3:14
	573-600	WB	8-17 June 1845[109]	CHOj 3:16

103. On 7 July 1845, TB recorded that CWW began copying at A-2, 299 (CHOj 3:18). On 29 July 1845, WB recorded: "Brother C W Wandell resigned his situation in the office" (CHOj 5:6).

104. FDR joined the historian's office on 1 Aug. 1845, and began writing in Book C-2 the following day (CHOj 6:3; FDRj 4:31). His writing in A-2 probably occurred before major revision began on 21 Aug. 1845 (see next note). FDR copied two letters, dated 5 and 6 June 1834, and a short paragraph about the movements of the camp, which were later crossed out along with other previous pages (pp. 303-11) and replaced with material written by WB.

105. WB's hand marks the beginning of a major revision. On 21 Aug. 1845, GAS joined WR, "giving him the commencement of the history of Zion's Camp" (GASHi, 98). On 22 Aug., BY observed: "Elders W. Richards and Geo. A. Smith commenced writing the history of Zion's camp. Bro. Geo. A. Smith supplying many of the items from memory" (MSHiBY 14:13; cf. DHC 7:436). HCK helped on 23, 29, 30 Aug. (CHOj 6:9, 11-12). The numbered notes in A-1 were completed by 1 Sept., when TB mentioned that the revision had reached JS's return to Kirtland (TBj, 1; CHOj 3:25; cf. DHC 2:139; chap. 9). On 2 Sept., TB recorded: "finished Zion's Camp Journey, also filling addendas" (TBj, 1; cf. CHOj 3:25). About 13 Oct. 1845, the account of Zion's Camp from 5 May to 7 June 1834 (cf. DHC 2:63-87; chap. 5), which had been copied from A-1 by CWW and FDR in Book A-2, 303-11, was crossed out and replaced with the text that WB began recording on p. 311.

106. The earliest record of WB writing in A-2 is 13 Oct. 1845, when WB said he was "writing in Books A and C a little" (CHOj 7:5). WB continued writing in this section (e.g., CHOj 3:27, 29-30; 7:13) until 20 Nov., when TB recorded: "W Benson copying in Book A. page 342" (CHOj 3:31).

107. Contains unpublished Smith family genealogy from records supplied by Jesse Smith and Don Carlos Smith and certified by LH and RB on 31 Aug 1858. On this date, CHOj records: "R.B. With John L. Smith comparing record of the Smith family" (CHOj 21:175). Probably copied into Book F-1 on 3 and 7 Sept. 1858, when CHOj records that LH was "copying items of Smith family genealogy" (CHOj 21:178, 182). Cf. GASj [1835-47], 118-33.

108. Between pp. 456 and 457 in Book A-2 is a single sheet labeled "Note A," which contains Missouri governor Daniel Dunklin's letter to WWP and others, dated 22 Jan. 1836. This appears in Book B-1, Addenda, 3, Note H, and in Book B-2, Addenda, 800. *DN* failed to published this addendum. Note A probably dates before 18 June 1845, when Note H in B-1 was probably added.

109. On 17 June 1845, TB recorded: "W. Benson copying Book No. 2. about noon he closed 1835" (CHOj 3:16), which ends at Book B-2, 600.

MS Book	Pages & Note	Scribe	Date Written	Source
Book B-2 (*cont'd*)				
	600-22	WB	18 June-7 July 1845	PE & FE
	622-26	WB	8-13 July 1845	CHOj 3:19
	626-51	WB	14-21 July 1845	CHOj 3:19; 5:5
	651-55	CWW	22 July 1845[110]	CHOj 4:36
	655-89	WB	23 July-2 Aug. 1845	CHOj 5:7
	689-704	WB	4-5 Aug. 1845[111]	CHOj 3:22
	704-9	WB	6 Aug. 1845[112]	CHOj 5:8
	709-10	FDR	prob. 7-8 Aug. 1845[113]	CHOj 6:4-5
	710-54	WB	9-16 Aug. 1845	CHOj 5:10
	754-68	WB	17-20 Aug. 1845	CHOj 3:23
	768-76	WB	21-22 Aug. 1845	CHOj 3:23
	777-99 [*blank*]			
B-2 Addenda				
	800 Note 1	JG	prob. 21 July 1854[114]	CHOj 17:107
	800 22 Jan. 1836	LH	after 21 July 1854[115]	PE
	801-26 [*blank*]			
Book C-2 (Covers 2 Nov. 1838-31 July 1842)				
	1	FDR	2 Aug. 1845	CHOj 4:31
	2-63	FDR	4-20 Aug. 1845	CHOj 3:22; 3:23
	63-78	FDR	21-25 Aug. 1845	CHOj 3:24
	78-100	FDR	26 Aug.-1 Sept. 1845	CHOj 3:25; 6:12
	101-56	FDR	2 Sept.-13 Oct. 1845	CHOj 3:27

110. CWW resigned on 29 July 1845 (CHOj 5:6). His last two days working were 22 and 26 July 1845. On 22 July, he was "copying Book B," but on 26 he was "copying Book A" (CHOj 4:19).

111. On 5 Aug. 1845, WB recorded that he "went to Bishop Whitney and obtained printed Council Memorial Sep 1837 <to insert in church History>," and that on the next day he "wrote in old Book B 2½ Pages addenda Y" (CHOj 5:8). Since these minutes appear in B-2, 695-97, and WB apparently wrote pp. 704-9 on 6 Aug., WB probably incorporated the minutes in B-2 on 5 Aug. before copying them into addenda Y in B-1 the following day.

112. On this date, WB recorded that he wrote nearly five pages in B-2 (CHOj 5:8). Since FDR probably wrote 709-10 on 7 Aug., WB wrote 704-9 the day before.

113. On 7 Aug. 1845, FDR recorded that he "wrote some in 3d some in 2d vols. today," and on 8 Aug. that he "wrote awhile in Book B" (CHOj 6:4-5). This is the only contribution by FDR in B-2

114. The same addenda was added in B-1, Addenda, 10, Note 1, also by JG, too late to be printed in *DN*, 5 Mar. 1853. An entry in CHOj for 21 July 1854 probably pertains to these addenda: "J.G. engaged in old record books & writing Addenda" (CHOj 17:107).

115. This addenda is Daniel Dunklin's letter to WWP and others, 22 Jan. 1836, added by WB as addenda Note H in Book B-1, probably on 18 June 1845; however, it was originally omitted and not incorporated in B-2, 692, but later copied by WB on a separate sheet and labeled "Note A" (presently located between pp. 456-57 in A-2). Subsequently, LH added it to the addenda in B-2.

MS Book	Pages & Note	Scribe	Date Written	Source
Book C-2 (*cont'd*)				
	157-77	WB	13 Oct.-3 Nov. 1845[116]	CHOj 3:27; 7:5
	177 (*blank*)	LH	prob. 28-30 Nov. 1854[117]	
	177-97	WB	13 Oct.-3 Nov. 1845	CHOj 3:29
	197-204	WB	17-18 Nov. 1845[118]	CHOj 7:13
	204-10	FDR	20 Nov. 1845[119]	CHOj 3:31
	210-35	FDR	21 Nov.-6 Dec. 1845[120]	CHOj 3:33
	235-56	FDR	21 Nov.-29 Dec. 1845[121]	CHOj 5:5; 3:36
	256-65	FDR	29 Dec. 1845-7 Jan. 1846[122]	CHOj 3:37
	265-70	WB	9-10 Jan. 1846[123]	CHOj 3:37
	270-74	WB	11-12 Jan. 1846	PE & FE
	275-77	FDR	13 Jan. 1846[124]	CHOj 3:38
	277-92	WB	14 Jan.-3 Feb. 1846[125]	CHOj 3:38, 40
	292-520	LH	8 Nov. 1854-2 Oct. 1855[126]	CHOj 17:214; 18:154
	521-99 [*blank*]			
C-2 Addenda (cont'd)[127]				
	600-1 31 Dec. 1840	JG/LH	prob. 18 Oct.-16 Nov. 1854	CHOj 17:220

116. On 13 Oct. 1845, TB wrote: "F. D. Richards copying 2 or 3 pages in book C" (CHOj 3:27). On the same day, WB recorded: "writing in Books A and C a little then examining Book B with T.B." (CHOj 7:5)

117. This insertion of six lines continues in Addenda, 601, under 6 Apr. 1840. When it was discovered that this material had been omitted from the 17 Aug. 1854 issue of the *DN*, it was inserted in a blank space in Book C-1, 1042, by TB on 19 Aug. 1854 (CHOj 1:135; see also comment under C-1, 1042). It was probably added here and in addenda by LH about 28-30 Nov. 1854 (see below).

118. From 4 to 16 Nov., WB was copying in A-2 and copying patriarchal blessings. On 17 Nov. 1845, TB recorded that WB was "working in Book C," and on 18 Nov. that he was "copying in Book C" (CHOj 3:31). On 17 Nov., WB recorded: "writing History in Books A and C in mor[nin]g" (CHOj 7:13).

119. On 20 Nov. 1845, TB mentioned that FDR was at C-1, 1079, which coincides with C-2, 210. The assumption here is that he wrote the six pages that day.

120. On 6 Dec. 1845, TB wrote that he and FDR were "comparing Book C to page 1104" (CHOj 3:33). This means they were comparing C-1, 1104 and C-2, 235.

121. On 29 Dec. 1845, TB recorded: "F. D. Richards & myself comparing book C to page 1123" (CHOj 3:36). On the same day, WB wrote: "TB [and] FDR examining Book C to the end" (CHOj 7:21), and FDR wrote: "T.B. and myself compared C as far as copied" (CHOj 6:28). C-1, 1123, corresponds to C-2, 256.

122. On 7 Jan. 1846, TB wrote: "F. D. Richards writing history in book C. finished 1840" (CHOj 3:37). The year 1840 concludes on p. 265 of Book C-2.

123. On 9 Jan. 1846, WB recorded that he was copying Book C-2 (CHOj 7:23), and on the following day TB wrote that WB had finished copying C-1, 1139, which corresponds to C-2, 270 (CHOj 3:37).

124. On 13 Jan. 1846, TB recorded: "F. D. Richards copying book C" (CHOj 3:38; 7:24).

125. On 14 Jan. 1846, TB recorded: "W Benson doing errands in the morning & copying in book C[-2] in afternoon" (CHOj 3:38). Last entry mentioning WB's writing in C-2 before packing books for trip to Utah is 3 Feb. 1846 (CHOj 3:40).

126. Entry for 5 Feb. 1855 is the first explicit reference to LH copying C-2 (CHOj 17:308). However, previous references to LH "copying in book C," the earliest being 10 Nov. 1854 (CHOj 17:214), undoubtedly refer to C-2 since he was not a regular scribe for C-1. Entries for 8-9 Nov. for LH "copying history" probably also refer to C-2 (CHOj 17:212-13). The entry for 2 Oct. 1855 reads: "L.H. finished copying in C.2" (CHOj 18:154).

127. Addenda on pp. 600-602 were added when Addenda on pp. 612-16 ran out of room.

MS Book	Pages & Note		Scribe	Date Written	Source
C-2 Addenda (*cont'd*)					
	601	1 Jan. 1841	LH	prob. 18 Oct.-16 Nov. 1854	CHOj 17:220
	601	6 Apr. 1840	LH	prob. 18 Oct.-30 Nov. 1854[128]	PE & *DN*
	602	Dec. 1841	RLC	10 Mar. 1862[129]	CHOj 26:105
	603-11	[*blank*]			
C-2 Addenda					
	612	30 Aug. 1840	JG	pos. 13 Sept. 1854[130]	CHOj 17:160
	612-14	14 Sept. 1840	LH	pos. 14 Sept. 1854[131]	CHOj 17:161
	614	22-27 Oct. 1840	JG	prob. 18 Oct.-2 Nov. 1854[132]	CHOj 17:220
	614-15	29 Oct.-1 Nov. 1840	JG	prob. 18 Oct.-9 Nov. 1854	CHOj 17:220
	615	5 Nov. 1840	JG	prob. 18 Oct.-9 Nov. 1854	CHOj 17:220
	615	12 Nov. 1840	JG	prob. 18 Oct.-9 Nov. 1854	CHOj 17:220
	615	21 Nov. 1840	JG	prob. 18 Oct.-9 Nov. 1854	CHOj 17:220
	615	3-4 Dec. 1840	JG	prob. 18 Oct.-9 Nov. 1854	CHOj 17:220
	615-16	5-9 Dec. 1840	JG	prob. 18 Oct.-9 Nov. 1854	CHOj 17:220
	616	25 Dec. 1840	JG	prob. 18 Oct.-16 Nov. 1854	CHOj 17:220
	616	31 Dec. 1840	JG	prob. 18 Oct.-16 Nov. 1854	CHOj 17:220
Book D-2 (Covers 1 Aug. 1842-1 July 1843)					
	1-11		TB	prob. 24-27 Nov. 1845[133]	CHOj 3:32
	11-25		WB	29 Nov. 1845-2 Jan. 1846[134]	CHOj 3:33-36
	25 (*blank*)		TB	6 Nov. 1855[135]	CHOj 18:190
	26-82		WB	29 Nov. 1845-2 Jan. 1846	CHOj 3:33-36

128. This addendum not copied in Addenda Book.

129. The biographical sketch of Alpheus Gifford is pasted in the gutter of pages 1266 and 1267 in Book C-1, and includes the following note: "The above was taken from a sketch of his father's life by Samuel K. Gifford, furnished the [Church] Historian in Nov. 1861, & filed under date Dec. 1841." CHOj for 10 Mar. 1862 reads: "R.L.C. Drafted obituary notice & sketch of Alpheus Gifford, copying ditto in book C 2, & for C 1" (26:105). It was not published in *DN*, but was included in a footnote in DHC 4:484-85 (chap. 28).

130. The same material was added by TB in C-1, Addenda, 19-20, on 12 Sept. 1854 (see above). CHOj for 13 Sept. records JG "making addenda" (17:160), which possibly pertains to this addendum.

131. Probably added at same time LH added the same material to C-1, Addenda, 20-21 (see above).

132. It is likely that JG was simultaneously copying addenda into the Addenda Book and Book C-2. The addenda he copied into C-2 date to 1840 with insertion points in the previously copied 292 pages; from that point on (pp. 292-520), the addenda in the Addenda Book were incorporated in the text by LH between 8 Nov. 1854-2 Oct. 1855 (see above).

133. On 24 Nov. 1845, TB recorded: "read in history 'Book D.' to G. A. Smith & W Richards & then part copying same" (CHOj 3:32). On the following day, he wrote: "copying Book D as far as was read yesterday" (CHOj 3:32). Before WB took over, CHOj records TB copying in D-2 on 24-27 Nov. 1845 (CHOj 3:32).

134. On 29 Nov. 1845, TB recorded the earliest mention of WB copying in D-2 (CHOj 3:33). The last mention of WB working on D-2 is apparently on 2 Jan. 1846 (CHOj 3:33-36; see also 6:26-28; 7:16-22).

135. On 6 Nov. 1855, TB recorded that he "copied 'Happiness' in D.2 all day" (CHOj 18:190). This refers to JS's letter to Nancy Rigdon, ca. Apr. 1842 (cf. DHC 5:134-36; chap. 7). This was inserted in compact lines that ignore margins in a blank space at the bottom of Book D-2, 25.

MS Book	Pages & Note		Scribe	Date Written	Source
Book D-2 (*cont'd*)					
	82-95		TB	21 Jan.-2 Feb. 1846[136]	TBj, 12-13
	95-248		LH	17 Oct. 1855-11 July 1856	CHOj 18:170; 19:44
	249-[53] [*blank*]				
D-2 Addenda					
	1-4	15 Aug. 1842	LH	28 June-23 July 1855[137]	CHOj 18:52; 18:73-4; 18:86
	4-5	3 Sept. 1842	LH	28 June-23 July 1855	CHOj 18:52; 18:73-4; 18:86
	5-6	31 Aug. 1842	LH	28 June-23 July 1855	CHOj 18:52; 18:73-4; 18:86
D-2 Addenda 2					
	1-3	7 Jan 1843	JFS	1 June 1866[138]	CHOj 29:3
Book E-2 (Covers 1 July 1843-19 July 1843)					
	1-83		LH	18 Apr.-6 Aug. 1856[139]	CHOj 18:358; 19:70

136. On 21 Jan. 1846, TB recorded: "commenced copying in book D" (TBj, 12). TB had been writing in D-1 from 3-15 Jan. 1846, recording on the last day that he had reached 28 Feb. 1843 in D-1, 1485, which is the last page written in that book before the move to Utah (CHOj 3:38); the 21 Jan. entry therefore records TB's work on D-2. TB evidently continued copying in D-2 until 2 Feb., the day before the history books were packed up (TBj, 12-13; CHOj 3:39-40).

137. LH copied these three addenda on 28 June and 18-19 and 23 July 1855 (CHOj 18:52, 73-74, 86).

138. The "Jubilee Song" was added in Book D-2, Addenda 2, 1-3, and keyed to Book D-2, 91, under 7 Jan. 1843 (cf. DHC 5:246; chap. 13), ten years after this section of the history was published in *DN* (on 2 Apr. 1856) by JFS on 1 June 1866. The entry for this date in CHOj reads: "J.F.S. … Copying Jubilee song (on Joseph's release from Judge Pope's court) in history book D" (CHOj 29:3). It was not published in DHC 5:246 (chap. 13).

139. Book E-2, 83, has following note by LH: "This, the second Copy, discontinued, Aug 6, 1856, by the advise of President Brigham Young." On the following day, CHOj records: "L.H. Concluded E.2" (CHOj 19:71). Copying had reached 19 July 1843 (cf. DHC 5:513; chap. 27).

PUBLICATION

The first table is a broad overview of the publication schedule for the Manuscript History of Joseph Smith (MSHiJS). The second gives more detail, listing each installment of the "History of Joseph Smith" in the Times and Seasons *and* Deseret News*, and cross references it with both series of the Manuscript History.*

TABLE 1[1]: Overview of Publication of Joseph Smith's History

T&S/DN	Vol./No.	Publication Dates	Period of History Covered
		Nauvoo before Joseph Smith's Death	
T&S	3/10-5/9	15 Mar. 1842-1 May 1844	23 Dec. 1805-4 Dec. 1831
		Republication in England from T&S	
MSt	3/2-5/ 12	June 1842-May 1845	23 Dec. 1805-3 Nov. 1831
		Nauvoo after Joseph Smith's Death	
T&S	5/13-6/23	15 July 1844-15 Feb. 1846	8 Jan.-11 Aug. 1834
		Salt Lake City	
DN	2/1-7/38	15 Nov. 1851-25 Nov. 1857	11 Aug. 1834-29 June 1844
		Republication in England from T&S and DN	
MSt	14/8-24/32	15 Apr. 1852-9 Aug. 1862	4 Nov. 1831-29 June 1844

TABLE 2: Detail of Publication of Joseph Smith's History Cross Referenced with Manuscript History

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
		Nauvoo before Joseph Smith's Death		
T&S 3 (15 Mar. 1842): 726-28	1:1-5	23 Dec. 1805-1820	A-1, 1-3	A-2, 1-4
T&S 3 (1 Apr. 1842): 748–49	1:5-11	1820-21 Sept. 1823	A-1, 3-5	A-2, 4-6
T&S 3 (15 Apr. 1842): 753-54	1:11-15	21-22 Sept. 1823	A-1, 5-7	A-2, 6-8
T&S 3 (2 May 1842): 771-73	1:15-20	22 Sept. 1823-Feb. 1828	A-1, 7-9	A-2, 8-11
T&S 3 (16 May 1842): 785-86	1:20-23	Feb.-July 1828	A-1, 9-11	A-2, 11-12
T&S 3 (1 June 1842): 801-804	1:23-28	July 1828	A-1, 11	A-2, 12-15
T&S 3 (15 June 1842): 817-18	1:28-32	Feb.-Mar. 1829	A-1, 11-13	A-2, 15-17

1. This table adapted from Searle 1981, 113.

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
T&S 3 (1 July 1842): 832-33	1:32-35	5 Apr. 1829	A-1, 13-15	A-2, 17-19
T&S 3 (15 July 1842): 853-54	1:35-38	Apr. 1829	A-1, 15-17	A-2, 19-21
T&S 3 (1 Aug. 1842): 865-67	1:39-47	May 1829	A-1, 17-20	A-2, 21-23
T&S 3 (15 Aug. 1842): 884-97	1:47-51	May-June 1829	A-1, 20-23	A-2, 23-25
T&S 3 (1 Sept. 1842): 897-99	1:51-58	June 1829	A-1, 23-26	A-2, 25-27
T&S 3 (15 Sept. 1842): 915-17	1:59-64	June 1829	A-1, 26-29	A-2, 28-30
T&S 3 (1 Oct. 1842): 928-31	1:64-70	June 1829	A-1, 29-34	A-2, 30-34
T&S 3 (15 Oct. 1842): 943-45	1:70-79	June 1829-6 Apr. 1830	A-1, 34-38	A-2, 34-37
T&S 4 (15 Nov. 1842): 12-13	1:79-83	Apr. 1830	A-1, 38-40	A-2, 37-39
T&S 4 (1 Dec. 1842): 22-23	1:83-87	Apr.-June 1830	A-1, 40-43	A-2, 39-41
T&S 4 (15 Dec. 1842): 39-41	1:87-91	June 1830	A-1, 43-45	A-2, 41-43
T&S 4 (2 Jan. 1843): 61-62	1:91-98	June 1830	A-1, 45-48	A-2, 43-46
T&S 4 (16 Jan. 1843): 71-73	1:98-101	June 1830	A-1, 48	A-2, 46-49
T&S 4 (1 Feb. 1843): 92-93	1:101-4	July 1830	A-1, 48-50	A-2, 49-51
T&S 4 (15 Feb. 1843): 108	1:104-5	July 1830	A-1, 50-51	A-2, 51-52
T&S 4 (1 Mar. 1843): 117-19	1:105-11	Aug.-Sept. 1830	A-1, 51-55	A-2, 52-55
T&S 4 (15 Mar. 1843): 130-31	1:111-15	Sept. 1830	A-1, 55-58	A-2, 55-58
T&S 4 (1 Apr. 1843): 146-47	1:115-17	Sept. 1830	A-1, 58-59	A-2, 58-59
T&S 4 (15 Apr. 1843): 172-74	1:118-20	Sept.-Oct. 1830	A-1, 60-61	A-2, 59-60
T&S 4 (1 May 1843): 177-78	deleted[2]	1793-1822	A-1, 61-63	deleted
T&S 4 (15 May 1843): 193-94	deleted	1824-27	A-1, 63-67	deleted
T&S 4 (1 June 1843): 209-10	deleted	1828-29	A-1, 67-70	deleted
T&S 4 (15 Aug. 1843): 289	deleted	1830	A-1, 70-72	deleted
T&S 4 (15 Aug. 1843): 289-90	1:121-25	Nov. 1830	A-1, 72-74	A-2, 60-61
T&S 4 (1 Sept. 1843): 305a	1:125-28	Nov. 1830	A-1, 75-78	A-2, 61-62
T&S 4 (15 Sept. 1843): 320-21	1:128-31	Dec. 1830	A-1, 78-80	A-2, 62-64
T&S 4 (1 Oct. 1843): 336-39	1:131-39	Dec. 1830	A-1, 80-87	A-2, 64-69
T&S 4 (15 Oct. 1843): 352-54	1:139-45	Dec. 1830-Jan. 1831	A-1, 87-92	A-2, 69-73
T&S 4 (1 Nov. 1843): 368-71	1:145-54	Jan.-Feb. 1831	A-1, 92-100	A-2, 73-79
T&S 5 (1 Jan. 1844): 384-87	1:154-63	Feb.-7 Mar. 1831	A-1, 101-9	A-2, 79-85

2. The long biographical sketch of Sidney Rigdon that appeared in three issues of *T&S* was canceled in A-1 and deleted in A-2 and DHC 1:120 (chap. 11).

T&S/DN	DHC	Date Covered	Books A-1–F-1	Books A-2–E-2
T&S 5 (15 Jan. 1844): 400–403	1:163–73	8 Mar.–May 1831	A-1, 109–16	A-2, 85–91
T&S 5 (1 Feb. 1844): 416–18	1:173–79	May–June 1831	A-1, 116–21	A-2, 91–94
T&S 5 (15 Feb. 1844): 432–35	1:179–90	June–July 1831	A-1, 121–30	A-2, 94–99
T&S 5 (1 Mar. 1844): 448–52	1:190–202	July–Aug. 1831	A-1, 129–42	A-2, 99–106
T&S 5 (15 Mar. 1844): 464–67	1:202–11	9–27 Aug. 1831	A-1, 142–51	A-2, 106–12
T&S 5 (1 Apr. 1844): 480–84	1:211–24	Sept.–Nov. 1831	A-1, 151–61	A-2, 112–18
T&S 5 (15 Apr. 1844): 496–99	1:224–34	Nov. 1831	A-1, 161–72	A-2, 118–25
T&S 5 (1 May 1844): 512–14	1:234–41	Nov.–4 Dec. 1831	A-1, 172–79	A-2, 125–29
		Nauvoo after Joseph Smith's Death		
T&S 5 (15 July 1844): 576–77	1:241–45	8–25 Jan. 1832	A-1, 179–83	A-2, 129–31
T&S 5 (1 Aug. 1844): 592–96	1:245–55	Jan.–Mar. 1832	A-1, 183–95	A-2, 131–37
T&S 5 (15 Aug. 1844): 608–12	1:255–65	Mar. 1832	A-1, 195–208	A-2, 137–45
T&S 5 (2 Sept. 1844): 624–28	1:265–76	Mar.–June 1832	A-1, 209–20	A-2, 145–51
T&S 5 (15 Sept. 1844): 640–46	1:276–81	June–July 1832	A-1, 220–26	A-2, 151–55
T&S 5 (1 Oct. 1844): 656–60	1:282–95	Aug.–23 Sept. 1832	A-1, 227–38	A-2, 155–62
T&S 5 (15 Oct. 1844): 672–74	1:295–99	6–27 Nov. 1832	A-1, 238–43	A-2, 162–65
T&S 5 (2 Nov. 1844): 688–89	1:300–8	6–27 Dec. 1832	A-1, 243–53	A-2, 165–71
T&S 5 (15 Nov. 1844): 704–707	1:308–16	27 Dec. 1832–4 Jan. 1833	A-1, 253–262	A-2, 171–77
T&S 5 (1 Dec. 1844): 720–25	1:316–27	11 Jan.–26 Feb. 1833	A-1, 262–75	A-2, 177–85
T&S 5 (15 Dec. 1844): 736–39	1:327–36	27 Feb.–26 Mar. 1833	A-1, 275–83	A-2, 185–90
T&S 5 (1 Jan. 1845): 752–55	1:336–43	2 Apr.–4 May 1833	A-1, 283–91	A-2, 190–94
T&S 6 (15 Jan. 1845): 768–70	1:343–50	6 May–1 June 1833	A-1, 291–99	A-2, 194–99
T&S 6 (4 Feb. 1845): 784–87	1:350–62	1–25 June 1833	A-1, 299–309	A-2, 199–206
T&S 6 (15 Feb. 1845): 800–803	1:362–71	25 June–July 1833	A-1, 310–19	A-2, 206–11
T&S 6 (1 Mar. 1845): 816–19	1:372–93	July 1833	A-1, 319–29	A-2, 211–17
T&S 6 (15 Mar. 1845): 832–35	1:393–400	23 July 1833	A-1, 329–37	A-2, 217–23
T&S 6 (1 Apr. 1845): 848–54	1:400–15	23 July– 28 Sept. 1833	A-1, 337–55	A-2, 223–34
T&S 6 (15 Apr. 1845): 864–66	1:416–23	5–8 Oct. 1833	A-1, 355–63	A-2, 235–38
T&S 6 (1 May 1845): 880–82	1:423–31	28 Oct.–4 Nov. 1833	A-1, 363–70	A-2, 238–42
T&S 6 (15 May 1845): 896–900	1:431–44	4–19 Nov. 1833	A-1, 370–81	A-2, 242–49
T&S 6 (1 June 1845): 912–15	1:444–52	19 Nov.–6 Dec. 1833	A-1, 381–92	A-2, 249–54
T&S 6 (15 June 1845): 928–30	1:453–57	10–12 Dec. 1833	A-1, 392–97	A-2, 254–57

T&S/DN	DHC	Date Covered	Books A-1–F-1	Books A-2–E-2
T&S 6 (1 July 1845): 943–48	1:457–67	15–18 Dec. 1833	A-1, 397–408	A-2, 257–63
T&S 6 (15 July 1845): 960–63	1:467–2:4	19 Dec. 1833–16 Jan. 1834	A-1, 408–18	A-2, 263–69
T&S 6 (1 Aug. 1845): 976–78	2:4–25	22 Jan.–9 Feb. 1834	A-1, 418–24	A-2, 269–72
T&S 6 (15 Aug. 1845): 992–95	2:25–34	12–19 Feb. 1834	A-1, 424–35	A-2, 272–78
T&S 6 (1 Nov. 1845): 1022–23	2:34–36	19–24 Feb. 1834	A-1, 435–38	A-2, 278–80
T&S 6 (15 Nov. 1845): 1024–28	2:36–46	24 Feb.–31 Mar. 1834	A-1, 438–49	A-2, 280–87
T&S 6 (1 Dec. 1842): 1040–42	2:46–49	1–10 Apr. 1834	A-1, 449–55	A-2, 287–90
T&S 6 (15 Dec. 1845): 1056–63	2:50–60	10–23 Apr. 1834	A-1, 455–72	A-2, 290–301
T&S 6 (1 Jan. 1846): 1072–79	2:61–87	24 Apr.–6 June 1834	A-1, 472–88	A-2, 301–24
T&S 6 (15 Jan. 1846): 1088–92	2:87–107	6–21 June 1834	A-1, 488–98	A-2, 324–33
T&S 6 (1 Feb. 1846): 1104–11	2:107–28	22 June–July 1834	A-1, 498–516	A-2, 333–44
T&S 6 (15 Feb. 1846): 1120–26	2:128–142	July–11 Aug. 1834	A-1, 516–31	A-2, 344–53
		Salt Lake City		
DN 2 (15 Nov. 1851): 1	2:142–53	11–27 Aug. 1834	A-1, 531–45	A-2, 353–60
DN 2 (29 Nov. 1851): 1	2:153–61	29 Aug. 1834	A-1, 545–53	A-2, 360–65
DN 2 (13 Dec. 1851): 1	2:161–79	1 Sept.–20 Dec. 1834	B-1, 553–63	B-2, 481–90
DN 2 (27 Dec. 1851): 1	2:180–98	Jan.–15 Feb. 1835	B-1, 563–75	B-2, 490–501
DN 2 (10 Jan. 1852): 1	2:198–209	27 Feb.–12 Mar. 1835	B-1, 575–81	B-2, 501–7
DN 2 (24 Jan. 1852): 1	2:209–17	28 Mar. 1835	B-1, 581–88	B-2, 507–12
DN 2 (7 Feb. 1852): 1	2:218–29	28 Mar.–6 June 1835	B-1, 588–94	B-2, 513–19
DN 2 (21 Feb. 1852): 1	2:230–42	10 June–10 Aug. 1835	B-1, 594–600	B-2, 519–25
DN 2 (6 Mar. 1852): 1	2:243–53	17–28 Aug. 1835	B-1, 600–6	B-2, 525–30
DN 2 (20 Mar. 1852): 1	2:253–73	1–16 Sept. 1835	B-1, 606–12	B-2, 530–35
DN 2 (3 Apr. 1852): 1	2:274–81	16–23 Sept. 1835	B-1, 612–19	B-2, 535–41
DN 2 (17 Apr. 1852): 1	2:259–86[3]	24 Sept.–2 Oct. 1835	B-1, 619–26	B-2, 541–58
DN 2 (1 May 1852): 1	2:286–99	3 Oct.–1 Nov. 1835	B-1, 626–34	B-2, 558–64
DN 2 (15 May 1852): 1	2:299–311	2–13 Nov. 1835	B-1, 634–42	B-2, 564–71
DN 2 (29 May 1852): 1	2:264–312[4]	14–16 Nov. 1835	B-1, 642–51	B-2, 571–78
DN 2 (12 June 1852): 1	2:313–25	16 Nov.–5 Dec. 1835	B-1, 651–59	B-2, 578–85

3. DHC 2:281–86, 259–64 (chaps. 20–21, 19).
4. DHC 2:311–12, 264–72 (chaps. 23, 21).

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
DN 2 (26 June 1852): 1	2:325-38	6-17 Dec. 1835	B-1, 659-66	B-2, 585-92
DN 2 (10 July 1852): 1	2:338-47	18-29 Dec. 1835	B-1, 666-74	B-2, 592-99
DN 2 (24 July 1852): 1	2:347-58	30 Dec. 1835-6 Jan. 1836	B-1, 674-80	B-2, 599-604
DN 2 (7 Aug. 1852): 1	2:358-69	6-14 Jan. 1836	B-1, 680-88	B-2, 604-11
DN 2 (21 Aug. 1852): 1	2:370-78	15-20 Jan. 1836	B-1, 688-94	B-2, 611-17
DN 2 (4 Sept. 1852): 1	2:378-92	21 Jan.-6 Feb. 1836	B-1, 694-702	B-2, 617-24
DN 2 (18 Sept. 1852): 1	2:392-402	7 Feb.-2 Mar. 1836	B-1, 702-8	B-2, 624-30
DN 2 (2 Oct. 1852): 1	2:402-9	3-26 Mar. 1836	B-1, 708-12	B-2, 630-34
DN 2 (16 Oct. 1852): 1	2:410-28	27 Mar. 1836	B-1, 712-23	B-2, 634-44
DN 2 (6 Nov. 1852): 1	2:429-44	28 Mar.-17 May 1836	B-1, 723-33	B-2, 644-54
DN 3 (27 Nov. 1852): 1	2:444-54	2 June-1 July 1836	B-1, 733-41	B-2, 654-62
DN 3 (11 Dec. 1852): 1	2:454-62	2-18 July 1836	B-1, 742-48	B-2, 662-68
DN 3 (25 Dec. 1852): 1	2:463-69	25 July-31 Dec. 1836	B-1, 748-51	B-2, 668-73
DN 3 (8 Jan. 1853): 1	2:470-86	2 Jan.-May 1837	B-1, 751-60	B-2, 673-82
DN 3 (22 Jan. 1853): 1	2:486-504	May-1 Aug. 1837	B-1, 760-68	B-2, 682-90
DN 3 (5 Feb. 1853): 1	2:504-18	2 Aug.-18 Sept. 1837	B-1, 768-74	B-2, 690-97
DN 3 (19 Feb. 1853): 1	2:518-29	Sept.-22 Dec. 1837	B-1, 774-80	B-2, 698-704
DN 3 (5 Mar. 1853): 1	3:1-10	1 Jan.-Mar. 1838	B-1, 780-85	B-2, 704-8
DN 3 (19 Mar. 1853): 1	3:10-28	29 Mar.-7 May 1838	B-1, 785-94	B-2, 708-17
DN 3 (2 Apr. 1853): 1	3:28-47	8 May-9 July 1838	B-1, 794-804	B-2, 717-26
DN 3 (16 Apr. 1853): 1	3:47-59	10 July-7 Aug. 1838	B-1, 804-13	B-2, 726-34
DN 3 (30 Apr. 1853): 1	3:59-64	8-22 Aug. 1838	B-1, 813-16	B-2, 734-38
DN 3 (14 May 1853): 1	3:64-66	23-31 Aug. 1838	B-1, 816-18	B-2, 738-40
DN 3 (14 May 1853): 1	3:67-72	1-6 Sept. 1838	B-1, 818-21	B-2, 740-44
DN 3 (28 May 1853): 1	3:72-80	7-17 Sept. 1838	B-1, 821-25	B-2, 744-49
DN 3 (18 June 1853): 1	3:80-85	17-27 Sept. 1838	B-1, 825-30	B-2, 749-54
DN 3 (10 July 1853): 1	3:85-86, 149-57[5]	28 Sept.-9 Oct. 1838	B-1, 830-34	B-2, 754-59
DN 3 (30 July 1853): 1	3:157-66	9-22 Oct. 1838	B-1, 834-38	B-2, 759-63
DN 3 (1 Oct. 1853): 1	3:166-75	23-27 Oct. 1838	B-1, 838-41	B-2, 763-67
DN 3 (15 Oct. 1853): 1	3:175-82	27-30 Oct. 1838	B-1, 841-44	B-2, 767-71
DN 3 (29 Oct. 1853): 1	3:182-92	30 Oct.-1 Nov. 1838	B-1, 844-49	B-2, 771-76

5. DHC 3:87-148 (chaps. 9-10), added by BHR.

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
DN 3 (12 Nov. 1853): 1	3:192-205	2-8 Nov. 1838	B-1, 849-C-1, 856	B-2, 776-C-2, 7
DN 3 (24 Nov. 1853): 1	3:205-15	9-29 Nov. 1838	C-1, 856-61	C-2, 7-12
DN 3 (1 Dec. 1853): 1	3:215-24	30 Nov.-10 Dec. 1838	C-1, 861-66	C-2, 12-18
DN 3 (8 Dec. 1853): 1	3:224-33	13-16 Dec. 1838	C-1, 866-73	C-2, 18-25
DN 3 (15 Dec. 1853): 1	3:233-44	16-31 Dec. 1838	C-1, 873-77	C-2, 25-30
DN 3 (22 Dec. 1853): 1	3:244-55	1 Jan.-1 Feb. 1839	C-1, 877-83	C-2, 30-36
DN 4 (5 Jan. 1854): 1	3:255-69	1-27 Feb. 1839	C-1, 883-90	C-2, 36-42
DN 4 (12 Jan. 1854): 1-2	3:269-78	27 Feb.-15 Mar. 1839	C-1, 890-96	C-2, 42-48
DN 4 (19 Jan. 1854): 1	3:278-89	15-18 Mar. 1839	C-1, 896-900	C-2, 48-52
DN 4 (26 Jan. 1854): 1	3:289-98	20 Mar. 1839	C-1, 900-7	C-2, 52-58
DN 4 (2 Feb. 1854): 1	3:286-305[6]	25 Mar. 1839	C-1, 907-12	C-2, 58-64
DN 4 (9 Feb. 1854): 1-2	3:306-23	4-18 Apr. 1839	C-1, 912-22	C-2, 64-72
DN 4 (16 Feb. 1854): 1	3:323-36	18-25 Apr. 1839	C-1, 922-30	C-2, 72-78
DN 4 (2 Mar. 1854): 1	3:336-48	26 Apr.-6 May 1839	C-1, 930-35	C-2, 78-84
DN 4 (16 Mar. 1854): 1	3:348-57	7-21 May 1839	C-1, 935-42	C-2, 84-90
DN 4 (30 Mar. 1854): 1	3:357-69	22 May-4 June 1839	C-1, 942-49	C-2, 90-96
DN 4 (13 Apr. 1854): 1	3:369-78	4-17 June 1839	C-1, 949-56	C-2, 96-102
DN 4 (27 Apr. 1854): 1	3:378-92	18 June-2 July 1839	C-1, 956-57	C-2, 102-9
DN 4 (11 May 1854): 1	3:392-4:3	3-7 July 1839	C-1, 957-64	C-2, 109-15
DN 4 (25 May 1854): 1	4:3-18	8 July-27 Oct. 1839	C-1, 964-72	C-2, 115-23
DN 4 (8 June 1854): 1	4:18-28	28 Oct.-28 Nov. 1839	C-1, 972-78	C-2, 123-29
DN 4 (22 June 1854): 1	4:28-39	28-30 Nov. 1839	C-1, 978-88	C-2, 129-37
DN 4 (6 July 1854): 1	4:39-49	1-30 Dec. 1839	C-1, 988-1005	C-2, 137-43
DN 4 (13 July 1854): 1	4:49-54	1-4 Jan. 1840	C-1, 1005-1008	C-2, 143-46
DN 4 (20 July 1854): 1	4:54-77	5 Jan.-3 Feb. 1840	C-1, 1008-13	C-2, 146-52
DN 4 (27 July 1854): 1	4:77-87	6-22 Feb. 1840	C-1, 1014-22	C-2, 152-59
DN 4 (3 Aug. 1854): 1-2	4:87-98	23 Feb.-17 Mar. 1840	C-1, 1022-34	C-2, 159-70
DN 4 (10 Aug. 1854): 1	4:98-102	18 Mar.-3 Apr. 1840	C-1, 1034-42	C-2, 170-77
DN 4 (17 Aug. 1854): 1	4:102-18	17 Apr. 1840	C-1, 1042-51	C-2, 177-85
DN 4 (24 Aug. 1854): 1	4:118-28	16 Apr.-14 May 1840	C-1, 1051-58	C-2, 185-91
DN 4 (31 Aug. 1854): 1	4:128-43	14 May-1 July 1840	C-1, 1058-69	C-2, 191-201

6. DHC 3:286-89, 298-305 (chap. 20).

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
DN 4 (7 Sept. 1854): 1	4:143-57	2-13 July 1840	C-1, 1070-79	C-2, 201-10
DN 4 (14 Sept. 1854): 1	4:157-72	13-30 July 1840	C-1, 1079-87	C-2, 210-18
DN 4 (21 Sept. 1854): 1	4:172-88	1 Aug.-5 Sept. 1840	C-1, 1087-94	C-2, 218-26
DN 4 (28 Sept. 1854): 1	4:188-203	6-28 Sept. 1840	C-1, 1094-1102	C-2, 226-34
DN 4 (5 Oct. 1854): 1	4:203-14	28 Sept.-5 Oct. 1840	C-1, 1102-6	C-2, 234-41
DN 4 (12 Oct. 1854): 1	4:214-24	6-12 Oct. 1840	C-1, 1106-13	C-2, 241-47
DN 4 (26 Oct. 1854): 1	4:224-32	17-19 Oct. 1840	C-1, 1113-19	C-2, 247-52
DN 4 (2 Nov. 1854): 1	4:224-34[7]	19-28 Oct. 1840	C-1, 1119-22	C-2, 252-56
DN 4 (9 Nov. 1854): 1	4:234-48	28 Oct.-16 Dec. 1840	C-1, 1122-30	C-2, 256-62
DN 4 (16 Nov. 1854): 1	4:248-53	16-30 Dec. 1840	C-1, 1130-32	C-2, 262-65
DN 4 (23 Nov. 1854): 1	4:253-55	1840	AB, 5[8]	C-2, Addenda, 600
DN 4 (30 Nov. 1854): 1	4:255-66	1840-Jan. 1841	AB, 6-7 C-1, 1133-42	C-2, Addenda, 601 C-2, 265-72
DN 4 (7 Dec. 1854): 1	4:256, 266-73	1-15 Jan. 1841	C-1, 1143-48	C-2, 272-77
DN 4 (14 Dec. 1854): 1	4:274-86	15-19 Jan. 1841	C-1, 1149-59	C-2, 278-86
DN 4 (21 Dec. 1854): 1	4:286-96	20 Jan.-6 Feb. 1841	C-1, 1159-62	C-2, 286-89
DN 4 (28 Dec. 1854): 1	4:296-99	7-15 Feb. 1841	C-1, 1162-64	C-2, 289-91
DN 4 (4 Jan. 1855): 1	4:299-301	16-23 Feb. 1841	C-1, 1164-65	C-2, 291
DN 4 (11 Jan. 1855): 1	4:301-5	23 Feb. 1841	C-1, 1165-68	C-2, 291-94
DN 4 (18 Jan. 1855): 1	4:305-8	24 Feb.-8 Mar. 1841	C-1, 1168-70	C-2, 295-97
DN 4 (25 Jan. 1855): 1	4:308-12	10-21 Mar. 1841	C-1, 1170-73	C-2, 297-99
DN 4 (1 Feb. 1855): 1-2	4:313-21	23-24 Mar. 1841	C-1, 1173-80	C-2, 300-6
DN 4 (8 Feb. 1855): 1-2	4:321-26	25 Mar.-4 Apr. 1841	C-1, 1180-83	C-2, 306-8
DN 4 (15 Feb. 1855): 1	4:326-31	5-6 Apr. 1841	C-1, 1183-86	C-2, 308-11
DN 4 (22 Feb. 1855): 1	4:332-35	7 Apr. 1841	C-1, 1186-89	C-2, 311-15
DN 4 (1 Mar. 1855): 1	4:336-40	7 Apr. 1841	C-1, 1189-92	C-2, 315-18
DN 4 (8 Mar. 1855): 1	4:340-44	8-13 Apr. 1841	C-1, 1192-95	C-2, 318-21
DN 5 (14 Mar. 1855): 1	4:344-48	15 Apr. 1841	C-1, 1195-98	C-2, 321-24
DN 5 (21 Mar. 1855): 9	4:348-54	15 Apr.-2 May 1841	C-1, 1198-99	C-2, 324-28
DN 5 (28 Mar. 1855): 17-18	4:354-63	4-31 May 1841	C-1, 1199-1204	C-2, 328-35
DN 5 (4 Apr. 1855): 25	4:364-72	1-11 June 1841	C-1, 1205-7	C-2, 335-39

7. DHC 4:224-25, 233-34 (chaps. 12-13).
8. "AB": Addenda Book, or MSHi, vol. 4.

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
DN 5 (11 Apr. 1855): 33-34	4:372-81	15-22 June 1841	C-1, 1207-13	C-2, 339-45
DN 5 (11 Apr. 1855): 41-42	4:381-90	26 June-28 July 1841	C-1, 1213-19	C-2, 346-51
DN 5 (25 Apr. 1855): 49	4:390-400	1-8 Aug. 1841	C-1, 1219-20	C-2, 351-57
DN 5 (2 May 1855): 57	4:400-9	9-25 Aug. 1841	C-1, 1220-23	C-2, 357-61
DN 5 (9 May 1855): 66	4:409-18	26 Aug.-22 Sept. 1841	C-1, 1223-26	C-2, 361-67
DN 5 (16 May 1855): 73	4:418-25	25 Sept.-3 Oct. 1841	C-1, 1226-29	C-2, 367-69
DN 5 (23 May 1855): 81	4:425-30	3-7 Oct. 1841	C-1, 1229-32	C-2, 369-73
DN 5 (30 May 1855): 89	4:430-33	9-10 Oct. 1841	C-1, 1232-34	C-2, 373-75
DN 5 (6 June 1855): 97	4:433-40	12-23 Oct. 1841	C-1, 1235-41	C-2, 375-79
DN 5 (13 June 1855): 105	4:441-48	24 Oct.-14 Nov. 1841	C-1, 1241-44	C-2, 379-83
DN 5 (20 June 1855): 113	4:448-54	15-21 Nov. 1841	C-1, 1244-50	C-2, 383-88
DN 5 (27 June 1855): 121	4:454-62	22-29 Nov. 1841	C-1, 1250-56	C-2, 388-93
DN 5 (4 July 1855): 129	4:462-72	29 Nov.-13 Dec. 1841	C-1, 1256-61	C-2, 393-97
DN 5 (11 July 1855): 137	4:472-79	13-19 Dec. 1841	C-1, 1261-65	C-2, 397-401
DN 5 (18 July 1855): 145	4:479-89	20-31 Dec. 1841	C-1, 1265-67	C-2, 402-6
DN 5 (25 July 1855): 153	4:489-503	1-27 Jan. 1842	C-1, 1268-72	C-2, 406-10
DN 5 (1 Aug. 1855): 161-62	4:503-13	28 Jan.-1 Feb. 1842	C-1, 1272-73	C-2, 410-16
DN 5 (8 Aug. 1855): 169-70	4:513-34	2 Feb.-1 Mar. 1842	C-1, 1273-80	C-2, 416-23
DN 5 (15 Aug. 1855): 177-78	4:535-51	1-15 Mar. 1842	C-1, 1281-89	C-2, 423-31
DN 5 (22 Aug. 1855): 178	4:528-53[9]	15-19 Mar. 1842	C-1, 1289-94	C-2, 431-37
DN 5 (29 Aug. 1855): 193-94	4:553-64	20 Mar. 1842	C-1, 1295-1300	C-2, 437-44
DN 5 (5 Sept. 1855): 201-2	4:565-81	21 Mar.-1 Apr. 1842	C-1, 1300-12	C-2, 444-55
DN 5 (12 Sept. 1855): 209-10	4:582-93	2-12 Apr. 1842	C-1, 1313-20	C-2, 455-62
DN 5 (19 Sept. 1855): 217-18	4:594-607	13-28 Apr. 1842	C-1, 1320-26	C-2, 463-71
DN 5 (26 Sept. 1855): 225-26	4:607-5:12	29 Apr.-17 May 1842	C-1, 1326-34	C-2, 471-79
DN 5 (3 Oct. 1855): 233-34	5:12-26	18 May-14 June 1842	C-1, 1334-40	C-2, 479-86
DN 5 (10 Oct. 1855): 241-42	5:26-35	15-22 June 1842	C-1, 1340-42	C-2, 486-93
DN 5 (17 Oct. 1855): 249-50	5:35-48	23-28 June 1842	C-1, 1342-50	C-2, 493-501
DN 5 (24 Oct. 1855): 257-58	5:49-61	29 June-15 July 1842	C-1, 1350-56	C-2, 501-9
DN 5 (31 Oct. 1855): 265-66	5:61-84	15-31 July 1842	C-1, 1356-61	C-2, 509-20
DN 5 (7 Nov. 1855): 273-74	5:84-96	1-14 Aug. 1842	D-1, 1362-68	D-2, 1-6

9. DHC 4:528-34, 552-53 (chaps. 30, 32).

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
DN 5 (14 Nov. 1855): 281	5:96-103	15 Aug. 1842	D-1, 1368-69	D-2, 6-7
DN 5 (21 Nov. 1855): 289-90	5:103-14	15-16 Aug. 1842	D-1, 1369-76	D-2, 7-14
DN 5 (28 Nov. 1855): 297	5:114-20	17-20 Aug. 1842	D-1, 1376-80	D-2, 14-18
DN 5 (5 Dec. 1855): 305	5:121-31	21-24 Aug. 1842	D-1, 1380-84	D-2, 18-23
DN 5 (12 Dec. 1855): 313	5:131-39	26-29 Aug. 1842	D-1, 1384-89	D-2, 23-27
DN 5 (19 Dec. 1855): 321	5:139-44	30 Aug.-1 Sept. 1842	D-1, 1389-90	D-2, 27-29
DN 5 (26 Dec. 1855): 329	5:144-48	1-5 Sept. 1842	D-1, 1390-92	D-2, 29-31
DN 5 (2 Jan. 1856): 337	5:148-53	6 Sept. 1842	D-1, 1392-96	D-2, 31-35
DN 5 (9 Jan. 1856): 345	5:153-59	6-8 Sept. 1842	D-1, 1396-1401	D-2, 35-40
DN 5 (16 Jan. 1856): 353	5:160-70	9 Sept.-15 Oct. 1842	D-1, 1401-6	D-2, 40-46
DN 5 (23 Jan. 1856): 361-62	5:170-81	16-28 Oct. 1842	D-1, 1406-13	D-2, 46-53
DN 5 (30 Jan. 1856): 369	5:181-85	29 Oct.-13 Nov. 1842	D-1, 1413-15	D-2, 53-55
DN 5 (6 Feb. 1856): 377	5:185-94	14-17 Nov. 1842	D-1, 1415-21	D-2, 55-61
DN 5 (13 Feb. 1856): 385	5:194-200	21 Nov.-8 Dec. 1842	D-1, 1421-24	D-2, 61-65
DN 5 (20 Feb. 1856): 393	5:200-7	9-20 Dec. 1842	D-1, 1424-29	D-2, 65-69
DN 5 (27 Feb. 1856): 401	5:207-15	22-31 Dec. 1842	D-1, 1429-33	D-2, 69-73
DN 5 (5 Mar. 1856): 409	5:215-23	1-4 Jan. 1843	D-1, 1433-37	D-2, 73-77
DN 6 (12 Mar. 1856): 1	5:223-30	5 Jan. 1843	D-1, 1437-42	D-2, 77-83
DN 6 (19 Mar. 1856): 9	5:230-37	5-6 Jan. 1843	D-1, 1442-47	D-2, 83-86
DN 6 (26 Mar. 1856): 17	5:237-45	6 Jan. 1843	D-1, 1447-52	D-2, 86-91
DN 6 (2 Apr. 1856): 25	5:246-53	7-19 Jan. 1843	D-1, 1452-56	D-2, 91-95
DN 6 (9 Apr. 1856): 33	5:253-60	20-28 Jan. 1843	D-1, 1456-58	D-2, 95-99
DN 6 (16 Apr. 1856): 41	5:260-63	29-31 Jan. 1843	D-1, 1458-63	D-2, 99-104
DN 6 (23 Apr. 1856): 49	5:263-71	2-11 Feb. 1843	D-1, 1463-67	D-2, 104-8
DN 6 (30 Apr. 1856): 57	5:271-79	12-17 Feb. 1843	D-1, 1467-71	D-2, 108-13
DN 6 (7 May 1856): 65	5:279-88	18-23 Feb. 1843	D-1, 1471-76	D-2, 113-18
DN 6 (14 May 1856): 73-74	5:288	24 Feb. 1843	D-1, 1476-83	D-2, 118-27
DN 6 (21 May 1856): 81	5:288-93	25 Feb.-1 Mar. 1843	D-1, 1483-87	D-2, 127-30
DN 6 (28 May 1856): 89	5:293-300	2-9 Mar. 1843	D-1, 1487-91	D-2, 130-35
DN 6 (4 June 1856): 97	5:300	10 Mar. 1843	D-1, 1491-95	D-2, 135-39
DN 6 (11 June 1856): 105	5:300-7	10-15 Mar. 1843	D-1, 1495-99	D-2, 139-43
DN 6 (18 June 1856): 113	5:307-12	16-26 Mar. 1843	D-1, 1500-3	D-2, 143-46

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DN 6 (25 June 1856): 121	5:312-17	27-31 Mar. 1843	D-1, 1503-6	D-2, 146-50
DN 6 (2 July 1856): 129	5:318-23	1 Apr. 1843	D-1, 1506-9	D-2, 150-53
DN 6 (9 July 1856): 137	5:323-26	2-5 Apr. 1843	D-1, 1509-12	D-2, 153-56
DN 6 (16 July 1856): 145	5:327-32	6 Apr. 1843	D-1, 1512-16	D-2, 156-61
DN 6 (23 July 1856): 153	5:332-37	6 Apr. 1843	D-1, 1516-20	D-2, 161-65
DN 6 (30 July 1856): 161	5:337-39	7 Apr. 1843	D-1, 1520-22	D-2, 165-66
DN 6 (6 Aug. 1856): 169	5:339-45	8 Apr. 1843	D-1, 1522-23	D-2, 166-67
DN 6 (13 Aug. 1856): 177	5:345-53	8-10 Apr. 1843	D-1, 1524-28	D-2, 168-73
DN 6 (20 Aug. 1856): 185	5:353-60	11-15 Apr. 1843	D-1, 1528-33	D-2, 173-78
DN 6 (27 Aug. 1856): 193	5:360-68	16-19 Apr. 1843	D-1, 1533-40	D-2, 178-83
DN 6 (3 Sept. 1856): 201-2	5:368-72	20 Apr.-1 May 1843	D-1, 1540-42	D-2, 183-86
DN 6 (10 Sept. 1856): 209	5:372-84	1-6 May 1843	D-1, 1542-47	D-2, 187-92
DN 6 (17 Sept. 1856): 217	5:384-90	7-14 May 1843	D-1, 1547-51	D-2, 192-95
DN 6 (24 Sept. 1856): 225	5:390-400	15-20 May 1843	D-1, 1551-55	D-2, 195-99
DN 6 (1 Oct. 1856): 231	5:400-6	21-23 May 1843	D-1, 1555-59	D-2, 199-203
DN 6 (8 Oct. 1856): 241	5:406-9	24 May 1843	D-1, 1559-61	D-2, 203-5
DN 6 (15 Oct. 1856): 249	5:409-16	25 May-1 June 1843	D-1, 1561-67	D-2, 205-11
DN 6 (22 Oct. 1856): 257	5:416-23	1-10 June 1843	D-1, 1567-71	D-2, 211-15
DN 6 (29 Oct. 1856): 265	5:423-29	11 June 1843	D-1, 1571-76	D-2, 216-19
DN 6 (5 Nov. 1856): 273	5:430-38	12-20 June 1843	D-1, 1576-81	D-2, 220-26
DN 6 (12 Nov. 1856): 281	5:438-48	21-25 June 1843	D-1, 1581-86	D-2, 226-31
DN 6 (19 Nov. 1856): 289-90	5:448-58	26-29 June 1843	D-1, 1586-92	D-2, 231-37
DN 6 (26 Nov. 1856): 297	5:458-65	30 June 1843	D-1, 1592-96	D-2, 237-42
DN 6 (3 Dec. 1856): 306	5:465-73	30 June 1843	D-1, 1596-1602	D-2, 242-48
DN 6 (10 Dec. 1856): 313	5:473, 3:403-7[10]	1 July 1843	D-1, 1602-5	E-2, 1-5
DN 6 (17 Dec. 1856): 321-23	3:407-23	1 July 1843	D-1, 1605-18	E-2, 5-16
DN 6 (24 Dec. 1856): 329-30	3:423-39	1 July 1843	D-1, 1618-30	E-2, 16-29
DN 6 (31 Dec. 1856): 337-38	3:439-55	1 July 1843	D-1, 1630- E-1, 1641	E-2, 29-42
DN 6 (7 Jan. 1857): 345-46, 348	3:455-66 5:473-81	1-3 July 1843	E-1, 1641-54	E-2, 42-55

10. The testimonies of Hyrum Smith and others before the Nauvoo Municipal Court on 1 July 1843, which appear in vol. 5, chap. 24, in this work were moved by BHR to an appendix for DHC vol. 3.

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
DN 6 (14 Jan. 1857): 353-54	5:481-97	3-7 July 1843	E-1, 1655-65	E-2, 55-69
DN 6 (21 Jan. 1857): 361-62	5:497-514	7-18 July 1843	E-1, 1665-79	E-2, 69-83
DN 6 (28 Jan. 1857): 369-70	5:514-34	20 July-14 Aug. 1843	E-1, 1679-93	
DN 6 (4 Feb. 1857): 377-79	5:534-51	14-27 Aug. 1843	E-1, 1693-1705	
DN 6 (11 Feb. 1857): 385	5:551-6:2	27 Aug.-1 Sept. 1843	E-1, 1705-13	
DN 6 (18 Feb. 1857): 393-94, 396	6:2-18	2-9 Sept. 1843	E-1, 1713-22	
DN 6 (25 Feb. 1857): 401	6:18-25	9-10 Sept. 1843	E-1, 1722-28	
DN 6 (4 Mar. 1857): 409-10	6:25-39	10-30 Sept. 1843	E-1, 1728-38	
DN 7 (11 Mar. 1857): 417	6:39-47	1-6 Oct. 1843	E-1, 1738-47	
DN 7 (18 Mar. 1857): 9-10	6:47-60	6-19 Oct. 1843	E-1, 1747-58	
DN 7 (25 Mar. 1857): 17-18	6:60-68	20 Oct.-8 Nov. 1843	E-1, 1758-70	
DN 7 (1 Apr. 1857): 25-27	6:68-88	8-29 Nov. 1843	E-1, 1770-84	
DN 7 (8 Apr. 1857): 33-34	6:88-106	29 Nov.-8 Dec. 1843	E-1, 1784-98	
DN 7 (15 Apr. 1857): 41-42	6:106-124	8-21 Dec. 1843	E-1, 1798-1811	
DN 7 (22 Apr. 1857): 49-51	6:125-42	21-25 Dec. 1843	E-1, 1811-29	
DN 7 (29 Apr. 1857): 57-58	6:142-54	25-31 Dec. 1843	E-1, 1829-45	
DN 7 (6 May 1857): 65-67	6:155-73	1-9 Jan. 1844	E-1, 1845-59	
DN 7 (13 May 1857): 73-75	6:173-93	10-31 Jan. 1844	E-1, 1859-73	
DN 7 (20 May 1857): 81	6:193-201	1-7 Feb. 1844	E-1, 1874-79	
DN 7 (27 May 1857): 89-90	6:201-18	7-16 Feb. 1844	E-1, 1880-92	
DN 7 (3 June 1857): 97-98	6:218-36	17 Feb.-6 Mar. 1844	E-1, 1892-1907	
DN 7 (10 June 1857): 105-7	6:236-51	7-10 Mar. 1844	E-1, 1907-20	
DN 7 (17 June 1857): 113-14	6:251-68	10-20 Mar. 1844	E-1, 1920-34	
DN 7 (24 June 1857): 121-23	6:268-87	20 Mar.-5 Apr. 1844	E-1, 1934-50	
DN 7 (1 July 1857): 129-30	6:287-301	6 Apr. 1844	E-1, 1950-68	
DN 7 (8 July 1857): 137-38	6:301-17	7 Apr. 1844	E-1, 1968-80	
DN 7 (15 July 1857): 145-46	6:318-30	8 Apr. 1844	E-1, 1980-2006	
DN 7 (22 July 1857): 153-54	6:330-40	10-14 Apr. 1844	E-1, 2006-22	
DN 7 (29 July 1857): 161-62	6:341-49	14-30 Apr. 1844	E-1, 2023-28	
DN 7 (5 Aug. 1857): 169	6:349-57	1-7 May 1844	F-1, 1-6	
DN 7 (12 Aug. 1857): 177-79	6:357-67	8-12 May 1844	F-1, 7-21	
DN 7 (19 Aug. 1857): 185	6:367-75	12-13 May 1844	F-1, 21-27	

T&S/DN	DHC	Date Covered	Books A-1-F-1	Books A-2-E-2
DN 7 (26 Aug. 1857): 193-94	6:375-85	13-16 May 1844	F-1, 27-39	
DN 7 (2 Sept. 1857): 201-203	6:385-401	17-21 May 1844	F-1, 39-52	
DN 7 (9 Sept. 1857): 209-211	6:401-18	22-29 May 1844	F-1, 52-63	
DN 7 (16 Sept. 1857): 217-19	6:418-34	30 May-10 June 1844	F-1, 63-75	
DN 7 (23 Sept. 1857): 225-26	6:434-50	10-11 June 1844	F-1, 75-87	
DN 7 (30 Sept. 1857): 233-35	6:450-67	11-14 June 1844	F-1, 87-98	
DN 7 (7 Oct. 1857): 241-43	6:467-86	14-17 June 1844	F-1, 98-110	
DN 7 (14 Oct. 1857): 249-50	6:486-505	17-19 June 1844	F-1, 110-22	
DN 7 (21 Oct. 1857): 257-59	6:505-25	19-21 June 1844	F-1, 122-34	
DN 7 (28 Oct. 1857): 265-67	6:525-46	22 June 1844	F-1, 136-47	
DN 7 (4 Nov. 1857): 273-75	6:546-70	22-25 June 1844	F-1, 147-60	
DN 7 (11 Nov. 1857): 281-83	6:570-92	25-26 June 1844	F-1, 160-68	
DN 7 (18 Nov. 1857): 289-90	6:592-617	26-27 June 1844	F-1, 168-82	
DN 7 (25 Nov. 1857): 297-98	6:617-29	27-29 June 1844	F-1, 182-89	
DN 7 (25 Nov. 1857): 298-99	7:1-13	21-24 June 1844	F-1, 190-95	
DN 7 (2 Dec. 1857): 305-6	7:13-31	24-28 June 1844	F-1, 195-204	
DN 7 (9 Dec. 1857): 313-15	7:129-48	22-30 June 1844	F-1, 228-41	
DN 7 (16 Dec. 1857): 321-23	7:148-69	30 June-7 July 1844	F-1, 241-55	
DN 7 (23 Dec. 1857): 329	7:169-77	7-10 July 1844	F-1, 255-62	
DN 7 (30 Dec. 1857): 337-39	7:177-97	10-18 July 1844	F-1, 262-74	
DN 7 (6 Jan. 1858): 345-46	7:197-214	18-30 July 1844	F-1, 274-86	
DN 7 (13 Jan. 1858): 353	7:214-20	31 July-1 Aug. 1844	F-1, 286-91	
DN 7 (20 Jan. 1858): 361-63	7:220-42	1-8 Aug. 1844	F-1, 291-304	

EDITORIAL PROCEDURE

This introduction will explain how the base text was established and familiarize readers with the editorial apparatus used in footnotes.

Establishing a Base Text

The text that appears in this work is taken from the "History of Joseph Smith" first published serially in Nauvoo, Illinois, in the *Times and Seasons*, from 1842 to 1846, and in Salt Lake City, Utah, in the *Deseret News*, from 1851 to 1857. Each installment of the history is prefaced with a bracketed heading that identifies the source of the text, as follows:

[*T&S* 3 (15 March 1842): 726–28]

To aid readers, the text has been arranged, as far as possible, into the same volume, chapter, and paragraph divisions as the published edition edited by B. H. Roberts, referred to in this work as the "Documentary History of the Church" (DHC). While strictly adhering to the wording and ordering of the original publications, some modifications have been deemed desirable. The following are the editorial procedures used to create the base text in this work.

Spelling. Generally, variant spelling (e.g., "fulness" for "fullness"), irregular forms (e.g., "maturer" for "more mature", "unfrequently" for "infrequently"), and invented words (e.g., "infernals", "happify", "fiscalities", "gubernative"), along with incorrect grammar, have been retained; this includes the variant spelling of names of people and places, which is corrected in brackets or footnotes. However, some archaic, inconsistent, and incorrect spelling has been silently changed or corrected using Roberts's DHC as a guide. Examples of which are: "councillors" to "counselors", "shew" to "show", and "benefitted" to "benefited".

Paragraphing. Infrequent paragraphing in the original publication has been improved using Roberts's DHC as a guide. This will also aid readers in locating and comparing texts. To facilitate analysis, in a few instances additional paragraphing has been created.

Punctuation. Original punctuation has been retained, except in the following instances: (1) Where a paragraph was created, either to conform to DHC, or to aid analysis, a period may have been inserted at the end of the paragraph to replace a semicolon, and the first letter of the next paragraph capitalized. (2) A colon might replace a comma, period, or no punctuation preceding quoted material. (3) When deleted text is inserted or restored in bold type, especially from manuscript sources, punctuation and capitalization might be added or adjusted. (4) Obvious lapses in punctuation and typographical errors have been silently corrected. Otherwise inserted punctuation is placed within brackets.

Capitalization. Original capitalization has been retained as a rule, but in a few instances capitalization has been silently corrected. For example: "bible" to "Bible", "satan" to "Satan". As previously explained, capitalization may have been adjusted in instances where paragraphing was created.

Initials. Often the Manuscript History, *Times & Seasons*, and *Deseret News* used initials for first names, which Roberts silently expanded to full names. Rather than documenting these changes in

footnotes, this work supplies first names in brackets as follows: "O[rson]. Hyde". In such instances, assume MS History agrees with *Times and Seasons* or *Deseret News* (i.e., "O. Hyde"), and that DHC reads "Orson Hyde". Otherwise, a footnote will identify the source of the supplied name (e.g., "brackets this editor's").

Abbreviations. Similar to initials, Manuscript History, *Times & Seasons*, and *Deseret News* used abbreviations for titles (e.g., Colonel, Major, Lieutenant, General, Brother, President), states (e.g., Missouri, New York, Illinois), months, and other items (instant, County), which Roberts silently and inconsistently expanded. The tendency of this work is to include Roberts's expansions in brackets (e.g., Col[onel]., Maj[or]., Lieut[enant]., Gen[eral]., Bro[ther]., Pres[ident]., M[iss]o[uri], N[ew].Y[ork]., Ill[inois]., Sept[ember]., Nov[ember]., inst[ant]., Co[unty].).

Dating. The original sources and publications often dated entries with day of month or week without name of month, which Roberts usually supplied. This has been handled with brackets rather than in footnotes. Example: "Tuesday, [February] 12th." In such instances, assume MS History agrees with *Times and Seasons* or *Deseret News* (i.e., "Tuesday, 12th") and that DHC adds "February".

Typography. Inconsistent typography of the original printings, particularly the use of italics for addressees in correspondence, has generally been maintained, except that small capitals have been changed to capitals and obvious typographical errors have been silently corrected. In the *Times and Seasons* and the *Deseret News*, "L.S." (i.e., *locus sigilli* or "location of the seal"), which appears at the end of affidavits and other legal documents, was enclosed in brackets "[L.S.]" or fancy brackets "{L.S.}"; this work follows Roberts in consistently placing it within regular brackets.

Quoted Sources. Both the *Times and Seasons* and *Deseret News* generally used quotation marks for excerpted material. Roberts eliminated the quotation marks and put long excerpts in smaller type. This work will also put excerpts in smaller type and eliminate quotation marks; however, unlike the Roberts edition, it will also indent them, and sometimes double indent internal quotes. Removal of quotation marks from long excerpts often necessitates changing internal quotes from single quotation marks to double. Quotation marks have also been removed from titles of books, newspapers, journals, and names of ships and replaced with italics.

Bolded Text. In this work, bold type has been used to indicate: (1) material that was added to MS History, either in addenda or interlinearly, after the original publication and therefore an addition to the published text. Often these additions were picked up by Roberts and added in DHC, but not always; (2) material that appeared in *Times and Seasons* and *Deseret News* but for various reasons was deleted by Roberts in DHC; and (3) material from the original source left out of the MS History, *Times and Seasons* or *Deseret News*, and DHC. This method of supplying deletions from sources has been deemed preferable to placing this material in long footnotes. However, short or inconsequential deletions of source material may be documented only in footnotes and not inserted in the text in bold type. If the text being supplied in this manner is from a manuscript or holographic source, the inserted text might be slightly adjusted for readability by adding minimal punctuation, correcting spelling, replacing "&" with "and", and documenting interlineations and cancellations in footnotes. Whatever the case may be, these bolded-text entries will be introduced with a footnote explaining the nature of the material.

Purpose of Annotations

Annotations impart three kinds of information: (1) to document variant readings or departures from the base text that exist in the MS History, DHC, or original source; (2) to describe the methodology of the compilers of the MS History or B. H. Roberts; and (3) to identify the sources behind the history.

Documenting Variant Readings

The purpose of this work is to document all substantive changes in wording; differences in punctuation, capitalization, and spelling (except names of persons or places) will be ignored, as also the use of abbreviations, slips of the pen, and other inconsequential variations. There are six levels at which a variant reading might occur:

1. Original Source
↓
2. History Draft (1805-30) & Rough Draft (1838-44)
↓
3. Books A-1, B-1, C-1, D-1, E-1, F-1
↓
4. Books A-2, B-2, C-2, D-2, E-2
↓
5. *Times & Seasons* & *Deseret News*
↓
6. B. H. Roberts edition (current)

This work will trace the development of the text through these six phases. However, to document in footnotes every variant reading in all phases would be extremely cumbersome and render this endeavor incomprehensible. I have therefore attempted to strike a balance between utility and exhaustiveness by setting some limitations.

First, the rough drafts (HDft and RDft), which generally provide narrative and skip copying long excerpts from sources, have been excluded from systematic comparison. Nevertheless, researchers can make their own comparisons by consulting the previously-published History Draft for 1829-30 and the transcription of the Rough Draft for 1838-44 provided in volume 7 of this work.

Second, this work uses the current or second edition of the *History of the Church* (DHC), and generally ignores variant readings that may have occurred between the first and present edition, which rarely happens.[1]

Third, variants that may have occurred when the History was reprinted in the *Millennial Star*, which may have been transmitted to the Roberts edition, have also been ignored.

Fourth, in this work, the text of the revelations is as it appeared in the *Times and Seasons* and *Deseret News*. No attempt has been made to trace variant readings in the revelations, either in the originals, MS History, *Times and Seasons*, *Deseret News*, or DHC.[2] Compilers of the MS History used the 1835 Doctrine and Covenants for revelations pre-dating that publication, and 1844 edition for portions of the History composed after that date. Roberts changed the headings and versification of the revelations to conform to editions after 1876. While original headings and versification have been retained in this work, a bracketed note following a revelation's heading gives readers the section number to the current edition of the Doctrine and Covenants, as well as section number in the 1835 or 1844 edition, thus: "[D&C 3; 1835:30]".

Fifth, while this work attempts to document all major wording differences between the first publication in *Times and Seasons* and *Deseret News* and the first series of the Manuscript History (Books

1. For two notable changes between the first and second edition of DHC, see introductions to volumes two and six.

2. For transcriptions of the earliest extant MS versions of the revelations, as well as discussion of probable dates and subsequent revisions, see Marquardt 1999.

A-1 to F-1), such as erasures, insertions, and cancellations, this may not be the case for the second series (Books A-2 to E-2). Since the purpose of this work is to document the creation and textual development of the History, it would be superfluous to include unintentional copying errors and the correction of them. This includes both dittographic errors (i.e., the accidental repetition of a word or words), and haplographic errors (i.e., the accidental omission of a word or words), which were usually subsequently corrected by interlinear insertion or cancellation. However, in some instances, it is difficult to distinguish between accidental omission and intentional editing, especially if syntax and grammar are not disrupted. In other words, when the omitted word or words were interlinearly restored in the second manuscript, which frequently happens, it is difficult to determine if the insertion reversed an instance of conscious editing or corrected an unintentional omission. Such ambiguous situations are documented in this work, but restorations of essential words are considered unintentional errors and therefore may not be documented.

Sixth, comparison between the MS History and a source will not be exhaustive. When an original source is quoted or reproduced verbatim in the History, readers can expect that the base text has been carefully compared with the original source, although annotations may document only significant variants. However, in situations where the History is "based on" or paraphrases a source to the point of a distant echo, documentation of variant readings is impractical. In such situations, the reader might be directed to a publication or possibly to the collection of sources in volume 8 of this work. Sometimes a portion of the source document might be excerpted in a footnote for comparison. To limit the number of these long footnotes, it was necessary to reserve them for significant variants. In other words, if the editors of the MS History simply rearranged the elements of a sentence or paragraph into proper form without significantly changing wording, it was deemed unnecessary to document it.

Editing Symbols and Conventions

Owing to the large volume of notations, the following abbreviations and symbols have been adopted to document variant readings and emendations.[3]

<x> — *x* has been inserted <above> the line. Points of insertion have been determined by order of composition, rather than where a caret might appear in MS History or source document. For example, a caret might appear at the beginning of canceled text, but in this work inserted replacement material will always follow canceled text. Angled brackets also designate material inserted in the margin, as explained in an accompanying footnote.

\x/ — *x* has been inserted inline between lett\e/rs or \words/, often causing cramping of the word and line, or at the beginning or end of a \line/. Also indicates words or letters written over other letters or words as indicated in an accompanying footnote. See below under *w.o.*

/x\ — *x* has been inserted /below\ the line.

~~x~~ — has been canceled by ~~crossing out~~ or ~~strikethrough~~. The same method is used for sentences, sections, or paragraphs canceled by various other methods, such as with a diagonal line or X. For the purposes of simplifying annotations, cancellation of ~~individual~~ ~~words~~ ~~is~~ not distinguished from the cancellation ~~of multiple words~~ unless there is possible significance. Whether a scribe canceled a phrase, sentence, or paragraph with a single line or a series

3. The following system is my own adaptation of Jessee 1989, xxxvii-xxxviii; Skousen 2001, 3-59; *JSP* 1:ix-xvi; *JSP*, Fac. ed.:xxxi-xxxvi; and Hauglid 2010; as well as Kline 1998 and Stevens and Burg 1997.

of short downward strokes has been deemed insignificant. In situations where a ~~continuous line cancels text that includes an <interlinear> insertion~~, the insertion is also canceled whether or not the insertion is individually canceled in the manuscript.

{~~x~~} *x* has been canceled by {~~erasure~~} and a space has been left in the text{s}. This includes wiping off wet ink, scraping off dried ink with the edge of a knife, or other methods. Illegible erasures can appear as follows: "{~~*illegible*~~}," "{~~*two illegible words*~~}," etc. See also "[*erasure*]"

{\x/} *x* has been inserted inline {\over an erasure/}. Assume that the erasure is illegible unless otherwise indicated.

x … y indicates *x* and *y* and everything in between; used to abbreviate notations. Example: "<throughout … at it>"

x=x indicates the point at which *x* (a word) is divid=ed and continued on next line, with or without a hyphen.

x | x used to show line breaks in manuscripts, such as in titles, lists, or other tabular presentations.

boln *beginning of line*. Example: "MS draft, 1: '\they/' at *boln*"

eoln *end of line*. Example: "Book A-2, 3: adds '\often as/' at *eoln*"

[*illegible*] indicates an illegible or indecipherable word. When more than one word is involved, the number of estimated words will be indicated. Example: "[*two illegible words*]". Canceled illegible words appear as follows: "[~~*illegible*~~]," [~~*two illegible words*~~]," etc.

◊ indicates illegible letters or characters in an illegible word. Example: "d◊◊"

[*erasure*] indicates a space left in text due to an erasure. Example: "a\n/ [*erasure*] <excursion>". When more than one word is involved, the number of estimated words will be indicated. Example: "[*erasure of about five words*]". This type of emendation may appear written out. Example: "Book A-2, 5: adds erasure of about four words." May also be indicated as follows: "{~~*illegible*~~}," "{~~*about three illegible words*~~}"

[*eoe*] *ellipses over erasure*. Indicates when suspension points in the form of dots, dashes, or a long dash were added over an erasure. Assume erasure is illegible unless otherwise indicated. This type of emendation may appear written out or abbreviated. Examples: "{\found them/} [*eoe*]," "Book A-2, 5: adds ellipses over erasure". When more than one erased word is involved, the number of estimated words will be indicated. Examples: "[*eoe of about three words*]," "Book A-2, 27: adds ellipses over erasure of about two words"

w.o. *written over*. Indicates imposition of a letter or word. Example: "Bo\z/{\ier/}"; "z" *w.o.* "s". May also appear as follows: "ha\s/ ["s" *w.o.* "d"]"

[*italic*] used for editorial comments. Examples: [*blank space*], [*three blank lines*], [*illegible*], [*erasure*]

[roman] used to expand ambiguous abbreviations, correct misspelled words, or supply missing words or punctuation.

[roman?] used for conjectured reading of illegible words.

/[1] indicates change in handwriting as identified in an accompanying footnote.

[…][1] indicates material has been silently deleted or moved in DHC, as explained in an accompanying footnote. Where material has been moved, the reader will be informed of its present location as well as the location where it would have appeared in DHC. Example: "DHC moves paragraph that appears below at end of entry for 9 Apr. to this location (from p. 114 to p. 111)"

Source: begins a footnote or part of a footnote that identifies or discusses the source or sources behind the History. Accompanying footnote is positioned at the beginning of the paragraph or section where the source is used.

Because this work documents departures from the base text, one should assume there is agreement whenever a footnote is silent. For example, if a footnote documents a variant reading in Book A-1, but is silent with regard to Book A-2 and DHC, the reader should assume they are in agreement with the base text. However, as explained above, this assumption does not apply to original sources.

Page headings, usually consisting of month and day designations, as well as content summaries and duplicate dating in the left margin of the MS History, have been generally ignored. However, marginalia such as added text or revisers' notes are included in footnotes.

When a notation says that an emendation made in the first copy of MS History (Books A-1 to F-1) was *incorporated* when copied into the second (Books A-2 to E-1), it means that the emendation has become an integral part of the text and no longer appears as an emendation.

A detailed description and examples of what readers may encounter in annotations follows.

Additions. If the base text is missing a word, phrase, sentence, or paragraph that appears in either the MS History or DHC, or both, a note will state that either or both sources have an addition not reflected in the base text. In such situations, the footnote number in the text appears after the space where the addition appears in the other sources, as in the following example:

Owing to the many reports which have been put in circulation by evil [1]designing persons …

[1]Book A-1, 1, Book A-2, 1, DHC 1:1: add "disposed and"

This means that Books A-1 and A-2 and DHC read: "… by evil *disposed and* designing persons …" Apparently, the words "disposed and" were inadvertently left out by the typesetter of the *Times and Seasons* and restored by Roberts.

Another example shows how an interlinear insertion in the MS History is handled in the footnotes:

… and though I was an obscure boy only between fourteen and fifteen years of age [1]and my circumstances in life …

[1]Book A-1, 4: adds "<or thereabouts>"; Book A-2, 5: adds "or thereabouts"

This means "or thereabouts" was added above the line in Book A-1 after being printed in *Times and Seasons*. The phrase was copied and incorporated into the text of Book A-2. One should assume DHC agrees with the base text and that the phrase does not appear there (i.e., DHC 1:7).

Omissions. When an annotation refers to a word, phrase, sentence, or paragraph as *omitted* from the base text, it means that the designated text does not appear in the specified source. For example:

> … or as they at present exist, being now the eighth year since the organization of the[1] said church.
>
> [1]Book A-1, 1, Book A-2, 1, DHC 1:2: omit "the"

This means Book A-1, Book A-2, and DHC read: "… since the organization of said church." Evidently, "the" was added by the editor of the *Times and Seasons*, who at this time was Joseph Smith.

Cancellations. In this work, when an annotation states that a word, phrase, sentence, or paragraph is *canceled* in the MS History, it means that the text has been crossed out, or lined out, and not erased. For example, a paragraph about a 24 June 1833 meeting in Westfield, New York, is introduced with the following footnote:

> [1]Although published in *T&S* and DHC 1:355-56, this paragraph is canceled in Book A-1, 305, and omitted in Book A-2, 203.

This means the paragraph exists in Book A-1, but is canceled or lined through, and was not copied into Book A-2. In situations involving canceled words, the footnote appears after the space where the canceled text appears in the source document. For example:

> … the seemingly good feelings of both the priests and the converts were [1]more pretended than real, …
>
> [1]Book A-1, 2: adds "~~mere pretence~~"

Thus, Book A-1 reads: "the converts were ~~mere pretence~~ more pretended than real." When not otherwise indicated, assume Book A-2 copied the text as emended and that it agrees with the base text.

Substitutions. The following is an example of how word substitutions are handled in this work:

> … For, notwithstanding the great love which the converts for[1] these different faiths expressed at the time of their conversion, …
>
> [1]Book A-1, 2, Book A-2, 3, DHC 1:3: replace "for" with "to"

In this instance, all three sources fail to support the first publication in the *Times and Seasons*. Another example:

> … but though my feelings were deep and often pungent[1], …
>
> [1]DHC 1:3: replaces "pungent" with "poignant"

Here one should assume that Book A-1 and Book A-2 agree with the base text's reading of "pungent", and that DHC is the only source that reads "poignant". Another example:

> … and owing to the distinctness of the vision which I had had[1] concerning it, I knew the place the instant that I arrived there.
>
> [1]Book A-2, 8: replaces "had" with "received".

One should assume the variant reading only occurs in Book A-2. Because the first printing of

this section of the history in *Times and Seasons* relied on Book A-1, this emendation did not appear there and remained uncorrected in DHC.

Overwriting. Notations dealing with overwriting are often simplified. Rather than showing the exact method of overwriting, in most cases the reader is simply informed that one word *overwrites* or is *written over* another. For example, in Book A-2, 219, the word "the" is made into "his" by erasing "t", overwriting "e" with "i", and adding "s". For the purposes of the present work, this has been simplified to:

[1]Book A-2, 219: "his" overwrites "the"

In Book A-1, 43, "where" is made into "whither" by overwriting the first "e" with "i", canceling "r", inserting a "t" over the second "e", and adding "her" at the end. Again, this has been simplified to:

[1]Book A-1, 43: "whither" overwrites "where"

Some notations use *w.o.* for "written over". For example:

[1]Book A-1, 139: "~~was dedicated in~~ <and there were> presen\t/ ["t" *w.o.* "ce"] ~~of eight men, among whom were myself~~"

Changes in Ink

Where applicable, notations indicate when insertions are in darker, lighter, or different ink, which can be helpful in determining later editing. Otherwise one should assume the ink is more or less the same, or at least not clearly distinguishable. Unless otherwise stated, assume that both strikeout and insertion are in the same ink or pencil. Examples: "Book A-1, Addenda, 16, Note 20 (darker ink): '~~took~~ <had taken>'"; "Book D-1, 1528 (darker ink), Book D-2, 173 (lighter ink): '<the>'". Less frequently, emendations also appear in pencil and blue or red ink.

Handwriting Identification

While the major handwritings in MS History have been identified (see introductory chapter "Handwriting"), linking every insertion with a specific person is not always possible. This is mostly due to the small sample and cramped handwriting. Conjectured handwriting, indicated by "probably" or "possibly" (abbreviated "prob." or "pos."), has sometimes been determined by a combination of letter formation, ink, and historical setting, and pool of possible scribes. Where possible notations will identify the handwriting of scribes by using their initials within parentheses, as in the following examples:

[1]Book A-1, 1 (darker ink): adds "<See Note E page 2. addenda>" (WR)

[2]Book A-1, 48: adds at *eoln* "\[Here insert the sheet marked A.1.]/" (WWP)

[3]Book A-1, 65 (pencil): adds "<1826 Aug>" (US)

[4]Book A-1, Addenda, 7, Note 1 (darker ink), Book A-2, 312 (darker ink): "<of recent growth>" (TB/WB)

In the first example, Willard Richards added an interlinear note to the scribe to copy Note E on page 2 of the addenda to Book A-1. In the second, William W. Phelps inserted a note at the end of the line for the scribe to copy an addenda from a separate sheet marked "A.1". In the third, an unidentified

scribe inserted a date above the line in pencil sometime after publication in the *Times and Seasons*. In the fourth, Thomas Bullock added an interlinear insertion in the addenda to Book A-1, and the same insertion was added by Wilmer Benson in Book A-2, both in darker ink. A list of initials and identifications is located in the introductory chapter "Scribes and Editors", and biographical sketches can be found in the "Biographical Register".

When an insertion is unattributed, assume it is in the same handwriting of the primary scribe.

Source Notes

In this work, source notes are introduced with "*Source*:"—followed by an abbreviated reference, such as JSj [1835-36] for Joseph Smith journal, covering 1835-36, or NCCM for Nauvoo City Council Minutes. The full citation and other bibliographic information can be found in the introductory chapter "Sources Cited". Where possible, a manuscript source is followed by an abbreviated citation to a published transcription(s) enclosed in parentheses as follows: "JSj [1835-36], 4-5 (FGW) (*PJS* 2:47-48; *JSP* 1:68; *APR*, 36)." In this example, researchers are directed to the same passage of the journal in *The Papers of Joseph Smith*, *The Joseph Smith Papers*, and *An American Prophet's Record*.

These notes also attempt to give readers an idea of how the History uses a source, which is not always straightforward, but can be complex. Often quoted documents in the MS History have been silently edited, which can range from simple word substitutions, additions, or deletions, to rewriting, summarizing, paraphrasing, and deleting phrases, sentences, or even whole paragraphs. The History not only quotes from documentary sources, but silently weaves them into its narrative as well. The following are the varying situations that confront scholars of the History, and how they will be handled in this work.

Verbatim Quote. In situations where the History faithfully quotes a document—whether it be a letter, newspaper article, revelation, or minutes of a meeting—this work will place it in an indented block quote and the footnote will simply identify its source, as in the following example:

> [1]*Source*: JSLB 1:12-13 (FGW).

Here the reader is informed that the source of a quoted letter is volume 1 of Joseph Smith's Letter Book, which is in the handwriting of Frederick G. Williams.

Lightly Edited Quote. Simple, yet significant, alterations in a quote will be individually handled in footnotes. Inconsequential changes will be generally ignored.

Heavily Edited Quote. If a section of a document has been rewritten for publication and not altered in meaning, it is deemed unnecessary to document the change, although readers will be informed of the fact. However, if rewriting changed meaning or dropped significant elements, a portion of the original document will be supplied in a footnote for comparison. Deleted material may be added to the base text in bold type, as indicated in the source note as follows:

> [1]*Source*: *E&MS* 2 (Jan. 1834): 128. Deleted portions of this letter added here in bold print.
>
> [2]*Source*: KHCM, 240-41 (GWR) (*KCMB* [2002], 188-89). These minutes extensively rewritten without significantly altering meaning. Deleted portions supplied here in bold type.

Original Narrative. Original composition by Willard Richards, George A. Smith, or one of the other participants is a relatively infrequent occurrence. In these situations, a source note might read as follows:

[1]*Source*: Possibly based on information provided by WWP.

[2]*Source*: Probably based on GAS's "Memory" (see vol. 7, IV.1).

[3]*Source*: Probably added under direction of GAS.

Narrative Quote. This kind of narrative closely follows a written source, such as Joseph Smith's journals (JSj), without using quotation marks; it may contain minor adjustments deemed too insignificant for documentation in footnotes. In this instance, a source note might read as follows:

[1]*Source*: Closely follows JSj [1835-36], 4-5 (FGW) (*PJS* 2:47-48; *JSP* 1:68; *APR*, 36).

[2]*Source*: This day's entry closely follows JSj [1835-36], 5-7 (FGW) (*PJS* 2:49-50; *JSP* 1:69-71; *APR*, 37).

[3]*Source*: JSj [1839], 1 (JM) (*PJS* 2:318; *JSP* 1:336; *APR*, 235).

Lightly Edited Narrative Quote. Often a narrative passage closely follows a source, but has some light but significant editing in the form of simple word substitutions, deletions, additions, or a change from third to first person. In this situation, the source note will alert readers to this fact and subsequent footnotes will document significant variants. If a narrative section of the History closely follows a source, such as Joseph Smith's journal, but deletes a significant portion, the deleted material might be supplied in bold type. In this instance, a source note might read as follows:

[1]*Source*: This and next paragraph from JSj [1843-44], 220 (WR) (*APR*, 437), with light editing. Deleted material supplied here in bold type.

[2]*Source*: This and next paragraph from JSj [1843-44], 162 (WR) (*APR*, 426), with light editing and change to first person. Deleted material supplied here in bold type.

Special effort has been made to supply deleted and unused portions or entries of Joseph Smith's journals in bold text, considering it important for readers to assess immediately what editors decided to include as well as to leave out. This same standard has also been applied to William Clayton's journals, which the editors treated much as they did Joseph Smith's journals kept by Willard Richards. Unlike Apostles Wilford Woodruff, Brigham Young, or George A. Smith, who were often away on missions, Clayton was Joseph Smith's clerk, and Clayton's handwriting appears in Joseph Smith's 1841-42 journal and letter book, as well as in the Council of Fifty minutes, Nauvoo Trustee's Land Books, and numerous financial documents. With such intimate access to Joseph Smith, little wonder LDS historians made extensive use of Clayton's journals, although they tended to skip sensitive material.

Heavily Edited Narrative Quote. Frequently, the History is based on a source, and is merely a summary or paraphrase. In these situations, detailed comparison is not feasible. The source note for such narrative might read as follows:

[1]*Source*: Based on BYj [1840-44], vol. 3, 8 Oct. 1843 (transcribed in vol. 8, VI.2).

[2]*Source*: Based on KHCM, 251-52 (GWR) (*KCMB* [2002], 196-97).

Here the reader is informed that the text is "based on" a particular source and is referred to either a published version or a transcription provided in volume 8 of this work for comparison.

While a serious attempt has been made to find and compare all sources used by the nineteenth-century LDS historians, some sources were not located. Archivists at LDS church archives may not have been able to locate a specific document from their uncatalogued collections for several rea-

sons: (1) it no longer exists, having been discarded or lost during the several moves of the Church Historian's Office; (2) after being copied into the MS History, it was subsequently used for scrap paper, or reversed and used to record another document, of which there are many examples; (3) it has been misfiled in the wrong folder, archival box, or collection; (4) it is among the uncatalogued collections in a mislabeled or inadequately labeled file folder; and (5) it was intentionally destroyed, as the following entry in the Church Historian's Office Journal for 15 November 1855 indicates: "G.A.S. disposed of several Memos in MSS. History."[4] In these situations, the footnote might read: "*Source:* Not located" or "*Source*: Undetermined".

Supplementary Volumes

In addition to the textual and source critical examination of the six volumes of church history (DHC), volume 7 contains an annotated transcription of the Rough Draft (RDft), which covers 1838–44, as well as transcriptions of loose addenda, notes, and memoranda dealing with both the Rough Draft and Manuscript History (MSHiJS). Volume 8 provides researchers with many of the document sources used by those who compiled the Manuscript History, along with a few peripheral items.

4. CHOj 18:201.

SOURCES CITED

The following are the sources cited in this work and their abbreviations. It is also a descriptive bibliography that includes information about date, authorship, handwriting, and other background data. The names of scribes and others involved in the production of the MS History are abbreviated and enclosed in parentheses. The reader is referred to the introductory chapter "Scribes and Editors" for identification. Call numbers are included as an aid in locating items at the LDS Church History Library.1 This bibliography is also designed to give researchers a working knowledge of the major sources dealing with the early church and its founder Joseph Smith.

AAj Arza Adams Journal and Reminiscences, ca. 1839-69, CHL (MS 2938).

Microfilm copy; 2 vols. Original located at BYU. Recounts events associated with JS's murder.

AAP **[Sidney Rigdon], *An Appeal to the American People: Being an Account of the Persecutions of the Church of Latter Day Saints; and of the Barbarities Inflicted on them by the Inhabitants of the State of Missouri*, 2nd ed., revised (Cincinnati, OH: Shepard and Stearns, 1840). 60pp.**

Published in *NMS*. *T&S* 1 (Apr. 1840): 99, and *T&S* 1 (July 1840): 129, identify SR as author. The original draft of this publication in the handwriting of SR is available in JSc, RP, Bx 4, fd 1 (see RP). After being approved for publication by a conference in Quincy on 1 Nov. 1839 (*AAP*, i), the MS was left in the care of SR's son-in-law GWR for printing, which was finished evidently in Jan. 1840 (*T&S* 1 [Mar. 1840]: 71-72).

AC [1845] Anson Call Statement, 1845, CHL (JSHD, Bx 1, fd 7). 3pp.

Begins with AC's departure from Kirtland, OH, in Mar. 1838, and recounts events in Missouri, Dec. 1838-Jan. 1839 (cf. DHC 3:234, 242; chap. 16). Call wrote his statement between 1839 and 1845. In preparing the Rough Draft in Feb. 1845, WR directed the scribe to copy from "[Anson] Calls paper p 2" (RDft 1:41; cf. WRj 11:76). File notation on p. 4: "Anson Calls Statements | 20th Mar. 1838 & 39" (WR). Transcribed in vol. 8, III.12.

AC [Apr. 1854] Anson Call Statement, 25 Apr. 1854 (Not Located).

An entry in CHOj for 25 Apr. 1854 reads: "GAS requested Anson Call & Chester Loveland to furnish items for History" (CHOj 17:14). See AC [ca. 1854].

AC [June 1854] Anson Call Statement, 3 June 1854 (Not Located).

An entry in CHOj for 3 June 1854 reports: "David Evans & Anson Call spent most of the day in the office by request of G. A Smith, and gave an account of their proceedings immediately before the martyrdom of Joseph, being appointed to wait upon the mob committee, and also by request of Joseph upon Judge Thomas. Their statements were taken by <mostly> J.G. TB taking a part, and the whole copied by L.H. at the dictation of J.G." (Recorded on loose unpaginated sheets inserted inside CHOj, vol. 17).

1. This decision was made despite the possibility that some sources could be moved to other collections or assigned new numbers.

AC [ca. 1854] Anson Call Statement, ca. 1854, CHL (MS 364). 2pp.

Pertains to the so-called Rocky Mountain prophecy, which AC dates to summer 1842. Includes additional notation on verso in handwriting of TB, which he inserted interlinearly in Book D-1, 1362, and interlinearly in Book D-2, 2 (cf. DHC 5:85; chap. 4). This would date the insertion of this prophecy to after Nov. 1845, when TB first wrote page 2 of Book D-2 (see MSHi Chronology), and before Nov. 1855, when it was published in *DN*, and possibly relates to AC [Apr. 1854]. Transcription in vol. 8, V.22.

ACH Abraham C. Hodge Statement, 23 June 1856, CHL (JSHD, Bx 1, fd 85).

ACH gave at least two statements to the CHO on the same day. On 23 June 1856, WW recorded: "In the morning I took Brother Hodge statement of the body guard of Joseph & names" (*WWj* 4:423-24); and an entry in CHOj for the same date reads: "Abraham C Hodge & Hosea Stout in office in afternoon giving items of history" (CHOj 19:26). ACH's statements are recorded on separate sheets in JG's handwriting. The first is undated and contains an account of a conversation JS had with his bodyguards and others on 20 June 1844. This is undoubtedly the statement ACH gave on the "morning" of 23 June 1856, as reported by WW. The second statement is dated 23 June 1856 and reports a conversation ACH had with Robert D. Foster sixteen months after JS's murder. In missing portions of ACH's statement, or possibly in a separate interview, he also provided information about JS's plan to escape west (cf. DHC 6:545-46; chap. 28), and Hyrum Smith's sending ACH to Carthage and his return to Nauvoo with intelligence (cf. DHC 6:557-58; chap. 29). A fragment of ACH's interview is apparently included on a slip of paper in RDft 9b:3a (see transcription in vol. 7, II.3).

ACj Alfred Cordon Reminiscences and Journals, 8 vols., 1839-50 and 1868, CHL (MS 1831).

CHOj mentions AC's help as well as access to his journals: "LH … sent to Elder Cordon's for particulars of T. Turley's being in Stafford Jail" (CHOj 17:132, 16 Aug. 1854); "LH in morning brought several of A Cordon's journals to pick out items for history" (CHOj 17:133, 17 Aug. 1854); "JG reading Cordons Journals for dates" (CHOj 17:140, 24 Aug. 1854). Three journals are of particular interest:

[1839-40] (Bx 1, fd 1). 28 Feb. 1817-5 June 1840. Records the release of Theodore Turley from jail (cf. DHC 4:127-28; chap. 6).

[1840-41] (Bx 1, fd 2). 245pp. 6 June 1840-24 Aug. 1841. Contains full text of W. J. Barratt's 15 July 1840 letter from Deptford, Eng. (cf. DHC 4:161; chap. 9).

[1841-44] (Bx 1, fd 3). 214pp. 25 Aug. 1841-11 June 1844. Contains full text of W. J. Barratt's 9 Apr. 1841 letter from Adelaide, Australia, to Cordon (cf. DHC 4:343; chap. 18; transcribed in vol. 8, IV.10).

AGF Albert G. Fellows Statement, 1 Dec. 1854, CHL (JSHD, Bx 1, fd 75).

Heading reads: "Historical Item 24 June 1844." In hand of RLC. CHOj for 1 Dec. 1854 reads: "G. A. Smith. Revising History. [and] took from Albert G Fellows statements of Joseph. &c. … R.C. with G.A.S. revising history writing items &c." (CHOj 17:235).

APQM Aaronic Priesthood Quorum Minutes, 1841-45, in Bishops Quorum Minutes, 1841-51, CHL (CR 4 122).

Restricted. Vol. 2 contains Quorum of the Aaronic Priesthood Minutes, Mar. 1841-Dec. 1845. Includes lists of priests, teachers, and deacons, membership rolls for Nauvoo first and second wards, minutes of bishops' meetings in Salt Lake Valley (1849-51). Minutes for 6 Jan. 1844 used in MSHiJS (DHC 6:170; chap. 7).

***APR* Scott H. Faulring, ed. *An American Prophet's Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books in association with Smith Research Associates, 1989).**

To date the only complete transcription of JSj; however, Faulring did not have access to JSj [1841-42], or

"Book of the Law of the Lord," which he tried to piece together from fragmentary sources, and relied on microfilm copies of the journals.

APR Albert Perry Rockwood Statement, 25 Feb. 1856, CHL (JSHD, Bx 1, fd 47). 8pp.

Date at end apparently reads "G. S. L. City Feb 25 1849." However, the statement is addressed to "Br. G. A. Smith ~~as~~ historian," which points to sometime after Apr. 1854. Penciled markings indicate this is the source for Book D-1, 1590 (cf. DHC 5:454-56; chap. 23), copied by TB on 13 Mar. 1856 (CHOj 18:322).

APRj Albert Perry Rockwood Journal, 1838, CHL (MS 2566). 34pp.

Sent as journal-letters to the church in Holliston, MA, and copied there by PR about Jan. 1839. On 7 Jan. 1839, PR wrote his wife in West Stockbridge, MA, "I can now write many of the particulars respecting the war, Brother Rockwood has kept a journal of all this transaction, and as soon as possible I shall transcribe the same and send or fetch it to Richmond for your benefit" (PR to Wealthy Richards, 7 Jan. 1839, BYU, quoted in Jessee and Whittaker 1988, 16). This was a continuation of a practice APR began while incarcerated in Cambridge, MA, for debt in May 1838 (WWj, 11 May 1838).

MS #1. 6 Oct. to 19 Nov. 1838. 23pp. Written in 24-page booklet of unlined paper. Handwriting: PR. Published in Jessee and Whittaker 1988, 18-28.

MS #2. 19 Nov. to 2 Dec. 1838. 11pp. Written in 16-page booklet of lined paper. Consecutively numbered from previous MS (pp. 24-34). Handwriting: PR. Published in Jessee and Whittaker 1988, 28-34.

AR Alanson Ripley Statement, 1845, CHL (JSHD, Bx 1, fd 5). 4pp.

Reviews events in Missouri and Iowa between 1835 and 1840. CHOj records Ripley's involvement: "29 [Jan. 1845] at Drs. all day Alanson Ripley called at 9. made out dates in Church History" (1:25); "29 [Jan. 1845] … Alanson Ripley called, wrote out dates of purchase of Nauvoo &c." (2:5); "Febry 24 [1845] … A. Ripley gave some statements to Dr. [Richards] about Church History" (2:8a). Transcribed in vol. 8, III.14.

ASB Amanda Smith Barnes Statement, Quincy, IL, 18 Apr. 1839, CHL (MS 5367). 3pp.

Account of Haun's Mill massacre, Oct. 1838. "Written by my own hand in truth and soberness this 18th day of April 1839[.] Amanda Smith. Quincy Adams County Illinois." Originally written as a redress petition sent with others to Congress in Dec. 1839, now located in the Mormon Collection in the Library of Congress (cf. *MRP*, 538-39), several versions are extant in CHL: (1) Amanda Smith Barnes Statement, 18 Apr. 1839 (MS 5367), 3pp. Includes an addendum about her husband's murder. (2) An edited version, prepared by RBT before his death in Aug. 1841 and located in JSHD, Bx 1, fd 11, is probably the source for MSHiJS (see DHC 3:323-25; chap. 21). It includes a notation by TB that the original statement was returned to ASB on 26 Aug. 1845. And (3) Another heavily edited version can be found in "History of Amanda Smith and her forefathers as written by herself," May 1858 (MS 2409), 4-8.

BofA Book of Abraham Manuscripts, ca. July-Nov. 1835, ca. Mar. 1842, CHL: Egyptian MSS #1-10 (MS 1295); Translation MSS #1-5 (MS 1294).

In July 1835, JS arranged the purchase of four Egyptian mummies, along with "two rolls of papyrus" and "two or three other small pieces of papyrus" from Michael Chandler in July 1835 (cf. *M&A* [Dec. 1835]: 234). A statement in MSHiJS, dated 5 July 1835, which was composed by WR on 15 Sept. 1843 (WRj 9:49), probably based on information supplied by WWP (who had been assigned to help WR since at least June 1842), marks the beginning of JS's "translation" of the papyri: "I, with W. W. Phelps and O. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics; and much to our joy found that one of the rolls contained the writings of Abraham; another the writings of Joseph of Egypt, &c." (Book B-1, 596; DHC 2:236; chap. 16). Another passage reads: "The remainder of this month [July],

I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients" (Book B-1, 597; DHC 2:238; chap. 17). This seems to refer to initial work in the three booklets, each containing the "Egyptian alphabet" (Egyptian MSS #3-#5), as well as to the bound "Grammar and Alphabet" (Egyptian MS #1; G&A), which exhibit the handwritings of JS, OC, and WWP.

An entry in JSj for 1 Oct. 1835 reads: "This after noon labored on the Egyptian alphabet, in company with brsr. O. Cowdery and W. W. Phelps: The system of astronomy was unfolded" (OC) (JSj [1835-36], 3; *PJS* 2:45; *JSP* 1:67; *APR*, 35). This evidently refers to the bound "Grammar and Alphabet," where on p. 24 the subject matter suddenly shifts from Abraham, Egypt, and the patriarchal priesthood to astronomy. Much of this material later appeared in JS's explanation for Facsimile No. 2, the earliest MS of which is in the hand of WR and dates to 1842.

On 29 Oct. 1835, JS employed WP as his scribe (cf. DHC 2:293; chap. 21). Shortly thereafter WP made the last entries in the G&A, adding "Veh Kli flos-isis"—the "fo[u]rth fixed governing star"—at the end of the fifth, fourth, and third degrees, and "Kolob"—the "first creation nearer to the Celestial, or the residence of God"—at the end of all five degrees.

On 17 Nov. 1835, JS "exhibited <the Alphabet> ~~some~~ of the ancient record to Mr. Homes and some others" (WP) (JSj [1835-36], 45; *PJS* 2:85; *JSP* 1:105; *APR*, 65). Two days later, WP recorded the first mention of translating the records in JS's journal: "I returned home and spent the day in translating the Egyptian records" (JSj [1835-36], 47 (WP); *PJS* 2:87; *JSP* 1:107; *APR*, 66; DHC 2:318; chap. 23). Drawing on his fragmentary musings in the "Egyptian alphabet," the second phase of translation probably took no more than a few days. On 20 Nov., WP recorded: "we spent the day in translating, and made rapid progress" (Ibid.). The only other days WP recorded JS translating were the 24th and 25th of Nov. (JSj [1835-36], 49, 50; *PJS* 2:88, 90; *JSP* 1:109-10; *APR*, 67; DHC 2:320; chap. 23). The longest of the three Translation MSS originating from this period is MS #1, which ends at Abraham 2:18. The first three verses were written by WWP, while the remainder was written by WP. An upper limit for Translation MSS #1-#3 would be WP's illness on 22 Dec. 1835, which apparently put his scribal duties on hold until 8 Feb. 1836 (DHC 2:344, 393; chaps. 25, 28).

There is no record of any more translating being done until 8 Mar. 1842, when WR recorded: "Commenced Translating from the Book of Abraham, for the 10 No of the Times and Seasons" (JSj [1841-42], 89; *PJS* 2:367). On the following day, JS "continued the Translation of the Book of Abraham" (Ibid.). On this day, JS also dictated a letter to Edward Hunter in which he stated: "I am now very busily engaged in Translating" (*PWJS*, 550). In the first installment of the BofA, JS published all that he had dictated in Nov. 1835 (Abraham 1:1-2:18), as well as a woodcut and explanation of Facsimile No. 1 (*T&S* 3 [1 Mar. 1842]: 701-6). In the second installment, which appeared in the 15 Mar. 1842 issue of *T&S* (3:719-22), he published the new material he dictated to scribe WR (Abraham 2:19-5:21), as well as a woodcut and explanation for Facsimile No. 2. Facsimile No. 3 appeared in the 16 May 1842 issue (3:783-84).

Much discussion has centered on the relationship between the Egyptian characters in the left margin of Translation MSS #1-#3 and the text of the Book of Abraham to the right. Some have difficulty accepting the idea that JS believed a few characters could yield in translation entire paragraphs in English. But in Dec. 1835 OC editorialized that he was unable to say "[w]hen the translation of these valuable documents will be completed … neither can I give you a probable idea how large volumes they will make" owing to "the comprehensiveness of the language" (*M&A* 2 [Dec. 1835]:236). This was not unlike the claim that the BofM was written in "reformed Egyptian," rather than Hebrew, to conserve on writing space (Mormon 9:32-34). David Whitmer, who observed JS translating the BofM in his father's home in June 1829, was given to understand that "[f]requently one character would make two lines of manuscript, while others made but a word or two words" (*Chicago Times*, 17 Oct. 1881, in *EMD* 5:86).

OC's description of "comprehensiveness of the language" no doubt was based on JS's explanations in the G&A. The first character discussed in G&A is also the first character representing the text of Abraham 1:1-2 in Translation MS #1, which was copied from JS Papyrus No. 11. Page 2 of the A&G shows this

character "dissected," meaning each line of the character separated and given a definition. In Translation MS #1, WWP also partly dissected the character and numbered them with corresponding numbers in the text to show how a single character yielded the paragraph. Thus it is impossible to separate the characters in the margin from the text, or to see them as merely decorative, as some have suggested. On page 20 of the A&G, a single line can "comprise one simple sentence for its significance," but in conjunction with "another character" it becomes "compound[ed]" and "enlarges the sentence." Discussion of the significance of the BofA documents are bound to remain controversial, but whatever explanation is offered it should incorporate the simplest and straightforward interpretation of the sources.

Egyptian MS #1, ca. July–Nov. 1835. 34pp. Bound volume containing characters in left margin with contrived names and imaginary definitions to the right, arranged in five degrees of meaning separated by blank pages. Bears title: "Grammar & a[l]phabet of the Egyptian language." Entirely in handwriting of WWP, except for identification and explanation of "Kolob" at the end of each degree, and "Veh Kli flos isis" at the end of the fifth, fourth, and third degrees, which were added in the hand of WP, probably in Nov. 1835. *Handwriting*: 1–25 (WWP); 25–26 (WP); 27–28 (WWP); 28 (WP); 29–30 (WWP); 30 (WP); 31–32 (WWP); 32 (WP); 33–34 (WWP); 34 (WP).

Egyptian MS #2, ca. July–Oct. 1835. 2pp. A single sheet with contrived characters in left margin and an imaginary explanation of "Egyptian counting." *Handwriting*: WWP.

Egyptian MS #3, ca. July–Oct. 1835. 4pp. Contains Egyptian characters taken from JS Papyrus No. 1 in left margin with contrived names and imaginary meanings to the right. Bears title: "Egyptian alphabet." Shares content with Egyptian MSS #4 and #5 with some differences. Written entirely in WWP's hand except the name "Kolob" added by WP, probably in Nov. 1835. *Handwriting*: 1–2 (WWP); 2 (WP); 3–4 (WWP).

Egyptian MS #4, ca. July–Oct. 1835. 5pp. Same content as Egyptian MS #3 and #5 with some differences. The word "Kolob" on p. 2, apparently in JS's hand. *Handwriting*: 1–2 (JS); 2 (OC); 2–3 (JS); 3 [emendation] (OC); 3–4 (JS); 4 [canceled text] (OC); 5 (OC).

Egyptian MS #5, July–Oct. 1835. 4pp. Same content as Egyptian MSS #3 and #4 with some differences. *Handwriting*: OC.

Egyptian MS #6, ca. July–Oct. 1835. 3pp. Booklet of four folded sheets containing copies of Egyptian text from Amenhotep papyrus, with description and incorrect translation on pages 2 and 4 in OC's hand. Bears title in FGW's hand and JS's signature: "Valuable Discovery of hid[d]en reccords that have been obtained from the ancient bur[y]ing place of the Egyptians Joseph Smith Jr." *Handwriting*: OC.

Egyptian MS #7, ca. July–Oct. 1835. 3pp. Booklet of two folded sheets containing characters from the Amenhotep papyrus and other vignettes from the JS papyri with incorrect "Translation" in WWP's hand. Back cover has "FGW" and "Williams" on it in FGW's handwriting. *Handwriting*: WWP.

Egyptian MS #8, ca. July–Oct. 1835. 1p. Hieratic Egyptian characters copied from the Book of the Dead belonging to lady Ta-shert-Min, daughter of Nes-Khensu. No translation.

Egyptian MS #9, ca. July–Oct. 1835. 1p. Hieratic Egyptian characters copied from the Book of the Dead belonging to lady Ta-shert-Min, daughter of Nes-Khensu (JS Papyrus IX). No translation.

Egyptian MS #10, n.d. 1p. Egyptian papyrus from the Book of the Dead belonging to lady Ta-shert-Min, daughter of Nes-Khensu (JS Papyrus IX), attached to a sheet of paper.

Translation MS #1, ca. 17–25 Nov. 1835. 10pp. Abraham 1:1–2:18. Characters in left margin copied from Breathing Permit of Hor (JS Papyrus 11), with imaginary "Translation" to the left. Bears title: "Translation of the Book of Abraham written by his own hand upon papyrus found in the Catacombs of Egypt." *Handwriting*: 1 (WWP); 1–10 (WP).

Translation MS #2, ca. 17–25 Nov. 1835. 4pp. Abraham 1:4–2:6. Characters in left margin copied from Breathing Permit of Hor (JS Papyrus 11), with imaginary translation to the left. *Handwriting*: FGW.

Translation MS #3, ca. 17–25 Nov. 1835. 6pp. Abraham 1:4–2:2. Characters in left margin copied from Breathing Permit of Hor (JS Papyrus 11), with imaginary translation to the left. *Handwriting*: WP.

Translation MS #4, ca. 8-9 Mar. 1842. 16pp. Abraham 1:1-2:18; 3:18-26. No characters, English text only. File notation by TB incorrectly dates it to 1841. Text used for publication in *T&S* 3 (1 Mar. 1842): 704-6 and 3 (15 Mar. 1842): 720. Back of p. 2 contains an explanation of Facsimile No. 1, published in *T&S* 3 (1 Mar. 1842): 703. *Handwriting*: WR.

Facsimile No. 2 and explanation, ca. 1842. 4pp. Various sizes. Includes explanation in handwriting of WR. Published in *T&S* 3 (15 Mar. 1842), on double-sized folded sheet between pp. 720-21.

BB Benjamin Boyce Statement, 1844, CHL (UC). 3pp.

BB recounts his capture by Missourians while visiting Adams County, Illinois, and abduction to a small town in Missouri, where he was whipped and jailed on 7 July 1840. He remained imprisoned until his escape on 21 Aug. BB wrote his statement in 1844 prior to 28 Dec., as he states that he will be "32 years Desember the 28 <1844>."

BCR "A Book of Commandments & Revelations of the Lord given to Joseph the Seer & others by the Inspiration of God & gift & power of the Holy Ghost which Beareth Re[c]ord of the Father & Son & Holy Ghost which is one God Infinite & eternal World without end Amen," 1831-35 (CHL). 210pp.

Published in 2009 as Revelation Book 1 (see under *JSP*). Contains some of the earliest known copies of JS's revelations, later used in publishing BofC [1833] and D&C [1835]. Also contains seven unpublished items, including the only known copy of a revelation directing the selling of the BofM's copyright in Canada (30-31). JW provided short historical introductions, which sometimes provide unique information, but not always accurately. Some of these headings were corrected prior to publication in 1833 by WWP and OC, the latter of whom was the original scribe for most of the early revelations. A list of contents at the end of the book suggests that at some point some pages were removed before present binding was added. Four leaves (pp. 111-12, 117-20, 139-40) that had been removed are presently in CCLA. Missing pages are: 3-10, 15-22, 25-26. JW probably began copying revelations into this book about Mar. 1831 (Jensen 2009, 22-32), and continued periodically until shortly after 25 Nov. 1834, the date of the most recent revelation. *Handwriting*: JW, except a few entries by OC (113-14, 123-25, 167-70, 202-3). Includes emendations by JW, OC, WWP, SR, JS, and others.

BHRc Brigham Henry Roberts Collection, 1883-1933, CHL (MS 1278).

Of this massive collection (27 microfilm reels), the following are of particular interest:

(fds 690-92). BHR's personal three-volume set of the "History of Joseph Smith" as printed in the *MSt* from 1852 to 1863, containing some annotations evidently used in preparation for publication.

(fd 353). Folder includes "Items of Church History to be Referred to President Joseph F. Smith." 2pp. Undated typescript with handwritten corrections, ca. 1906. Contains five items BHR wished to have corrected or omitted from DHC, vol. 5.

BofC [1833] *Joseph Smith, Jr., A Book of Commandments, for the Government of the Church of Christ, Organized According to Law, on the 6th of April, 1830* (Zion [Independence], MO: W. W. Phelps & Co., 1833). 160pp.

BofM [1830] Joseph Smith, Jr., *The Book of Mormon: An Account Written by the Hand of Mormon, Upon Plates Taken from the Plates of Nephi* (Palmyra, NY: E. B. Grandin, 1830). 588pp.

BofM [1837] *Joseph Smith, Jr., The Book of Mormon: An Account Written by the Hand of Mormon, Upon Plates Taken from the Plates of Nephi* (Kirtland, OH: P. P. Pratt and J. Goodson, 1837). 619pp.

BofM [O] Original dictated MS of the Book of Mormon, Apr.-June 1829 (CHL).

Only about 28 percent of the original BofM survives, mostly housed in CHL. Original MS of Helaman 13 to Mormon 9 Used to set type for BofM [1830]. *Handwriting*: 1 Nephi 2:2-3:6 (OC); 1 Nephi 3:7-4:14 (US1)[2]; 1 Nephi 4:15-20 (OC); 1 Nephi 4:20-12:18 (US2); 1 Nephi 12:9-16:1 (US1); 1 Nephi 16:1-Enos 1:14 (OC); Alma 10:31-45:22 (OC); Alma 45:22 (JS); Alma 45:22-Ether 15:17 (OC).

BofM [P] Printers MS of the Book of Mormon, July 1829-ca. Feb. 1830 (CCLA). 464pp.

Handwriting: Copyright, 1830 Preface, 1 Nephi 1:1-Mosiah 25:14 (OC); Mosiah 25:14-28:0[3] (US); Mosiah 28:1 (HS); Mosiah 28:2-19 (US); Mosiah 28:20-29:19 (HS); Mosiah 29:19-28 (US); Mosiah 29:29-35 (HS); Mosiah 29:35-Alma 2:38 (US); Alma 2:38-3:1 (HS); Alma 3:1-5:0 (US); Alma 5:0-1 (HS); Alma 5:1-13:20 (US); Alma 13:20-3 Nephi 19:20 (OC); 3 Nephi 19:21-Mormon 9:37 (US); Ether 1:0-Moroni 10:34, Testimony of Three Witnesses, Testimony of Eight Witnesses (OC).

BYHi [1858-59] "History of Brigham Young," *DN* 7 (27 Jan. 1858): 369; (3 Feb. 1858): 377-78; (10 Feb. 1858): 385-87; (17 Feb. 1858): 393-94; (24 Feb. 1858): 401-2; 8 (10 Mar. 1858): 1-4; (17 Mar. 1858): 9-12; (24 Mar. 1858): 17.

Rept. *MSt* 25 (4 July 1863): 423-24; (11 July 1863): 438-40; (18 July 1863): 454-56; (30 July 1863): 471-72; (1 Aug. 1863): 486-88; (8 Aug. 1863): 503-4; (15 Aug. 1863): 518-20; (22 Aug. 1863): 535-36; (29 Aug. 1863): 550-52; (5 Sept. 1863): 567-68; (12 Sept. 1863): 583-85; (19 Sept. 1863): 599-600; (26 Sept. 1863): 614-16; (3 Oct. 1863): 631-32; (10 Oct. 1863): 645-48; (17 Oct. 1863): 663-64; (24 Oct. 1863): 678-80; (31 Oct. 1863): 695-96; (7 Nov. 1863): 711-12; (14 Nov. 1863): 727-28; (21 Nov. 1863): 742-44; (28 Nov. 1863): 759-61; (5 Dec. 1863): 775-76; (12 Dec. 1863): 791-92; (19 Dec. 1863): 807-8; (26 Dec. 1863): 819-20; 26 (2 Jan. 1864):7-8; (9 Jan. 1864): 24-25; (16 Jan. 1864): 40-45; (30 Jan. 1864): 71-72; (6 Feb. 1864): 86-88; (13 Feb. 1864): 104-5; (20 Feb. 1864): 118-20; (27 Feb. 1864): 134-36; (5 May 1864): 151-52; (12 Mar. 1864): 166-68; (19 Mar. 1864): 183-84; (26 Mar. 1864): 198-200; (2 Apr. 1864): 215-16; (7 Apr. 1864): 231-32; (16 Apr. 1864): 247-48; (23 Apr. 1864): 266-67; (30 Apr. 1864): 279-81; (7 May 1864): 294-96; (14 May 1864): 311-13; (21 May 1864): 326-29; (28 May 1864): 342-44; (4 June 1864): 359. Taken from MS History, Book G (see HTA). See also *MSHiBY* [1968].

BYj Brigham Young Journals, 1832-63, 10 vols., CHL (MS 1234).

Pagination inconsistent; cited by volume and date of entry. Selected entries transcribed in vol. 8, IV.2.

Vol. 1 [1832-36] (Bx 71, fd 1). 68pp. 9 Apr. 1832-9 Sept. 1836. *Handwriting*: BY.
Vol. 2 [1837-45] (Bx 71, fd 2). 116pp. 27 July 1837-12 Oct. 1840; 6 Jan.-July 1842; 8 Aug. 1844-1 Apr. 1845. *Handwriting*: BY.
Vol. 3 [1840-44] (Bx 71, fd 3). 130pp. 19 Oct. 1840-26 June 1841; 1 Mar. 1843-1 Aug. 1844. *Handwriting*: BY.
Vol. 4 [1844-46] (Bx 71, fd 4). 124pp. 28 Sept. 1844-3 Feb. 1846. *Handwriting*: WC, WR, EMG, JDL.
Vol. 5 [1850-52]. 79pp. 28 Apr. 1850-6 July 1852. Written in third person. *Handwriting*: various clerks.
Vol. 6 [1853-56]. 391pp. 11 Feb. 1853-20 Dec. 1856. Written in third person. *Handwriting*: various clerks.
Vol. 7 [1853-54]. 92pp. 7 June 1853-13 Apr. 1854. Written in third person. *Handwriting*: JG.
Vol. 8 [1852-57]. 399pp. 16 Aug. 1852-24 Dec. 1857. Written in third person. *Handwriting*: various clerks.
Vol. 9 [1857]. 114pp. 1 Jan.-26 May 1857. Written in third person. *Handwriting*: TDB.
Vol. 10 [1858-63]. 392pp. 8 Aug. 1858-30 Sept. 1863. Written in third person. *Handwriting*: various clerks.

2. Dean Jessee identified US1 as possibly JW (Jessee 1970, 273, 278), and US2 is now believed to be Christian Whitmer.

3. "0" represents a superscription that begins a book or section.

BYOF Brigham Young Office Files, 1832-78, CHL (CR 1234 1).

Includes correspondence. Cited by Bx, fd, item number, or microfilm and frame number.

BYU L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT.

CCLA Community of Christ Library-Archives, Independence, MO.

CCP Calvin C. Pendleton, Statement, circa 28 May 1855, CHL (JSHD, Bx 1, fd 70). 2pp.

CCP's undated statement is written on the back of GAS's 28 May 1855 letter of inquiry. Possible relevance to canceled passage in MSHiJS under 23 June 1844. Cf. DHC 6:549 (chap. 29). Transcription in vol. 8, VI.27. See also MDH.

CCR [ca. 1845] Charles C. Rich Statement, ca. Feb. 1845, CHL (JSHD, Bx 1, fd 10). 4pp.

Account of events associated with Battle of Crooked River on 25 Oct. 1838 in handwriting of CCR, written before WR composed RDft 1:29-30 (cf. DHC 3:169-71; chap. 12) and TB copied it into Book B-1, 839-40, in Feb. 1845 (see Chronologies in vols. 1 and 7).

CCR [ca. 1855] Charles C. Rich Report, ca. Apr. 1855, CHL (RDft MS #7). 2pp.

Gives an account of events between 26 June and 3 July 1843, dealing with an expedition to rescue JS from arrest by marshals from Missouri (cf. DHC 5:486-88; chap. 25). CCR's statement was written on separately paginated pages by an unidentified scribe with emendations and additional text by TB, and inserted in RDft MS #7, between pp. 53 and 54 (see vol. 7, I.7). It was written prior to being copied by RLC in Book E-1, 1658-59, between 2 May-20 Aug. 1855 (CHOj 17:395; 18:109). An entry for 13 Apr. 1855 records CCR visiting the office and "hearing history read for an hour this p.m." (CHOj 17:376). Since this was an infrequent event, it is possible that the purpose of the visit was to hear his statement read.

***CD* Brian H. Stuy, ed., *Collected Discourses: Delivered by President Wilford Woodruff, His Two Counselors, the Twelve Apostles and Others*. 5 vols. (Salt Lake City: B. H. S. Publishing, 1987-92).**

CFM Council of Fifty Minutes, FPV.

Restricted. The Council of Fifty, or political kingdom of God on earth, was organized by JS on 10-11 Mar. 1844 (JSj [1844], 31 [WR]; *APR*, 458; WCj [1843-44], vol. 3, 10-11 Mar. 1844; *IC*, 126-27; DMQP, 16-17; cf. DHC 6:260; chap. 10). JS was appointed standing chairman, WR recorder, and WC clerk (WCj [1843-44], vol. 3, 13 Mar. 1844; and WCj [1842-45], vol. 2, 1 Jan. 1845; *IC*, 127, 153; DMQP, 17, 33). Minutes of this theocratic council span 1844 to 1884, but those written during JS's lifetime cover Mar.-May 1844. On 22 June 1844, JS "whispered" to WC and "told me either to put the r of k [records of the kingdom] into the hands of some faithful man and send them away, or burn them or bury them. I concluded to bury them which I did immediately on my return home" (WCj [1843-44], vol. 3, 22 Mar. 1844; *IC*, 135; DMQP, 21). On 3 July 1844, WC recorded that he "went to dig up the Record. Water had got into the place where they were & they were damaged" (WCj [1843-44], vol. 3, 3 July 1844; *IC*, 137; DMQP, 23). On 6 Sept. 1844, WC recorded that he was "At the Temple all day, copying records of the kingdom" (WCj [1843-44], vol. 3, 6 Sept. 1844; DMQP, 30). Among the records WW and TB handed over to BY on 26 Feb. 1862 was "7 Journals of kingdom of God and sealings in Nauvoo" (*WWj* 6:28; CHOj 26:93). A penciled note in MSHiJS, vol. 4 in *SC*, under Apr. 1845, reads: "Small trunk where kingdom of God papers are now in Pres. Youngs possession (1866)" (RLC). *Clerk*: WC.

CHL Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.

CHOj Church Historian's Office Journal, 1844-1997 (Bxs 1-100), CHL (CR 100 1).

Vols. 1-36 (1844-79) published in *SC* DVD 17: Bx 1 (vols. 1-13); Bx 2 (vols. 14-23); Bx 3 (vols. 24-33); Bx 4 (vols. 34-39). When unpaginated, cited by date, volume, and *SC* image number. Volumes contemporaneous with writing MSHiJS are listed below.

Vol. 1 [1844-45] 11 Feb. 1844-5 Aug. 1845. 50pp. Referred to as "Thomas Bullock Diary" in *WJS*, and listed as such in Bitton 1977, 47. Includes a small account book, 1844-45. Paginated. *Handwriting*: TB.

Vol. 2 [1844-45] 23 Dec. 1844-2 Apr. 1845. 21pp. Bears the title "Memorandum Book." Listed in Bitton 1977, 47, as TB's diary. Includes some shorthand and two-page account record at back. Unpaginated. *Handwriting*: TB.

Vol. 3 [1845-46] 3 Apr. 1845-6 Feb. 1846. 38pp. Listed in Bitton 1977, 47, as TB's diary. Includes four-page account book at back. Unpaginated. *Handwriting*: TB.

Vol. 4 [1845] 9 Apr.-26 July 1845. 19pp. Bears the title "Office Journal of <W. Richards by> Chas Wesley Wandell." Listed in Bitton 1977, 370, as CWW's diary. Includes four-page account book in center. Paginated. *Handwriting*: CWW.

Vol. 5 [1845] 14 July-30 Aug. 1845. 9pp. Not listed in Bitton 1977, 26 (see vol. 7 below). Unpaginated. *Handwriting*: WB.

Vol. 6 [1845-46] 1 Aug. 1845-13 Jan. 1846. 27pp. Bears the title "Office Journal of Franklin D. Richards." Unpaginated. *Handwriting*: FDR.

Vol. 7 [1845-46] 13 Oct. 1845-1 Feb. 1846. 22pp. Bears the title "Wilmer Bensons Journal." Listed in Bitton 1977, 26, as WB's diary. Unpaginated. *Handwriting*: WB.

Vol. 8 [1847] 13 Feb.-13 Nov. 1847. 65pp. Bears the title "Rob: Campbell's Journal." Unpaginated. *Handwriting*: RLC.

Vol. 9 [1847-48] 15 Nov. 1847-25 Mar. 1848. 115pp. Bears on cover "Robert L. Campbell," and on flyleaf "Rob Campbell's Journal Novr. 15th 1847." Paginated. *Handwriting*: RLC.

Vol. 10 [1847-48] 2 Dec. 1847-21 Jan. 1848. 54pp. Bears on cover "By R. L. Campbell." Paginated. *Handwriting*: RLC.

Vol. 11 [1848] 26 Mar.-13 July 1848. 115pp. Bears the title "Rob: Campbell's office Journal." Paginated. *Handwriting*: RLC.

Vol. 12 [1848] 15 July-19 Oct. 1848. 379pp. Paginated. *Handwriting*: RLC.

Vol. 13 [1849-50] 11 Nov. 1849-5 Apr. 1850. 43pp. Bears on cover "By Thos. Bullock." Paginated. *Handwriting*: TB.

Vol. 14 [1850-51] 29 Apr. 1850-19 Mar. 1851. 387pp. Paginated. *Handwriting*: TB.

Vol. 15 [1851-53] 1 Dec. 1851-16 Jan. 1853. 378pp. Paginated. *Handwriting*: TB and TWE.

Vol. 16 [1853-54] 17 Jan. 1853-12 Apr. 1854. 311pp. Some shorthand. Paginated. *Handwriting*: mostly TB.

Vol. 17 [1854-55] 13 Apr. 1854-8 May 1855. 401pp. Paginated. *Handwriting*: TB, JG, LH, and RLC.

Vol. 18 [1855-56] 9 May 1855-28 May 1856. 399pp. Paginated. *Handwriting*: mostly JG, as well as RLC, LH, and TB.

Vol. 19 [1856-57] 29 May 1856-10 June 1857. 408pp. Paginated. *Handwriting*: LH, JG, TB, and RLC.

Vol. 20 [1857-58] 11 July 1857-23 Apr. 1858. 311pp. Paginated. *Handwriting*: LH, JG, RLC, RB, and others.

Vol. 21 [1858] 23 Apr.-12 Dec. 1858. 374pp. Paginated. *Handwriting*: RLC, RB.

CHOLB Church Historian's Office Letterpress Copybooks, 1854-79, 1885-86, CHL (CR 100 38).

CL Chester Loveland Statement, 12 Dec. 1854, CHL (JSHD, Bx 1, fd 60). 1p.

On 25 Apr. 1854, GAS requested a statement from CL (CHOj 17:14). Recounts events of 16 June 1844.

In the same folder is what appears to be a draft of Loveland's account in DHC 6:504-5 (chap. 25). Both in handwriting of RLC.

CR Chandler Rogers Statement, ca. Aug. 1845-Jan. 1846, CHL (JSHD, Bx 1, fd 14). 2pp.

Account of Isaac Russell's failed attempt to lead a company of refugee Mormon families as a prophet in Nov. and Dec. 1838 (cf. DHC 3:226; chap. 15). In handwriting of FDR, who worked in CHO from Aug. 1845 to Jan. 1846. Transcription in vol. 8, III.10.

CS Charles Shumway Report, ca. June 1845, CHL (JSHD, Bx 1, fd 19). 2pp.

Describes events of the early morning of 21 Dec. 1843 (cf. DHC 6:124; chap. 6). Possibly dates to 18 June 1845, when GAS said he: "Spent the day with Elder's Brig. Young, Heber C. Kimball, Ezra T. Benson, P. H. Young and Charles Shumway revising the history of Joseph Smith" (GASHi, 80).

***CSH* [1840] *A Collection of Sacred Hymns, for the Church of Jesus Christ of Latter-Day Saints, in Europe. Selected by Brigham Young, Parley P. Pratt, and John Taylor* (Manchester, Eng.: Printed by W. R. Thomas, 1840). 336pp.**

CW Cyrus Wheelock, London, to GAS, Salt Lake City, 29 Dec. 1854, CHL (JSHD, Bx 1, 73). 20pp.

Recounts events of 24-27 June 1844. CW's letter was used to create addenda notes (Nos. 24-26) for RDft MS #9b, of which two pages (5-6) survive in TB's hand. These addenda were incorporated when RDft MS #9 was revised and eventually copied into Book F-1. Transcription in vol. 8, VI.31.

D&C [1835] Joseph Smith, Jr. and others, comps. *Doctrine and Covenants of the Church of the Latter Day Satins: Carefully Selected from the Revelations of God* (Kirtland, OH: F. G. Williams and Co., 1835). 257pp.

Six if the eighteen galley sheets (pp. 1-98) were printed by 26 May 1835 (W. W. Phelps to Sally Phelps, 26 May 1835, Vault MS 810, Bx 1, BYU). The sixteenth galley sheet ends with the minutes of the General Assembly, held on 17 Aug. 1835 (pp. 251-57), which dates the completion of printing after that date. The seventeenth and eighteenth galleys comprise the index and "Notes to the Reader." By early Sept., W. W. Phelps was receiving finished copies from the bindery in Cleveland, writing to his wife on 16 Sept. 1835: "We got some of the Commandments from Cleveland last week" (W. W. Phelps to Sally Phelps, 16 Sept. 1835, W. W. Phelps Collection, CHL).

D&C [1844] Joseph Smith, Jr. *The Doctrine and Covenants of the Church of Jesus Christ of Latter Day Satins: Carefully Selected from the Revelations of God* (Nauvoo, IL: John Taylor, 1844). 448pp.

D&C [1876] Joseph Smith, Jr. *The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Satins: Containing the Revelations Given to Joseph Smith, Jun.* (Salt Lake City, UT: Deseret News Office, 1876). 448pp.

DBH Dimick B. Huntington Statement, 1856 (RDft 9c:75a-75c). 3pp.

Account of the burial of Joseph and Hyrum Smith. Originally a separate sheet in the handwriting of JG and inserted in the RDft. The first page is numbered "75" at the top, but the second is numbered "2" (75b). Later, a third unnumbered page (75c), also in JG's hand and containing five addenda, was added. This page

was composed on the reverse of a civil document from UT bearing the date "twenty-first day of April, A.D. 1856." An entry in CHOj for 17 June 1856 records: "D. B. Huntington in office all morning giving items of History" (19:20). These three pages are probably the original of DBH's statement as there is apparently no other extant document.

DCCO **[Missouri Fifth Circuit Court],** ***Document Containing the Correspondence, Orders, &c. in Relation to the Disturbances with the Mormons; and the Evidence Given Before the Hon. Austin A. King, Judge of the Fifth Judicial Circuit of the State of Missouri, at the Circuit-House in Richmond, in a Criminal Court of Inquiry, Begun in November 12, 1838, on the Trial of Joseph Smith, Jr., and Others, for High Treason and Other Crimes Against the State*** **(Fayette, MO: Printed at the Office of the Boon's Lick Democrat, 1841). 163pp.**

DHC Documentary History of the Church / B. H. Roberts, ed. History of the Church of Jesus Christ of Latter-day Saints, 7 vols., 2nd ed. rev. (Salt Lake City: Deseret Book, 1948-51).

First six volumes originally published 1902-12, and revised and reissued 1948-51, with various printings thereafter. BHR used the *MSt* reprint as a base text, which he supplemented and corrected with reference to MSHiJS, although not systematically or consistently. BHR's collection at CHL includes a three-volume set of the "History of Joseph Smith" printed in the *MSt* from 1852 to 1863 (BHRc, fds 690-92); although these volumes contain some annotations evidently used in preparation for publication of the History, this was not done extensively.

Seventh volume compiled from various sources by BHR and published by him in 1932. The content of this volume, which has been omitted from this series, is as follows:

1. DHC 7:1-31: Excerpt from Thomas Ford's *A History of Illinois* (Chicago, 1854), 329-54 (see *HI*). Covers 21-28 June 1844. Copied in Book F-1, 190-204, and originally published in *DN* 7 (25 Nov. 1857): 298-99; and (2 Dec. 1857): 305-6; *MSt* 24 (16 Aug. 1862): 519-21; (23 Aug. 1862): 533-36; (30 Aug. 1862): 555-57; (6 Sept. 1862): 571-73; and (13 Sept. 1862): 582-84.
2. DHC 7:35-51: Excerpt from Thomas Ford's *A History of Illinois* (Chicago, 1854), 354-69 (see *HI*).
3. DHC 7:55-121: John Taylor's Martyrdom Account (see JTMA). This is followed by JT's comments about the *Nauvoo Expositor* affair and Gov. Ford's handling of the situation (121-26), which were included in the publication of JT's account in Daniel Tyler's *History of the Mormon Battalion* (Salt Lake City, 1881).
4. DHC 7:129-242: Second compilation of history, covering 22 June-8 Aug. 1844, by GAS and WW. Recorded in Book F-1, 228-304 (LH), and published in *DN* 7 (9 Dec. 1857): 313-15; 7 (16 Dec. 1857): 321-23; 7 (23 Dec. 1857): 329; 7 (30 Dec. 1857): 337-39; 7 (6 Jan. 1858): 345-46; 7 (13 Jan. 1858): 353; 7 (20 Jan. 1858): 361-63. This section concludes with certification by GAS and WW, written on 15 Jan. 1858 (*WWj* 5:157).
5. DHC 7:245-630: Excerpts from Manuscript History of Brigham Young, 9 Aug. 1844-8 Aug. 1848. Originally recorded in MSHiBY, 13:1-18:68.

DHR David H. Redfield Report, 13 Jan. 1839, CHL (MS 864). 21pp.

Transcription in vol. 8, III.11. Name appears in MS History variously as: Harvey, David H., David Harvey, Harvey D., H. David.

DJ Dan Jones to Thomas Bullock, 20 Jan. 1855, CHL (MS 153). 22pp.

Published in *Brigham Young University Studies* 24 (Winter 1984): 95-109, which excluded DJ's long P.S. about his copartnership with JS in *Maid of Iowa* venture. On 28 Aug. 1854, GAS wrote DJ: "I shall feel obliged if you will write out and send me as soon as possible a statement of all the circumstances relating to the death of Joseph which came to your Knowledge. I want it for the History. I allude more particularly to

your last visit to the prison, and to those circumstances which were not at the time made public. As far as possible give me the exact dates, as this is important for the History. …" (GASLB, 57). GAS's letter included a P.S. by TB asking specific questions. Transcription in vol. 8, VI.33.

DMQP D. Michael Quinn Papers, Beinecke Library, Yale University, New Haven, CN. Typed Excerpts from William Clayton Journals [1842-46]. 54pp.

DN ***Deseret News*, 1850-present (Salt Lake City).**

Began as weekly on 15 June 1850; became daily on 21 Nov. 1867. Name varies: *Deseret News Weekly*, *Deseret Weekly*. First editors: WR (1850-54), AC (1854-59, 1863-67), Elias Smith (1859-63), George Q. Cannon (1867-73, 1877-79), David O. Calder (1873-77), Charles W. Penrose (1880-92, 1899-1907), John Q. Cannon (1892-98). Began publishing "History of Joseph Smith" on 15 Nov. 1851 (vol. 2, No. 1), with events of 11 Aug. 1834, and finished on 25 Nov. 1857 (vol. 7, No. 38).

EFj Fordham, Elijah, "Journal of the Church of Pontiac [MI] on its Journey to Zion," ca. 1834, CHL (MS 4610). 8pp.

EJ ***Elders' Journal*, Oct.-Nov. 1837 (Kirtland, OH); July-Aug. 1838 (Far West, MO). 64pp.**

Monthly. Four sixteen-page, double-column issues in one volume. Published by "Thomas B. Marsh" and edited by JS. Succeeded *M&A*.

EMD **Dan Vogel, ed. *Early Mormon Documents*, 5 vols. (Salt Lake City: Signature Books, 1996-2003).**

Extensive collection of printed and manuscript sources dealing the JS's life and activities in Vermont, New Hampshire, New York, and Pennsylvania, to Jan. 1831.

E&MS ***Evening and Morning Star*, June 1832-July 1833 (Independence, MO); Dec. 1833-Sept. 1834 (Kirtland, OH). 192pp.**

Monthly. Twenty-four eight-paged, double-column issues in two volumes. Before destruction of the press by a mob, fourteen issues were published in Missouri by "W. W. Phelps & Co.," edited by WWP. After relocating in Kirtland, OH, ten more issues were published by "F. G. Williams & Co.," edited by Oliver Cowdery. No pagination until p. 98. Superseded by *M&A*. See also *E&MS-R*.

***E&MS*-R** ***Evening and Morning Star* [Reprint], Jan. 1835-Oct. 1836 (Kirtland, OH). 384pp.**

Reprint with changes. Published by "F. G. Williams & Co." (Jan. 1835-June 1836), and by "Oliver Cowdery" (July-Oct. 1836). Cited with date of first and second printing thus: "(June 1832; Jan. 1835)." Page references and wording in MSHiJS indicate that often the Kirtland reprint was used.

ESj Elias Smith, "Journal of the camp of the Seventies during their journey from Kirtland to Far West 1838," Mar.-Oct. 1838, CHL (MS 4952, fd 2). 58pp.

Also referred to as the Kirtland Camp Journal (*JSP* 1:487).

FDRj Franklin D. Richards Journals, 1844-54 (Bx 1), 1866-99 (Bxs 2-4), CHL (MS 1215).

Published in *SC* DVD 34. Cited by volume and *SC* image number. The content of the first fourteen of the forty-nine volumes of FDRj, which deal with the time covered in this study, is listed below (with approximate number of pages):

Vol. 1 [1844] 21 May-21 July 1844. Unpaginated. 49pp.
Vol. 2 [1844] 23 July-1 Oct. 1844. Inconsistently paginated. 48pp.
Vol. 3 [1844-45] 2 Oct. 1844-17 Feb. 1845. Unpaginated. 30pp.
Vol. 4 [1845] 18 Feb.- 7 Dec. 1845. Unpaginated. 59pp.
Vol. 5 [1845-46] 7 Dec. 1845-31 Dec. 1846. Unpaginated. 125pp.
Vol. 6 [1846] 24 Sept.-22 Dec. 1846. Unpaginated. 91pp.
Vol. 7 [1847] 1 Jan.-27 Sept. 1847. Paginated. 218pp.
Vol. 8 [1847-48] 29 Sept. 1847-18 May 1848. Paginated. 80pp.
Vol. 9 [1849-50] 20 Feb. 1849-1 Feb. 1850. Unpaginated. 31pp.
Vol. 10 [1851] 1 Jan.-31 Dec. 1851. Unpaginated. 97pp.
Vol. 11 [1851-52] 30 Aug. 1851-8 May 1852. Unpaginated. 131pp.
Vol. 12 [1852-53] 8 May 1852-Dec. 1853. Unpaginated. 176pp.
Vol. 13 [1854] 11 Mar.-25 Dec. 1854. Unpaginated. 104pp.
Vol. 14 [1854] 20 Sept.-9 Oct. 1854. Unpaginated. 133pp.

FDRN Franklin D. Richards Notebook, Containing "Scriptural Items," No Date, CHL (MS 4409).

Excerpts published in *WJS*. Apparently used by WR for supplemental material in reconstructing JS's sermons for 22 Jan. 1843, recorded in Book D-1, 1457 (cf. DHC 5:256; chap. 13), and 29 Jan. 1843, recorded in Book D-1, 1458 (cf. DHC 5:261; chap. 13).

FPV First Presidency's Vault, Located in the Old Church Office Building, Salt Lake City.

FREM **John P. Greene, *Facts Relative to the Expulsion of the Mormons or Latter Day Saints, from the State of Missouri, under the "Exterminating Order"* (Cincinnati, OH: R. P. Brooks, 1839). 43pp.**

Reprinted in *MRP*, 5-57.

FWR ***Far West Record*. "The Conference Minutes, and Record Book, of Christ's Church of Latter Day Saints, Belonging to the High Council of said Church, or their successors, of Caldwell County Missouri; Far West: April 6, 1838," 9 June 1830-15 June 1844, CHL (LR 7874 2). 181pp.**

Also referred to as Minute Book 2 (*JSP* 1:489), and listed as "Book E" by WWP in "Material facts left out of the history," in vol. 7, IV.1, p. [1]. Contains minutes taken by twenty-four clerks between 1830 and 1844 and copied into book by ER, HSt, LR, JMC, and US. The record was begun by ER in Far West, MO, on 6 Apr. 1838, and he copied minutes from 9 June 1830 to 17 Dec. 1837. On 1 Oct. 1842, HSt was assigned to help ER copy minutes into the FWR (NHCM, Book 3, 1 Oct. 1842; *NHCM* [2005], 69). The record of this meeting states that "The latest proceeding on record is Dated December 7th 1837," which is where the handwriting changes to HSt, who copied minutes from 23 Dec. 1837 to 16 Jan. 1839. Later, in Nauvoo, IL, JMC used the book to record minutes for 1 and 15 June 1844. On 14 Sept. 1843, HSt was "authorized to deliver the book, containing the record of the High Council &c in Missouri [Far West Record], to Elder Willard Richards, for his use, for the time being, while he is writing the history of the Church" (NHCM, Book 4, 14 Sept. 1843; *NHCM* [2005], 117). By this time, WR had already written up to Book B-1, 595, or to about July 1835 (WRj 9:49; see MSHi Chronology). In absence of the FWR, WR apparently had access to some original minutes: 4 Aug. 1831 (cf. DHC 1:199; chap. 16); 1, 11, 21, 25 Oct. 1831 (cf. DHC 1:217, 219; chap. 17); 1, 2, 8, 9, 11, 12-13 Nov. 1831 (cf. DHC 1:221-22, 235; chap. 17); 26, 27, 30 Apr. 1832 (cf. DHC 1:267, 269, 270; chap. 19); 26 Feb. 1833 (cf. DHC 1:327; chap. 23); 26 Mar. 1833 (cf. DHC 1:335-36; chap. 24); 21, 28 Aug. 1833 (cf. DHC 1:407; chap. 29); 11, 26 Sept. 1833 (cf. DHC 1:409-10; chap. 29); 23

June 1834 (cf. DHC 2:112-13; chap. 29); 3, 7, 12, 31 July 1834 (cf. DHC 2:122-23, 124-26, 136-38; chaps. 8, 9); 6-7, 21 Aug. 1834 (cf. DHC 2:139-41, 146-47; chaps. 9, 10); 10 Sept. 1834 (cf. DHC 2:164; chap. 11). This volume should not be confused with references in JSj to "record of the city of Far West Book A" (JSj [1838], 30, 31-32; *JSP* 1:254, 257; cf. MSHiJS, Book B-1, 789; DHC 3:17, 20; chap. 2). The reference in JSj is to the record of the trials of Oliver Cowdery, David Whitmer, and Lyman E. Johnson on 12-13 Apr. 1838, which was not copied into FWR until after HSt's assignment in 1842. "Book A" is apparently the original minutes (not located). When Book B-1 was being reviewed by the apostolic committee on 2 July 1845, WB made a note: "enquiries to be made for Book A. Far west Record" (see vol. 7, IV.4, Apostolic Review of Book B-1). Transcription of complete record available in *FWR* [1983]. *Handwriting*: 1-37 (ER); [38-40 blank]; 41-42 (ER); 43 (LR); 44-52 (ER); 53-55 (LR); 56-87 (ER); 87 (US); 87-93 (ER); 93-177 (HSt); [178 blank]; 179-81 (JMC). This volume originally used by WP to record financial accounts with residents of Alexandria, NY, 1831-33.

***FWR* [1983] Donald Q. Cannon and Lyndon W. Cook, eds. *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844* (Salt Lake City: Deseret Book, 1983).**

Transcription of FWR.

GASc George A. Smith Collection, 1834-75 (Bxs 1-11), CHL (MS 1322).

Published in *SC* DVDs 32 and 33. See GASHi, GASj, GASM; see also GASLB.

GASHi "History of George A. Smith," 1817-47 (GASc, Bx 1, fd 1), CHL (MS 1322). 465pp.

Published in *SC* DVD 32. This is a rough draft of GASM, and consists of three independently numbered manuscripts: MS #1, 123pp; MS #2, 49pp; MS #3, 294pp. GAS began dictating this history on 3 Sept. 1857 to Thomas C. Armstrong (CHOj 20:32; see also GASHi, 31). A canceled note indicates that they had reached p. 36 on 15 Sept. 1857. The two men worked together steadily until 23 Sept., when RLC helped for two days (CHOj 20:51-52), followed by a break of more than a month. On 30 Oct., GAS and TCA resumed their work until 27 Nov. (20:87-15). On 18 Nov., LH worked on it in some unspecified way (20:106). After a little more than a month of inactivity, RB scribed for GAS on 14-20 Jan. 1858 (20:163-69). From 23 Mar. to 15 July 1858, GAS worked on the biographical sketch for Book G (see HTA), which makes it difficult to separate entries for that project from possible entries for GASHi. JoMC scribed for GAS briefly in 1862, 27-29 Mar. (CHOj 32:34-36), then again from 14 July 1874 to 14 Jan. 1875 (CHOj 33:4-69). Possibly the 49-page MS #2 dates to 1862, and the longer MS #3 to 1874-75, while simultaneously copying both into GASM (see below). Used in notations to show material GAS possibly contributed orally as a participant in drafting and revising MSHiJS in 1845 and later as Church Historian in 1854-57. Cited by MS page numbers. *Handwriting*: 1-43 (TCA); 44-54 (RLC); 54-55 (TCA); 56-62 (RLC); [63 blank]; 64-65 (TCA); 66-69 (RB); 69-71 (TCA); 72-76 (RLC); 76 (TCA); 77-80 (RB); 80a (RLC); 81-90 (RB); 90-95 (TCA); 96a (JJ); 96 (RLC); 96 (TCA); 96 (RLC); 97-108 (TCA); 109-23 (RB); [1]-49 (JoMC); 1-294 (JoMC).

GASj George A. Smith Journals, 1839-75, GASc (Bxs 2-3), CHL (MS 1322).

GAS reported that on 11 Mar. 1845 he "gave the Historian [WR] the use of my letter journals for the History" (GASHi, 43). Apparently, GAS's journal for the latter half of 1845, the period he assisted in revising the account of Zion's Camp in Book A-1, is missing from GASc. Its existence is confirmed by a penciled entry RLC made in HNB under 10 July 1845 for "G.A.S. Journal," as well as a statement in GASHi, 49 (cf. GASM, 280), that he kept a journal. Fortunately, much of this gap (11 Mar. 1845-21 Jan. 1847) was filled in GASHi, 43-167, and GASM, 284-[378], which evidently draw on the missing journal. CHOj also mentions JFS writing in GASj on 3 Mar. 1865 (28:88), which is also apparently missing. See also JnSj [1846-54] for GAS's journal reminiscences, 1832-39. Unpaginated journals cited by date and *SC* image number. Number of pages estimated by image numbers. Selected entries transcribed in vol. 8, IV.2, V.11, VI.2.

[1835-47] (Bx 1, fd 4). 146pp. Unpaginated. Begins with title in GAS's hand: "George A Smith's Biography." Contains a variety of documents, including: Retrospective, 1817-4 Nov. 1839 (19-27); Retrospective, Mar.-July 1835 (29-49); Journal, Feb.-Mar. 1846 (50-55); Journal, 2 Apr. 1847 (56-59); Retrospective, Sept. 1838-Feb. 1839 (63-94); Bigler and Smith family genealogy and other records (96-136). *Handwriting*: GAS and others.

[1839] (Bx 1, fd 5). 2pp. July 1839. *Handwriting*: GAS.

[1839-40] (Bx 2, fd 1). 18pp. 21 Sept. 1839-10 Aug. 1840. Unpaginated. Bears heading: "Journal of dates." *Handwriting*: GAS and others.

[1840-41] (Bx 2, fd 2). 153pp. 5 Apr. 1840-20 Feb. 1841. Unpaginated. Bears title: "Goerge A. Smith, Private Journal of His Travels in Europe in 1840." *Handwriting*: GAS and others.

[1840-42] (Bx 2, fd 3) 103pp. 6 June 1840-7 Sept. 1842. Unpaginated. Contains smaller sparsely-kept journal, dated 1 Jan.-20 May 1841. *Handwriting*: GAS.

[1841-45] (Bx 2, fd 4). 173pp. 22 Feb. 1841-27 Oct. 1842; 9 May 1844-10 Mar. 1845. Paginated. *Handwriting*: GAS and others.

[1847] (Bx 3, fd 3). 22-30 Jan. 1847.

[1850-51] (Bx 2, fd 5). 120pp. 7 Dec. 1850-7 Apr. 1851. Unpaginated. Bears title: "Journal of George A. Smith President of the Iron County Mission." *Handwriting*: various clerks.

[1851-52] (Bx 2, fd 6). 118pp. 8 Apr. 1851-Dec. 1852. Unpaginated. Bears title: "Journal of George A Smith President of the Iron County Mission." *Handwriting*: various clerks.

[1853] (Bx 2, fd 7). 18pp. 26 July-30 Aug. 1853. Unpaginated. *Handwriting*: RLC.

[1850-54] (Bx 3, fd 3). 7 Apr. 1850-10 Apr. 1854. *Handwriting*: GAS.

[1855] (Bx 2, fd 8) 45pp. 2 Feb.-30 Oct. 1855. Unpaginated. *Handwriting*: GAS.

[1856] (Bx 2, fd 9). 20pp. 1 Apr.-6 June 1856. Unpaginated. *Handwriting*: GAS.

[1856-57] (Bx 2, fd 10). 149pp. 6 Apr. 1856-4 May 1857. Unpaginated. Cf. "G. A. Smith's account of his mission to Washington" (Bx 3, fd 5). *Handwriting*: GAS, TB, RLC, and others.

[1861] (Bx 2, fd 11). 4pp. 12-19 Mar. 1861. Unpaginated. *Handwriting*: RLC.

[1864] (Bx 2, fd 12). 15pp. 5-10 Feb. 1864. Unpaginated. *Handwriting*: RLC.

[1866] (Bx 2, fd 13). 39pp. 2 Feb.-1 Apr. 1866. Pagination inconsistent. *Handwriting*: various clerks.

[1870-74] (Bx 2, fd 14). 184pp. 24 Nov. 1870-22 Mar. 1874. Unpaginated. *Handwriting*: various clerks.

[1872-73] (Bx 3, fd 1). 223pp. 23 Nov. 1872-28 May 1873. Travels in Europe. Unpaginated. *Handwriting*: GAS, AC, and various clerks.

[1874-75] (Bx 3, fd 2). 102pp. 29 Oct. 1874-22 June 1875. Unpaginated. *Handwriting*: various clerks.

GASLB George A. Smith Letter Book, 14 Apr. 1854-14 Sept. 1854, CHL (MS 3444). 33pp.

Bound with NMR. Letters recorded on pages 32-64 in the handwritings of LH, TB, JG, and JLS. *Handwriting*: 31-36 (LH); 36-37 (JG); 37-39 (TB); 39-40 (LH); 40-46 (JG); 46-48 (LH); 48-50 (JG); 51-53 (JLS); 54-63 (JG); 63-64 (LH).

GASM "Memoirs of George A. Smith," 1817-47 (GASc, Bx 1, fd 2), CHL (MS 1322). 471pp.

Published in *SC* DVD 32. Also published serially in *Juvenile Instructor* 81 (1946) and 82 (1947), conveniently included in *NMS*. Cited by MS page numbers. After p. 373, pagination goes back 100 pages to p. 274. Apparently, there was a gap of more than a decade between beginning and completing GASM. On 2 Mar. 1859, "Geo. A. Smith delivered 100 pages of Man=uscript to D[aniel]. Graves to copy into his book of Memoirs" (CHOj 22:187). Graves (1806-92), an emigrant from Yarmouth, Eng., and a member of Provo 2nd Ward, was known for his fine penmanship (JH, 12 Jan. 1876). A year later Graves came to the CHO and continued copying on 19-23 Mar. 1860 (CHOj 24:99-103). RB worked on GASM 26 Apr.-3 July 1860 (CHOj 24:148-223), probably reaching p. 134 on 28 June. Four days later, he, GAS, and TB added a penciled note to this page indicating they had reviewed the MS to that point on 2 July. William W. Willes

(1814-90), converted in England in 1848 and emigrated to Utah in 1855, copied the next fifty-nine pages between 5-19 Mar. 1862 (CHOj 26:107; see also WWW's notes in GASHi, 90 [verso], 123). It was probably his call to serve a mission in England in 1862 that disrupted his scribal efforts. Finally, JoMC finished copying between 14 July 1874-14 Jan. 1875 (CHOj 33:4-69). *Handwriting*: 1-35 (DG); 36-134 (RB); 134-93 (WWW); 193-373, 274b-373b (JoMC).

GCM General Church Minutes, 1839-44 (Bx 1, fds 1-20), CHL (CR 100 318).

Published in *SC* DVD 18. Cited by Box, folder, and *SC* image number.

H&D Almanac *Hannay and Dietrichsen's Almanack and Astronomical Ephemeris* (London, [1838-71]).

Extremely rare; not located for 1843-45. Title varies, e.g.: *Dietrichsen and Hannay's Royal Almanack: and Nautical and Astronomical Ephemeris*. RDft 7:89 instructs scribe to "see H & D. Almanac [p.] 78" (TB). In HNB under 1843, there are many references to this source, e.g.: "H & D Almanac [p.] 62" (RLC, under 12 Mar. 1843), "H & D Almanac for 1845" (RLC, under 17 Mar. 1843). This almanac is listed in an inventory of the CHO for July 1858 (CR 100 130, fd 6). TB evidently referred to this almanac on 18 Dec. 1861, when among the books received from the Liverpool office he listed: "Hannay & Dietrichsen's Almanacs for '56, 7, 8, '60, 1" (CHOj 26:[370]). Archivists could not locate this source. Each edition includes a section "Remarkable Occurrences" for the second year previous; thus 1845 included a monthly listing of significant events for the year 1843. It is likely that occasional references to world events in MSHiJS, especially those inserted interlinearly, were taken from this source or other similar almanacs.

HCa Howard Coray Autobiography [1817-83], ca. 1883, BYU (MSS 1422). 19pp.

Published in Dean Jessee, "Howard Coray's Recollections of Joseph Smith," *Brigham Young University Studies* 17 (Spring 1977): 342-47. Microfilm copy in CHL (MS 2043 1).

HCKa Heber C. Kimball Autobiographies, 1842-58 (Bxs 1-3), CHL (MS 627).

A note inserted in CHOj by RB on 22 Mar. 1858 explains the several drafts of HCK's autobiography: "The rough draft of a synopsis of Prest H. C. Kimball's Auto-biography, which was prepared this week, was read and approved with a few slight erasures by Prest. B. Young. Elder Woodruff prepared a sketch of Prest K's history suitable for publication with the synopsis of the history of the Twelve more than a year ago; but bro. Kimball considered it too vague and wished a more minute detail of his life, got up for him. Elder Woodruff remarked to Elder Kimball that he might have the use of a clerk to wait upon him at his pleasure, who would minute all the details he wished inserted, as he desired that Elder Kimball should have his history written to satisfy his feelings. Elder Kimball had the use of a Clerk who waited upon him at his pleasure and sketched about eighty pages; this brought his history up to 1837,—when Elder Geo A. Smith at Elder Kimball's request took up his pamphlet, written by R. B. Thompson, and made an abridgement of it, which was also unsatisfactory, being too much abridged to suit Elder Kimball. He was informed, he might still have a Clerk, and get the pam=phlet abridged to his notion; subsequently he went over the pamphlet himself with the Clerk and added sixty notes, when he said he would only have a very short history of his subsequent life. Elder Geo. A. Smith prepared a short sketch of his subsequent life, but it did not suit, and he remarked that he would insert the little details of history which he remembered as they were the life of the narrative, and without them he never would want to read his history. Pres. Young did not wish so large a history for the sketches to be published, which was the reason of the abridgement referred to" (CHOj 20:231-32, 234; inserted at the bottom of pages for entries for 20-21 Mar. 1858, and then concluded on full page following entry for 22 Mar. 1858; see also MSHiBY 28:266-68). For fragments of early drafts of HCKa in RLC's handwriting, including some addenda, see backs of GASHi, 115-19.

[ca. 1842-58][4] (Bx 1). Bound volume. 180pp. First forty-two pages contain "The Journal and Record of Heber Chase Kimball an Apostle of Jesus Christ of Latter Day Saints." Recounts baptism in 1832 to events in Kirtland 1837. *Handwriting*: mostly WC. Next 138 pages contain edited but incomplete "Synopsis of the History of Heber Chase Kimball ~~(by his own dictation)~~," written by RB in 1858 (cf. CHOj 24:317), and later published in *DN* and *MSt* (see HCKHi [1858]). Includes interspersed copies of 1848 emigration journal entries in hand of WC, family blessings, D&C 103, and a revelation of HCK's, dated 6 Apr. 1839. Also one diary entry in HCK's hand for 4 Dec. 1845, and record of expenditures for 1854.

[ca. 1842-56] (Bx 2). Bound volume. 155pp. First thirty-nine pages contain edited copy of "Journal and Record of Heber C. Kimball," as found in Bx 1. *Handwriting*: 1-13 (JSn); 13-39 (US). Next 116 pages contain the "History of Heber C. Kimball by his own dictation," which begins with new pagination and consists of a revised version of *HCKj* [1840] and a much expanded version of his journal. On page 21, a penciled note in left margin reads: "all read to H.C.K. Feb 7. [18]59." *Handwriting:* TB.

[ca. 1856] (Bx 3, fd 1). Loose pages. 82pp. Partial draft of *HCKj* [1840], as found in Bx 2 above, starting at point of revised copy of his published report of first mission to England, continuing through second mission. Second part became source for *HCKj* [1882], up to p. 90. *Handwriting*: TB.

HCKHi [1858] "Synopsis of the History of Heber Chase Kimball," *DN* 8 (31 Mar. 1858): 25; (7 Apr. 1858): 29; (14 Apr. 1858): 33; (21 Apr. 1858): 37-38; (28 Apr. 1858): 41-42.

Rept. "Synopsis of the History of Heber Chase Kimball," *MSt* 26 (16 July 1864): 455-56; (23 July 1864): 470-72; (30 July 1864): 487-88; (6 Aug. 1864): 503-4; (13 Aug. 1864): 519-20; (20 Aug. 1864): 535-36; (27 Aug. 1864): 550-52; (3 Sept. 1864): 568-69; (10 Sept. 1864): 584-85; (17 Sept. 1864): 598-600; (24 Sept. 1864): 614-16; (1 Oct. 1864): 631-33; (5 Nov. 1864): 710-13; (12 Nov. 1864): 726-28. Taken from MS History, Book G (see HTA).

HCKj Heber C. Kimball Journals, 1801-48 (Bxs 3-4), CHL (MS 627).

Restricted. Historians at CHO drew on HCKj. On 6 Mar. 1845, for instance, TB recorded: "H. C. Kimball called with his Journal[.] I copied out 4 f[ools]cap sides" (CHOj 1:30). On 1 May, TB wrote: "writing extract from H. C. Kimball's journal in morning" (CHOj 1:38). Cited by volume number and date.

Vol. 1 [1837-47] (Bx 3, fd 2). 4 June 1837-23 Feb. 1838. Published in *OPW*, 3-25. Includes 1847-48 daybook in hand of adopted son Peter O. Hansen.

Vol. 2 [1840-45] (Bx 3, fd 3). 20 Dec. 1840-11 Mar. 1841, 10 June-19 Oct. 1843, and 28 May-20 Nov. 1845. Published in *OPW*, 27-57, 117-46. Some 1845 entries by TB and WB.

Vol. 3 [1844-45] (Bx 3, fd 4). 15 May 1844-27 May 1845. Published in *OPW*, 59-116.

Vol. 4 [1845] (Bx 3, fd 5). Three items. ca. June-Nov. 1845. Activities in Nauvoo, meetings, and plans for move west.

Vol. 5 [1845-46]. 21 Nov.-9 Dec. 1845. Published in *OPW*, 147-68. Photocopy in *Heber C. Kimball's Journal* (Salt Lake City: Modern Microfilm Co., 1982), 3-23. This volume also contains WC's record of temple ordinances from 10 Dec. 1845 to 7 Jan. 1846. See WCj, vol. 5.

Vol. 6 [1847] (Bx 4, fd 1). 5 Apr.-30 Oct. 1847. Departure from Winter Quarters, arrival in Salt Lake Valley, and return to Winter Quarters. *Handwriting:* WC and HKW.

Vol. 7 [1847] (Bx 4, fd 2). ca. Apr. 1847. *Handwriting:* WT.

Vol. 8 [1847] (Bx 4, fd 3). ca. Apr.-Oct. 1847. Journey west and arrival in Salt Lake Valley. *Handwriting:* WT.

***HCKj* [1840] R. B. Thompson, *Journal of Heber C. Kimball, an Elder of the Church of Jesus Christ of Latter Day Saints* (Nauvoo, IL: Robinson & Smith, 1840). 60pp.**

4. Dates for the three autobiographies adopted here from electronic catalog in CHL.

About 1858, HCK explained the origin of this publication, which covers his history from 1837 to 1839: "I will here insert a copy of a pamphlet published by Robert B. Thompson while I was on my second mission to England: he and I previously went on a high hill in the woods, near the city of Quincy, Illinois, where we sat down when I gave him a short sketch of my first mission to England, from memory, not having my journal with me, as I had been recently driven from Missouri: I then omitted many dates which I now fill up, and also make many corrections and additions" (HCKa [ca. 1842-56], 79, quoted in *OPW*, xii-xiii).

HCKj [1845] "Elder Kimball's Journal," T&S 6 (15 Jan. 1845): 771-73; T&S 6 (1 Feb. 1845): 787-90.

Used especially in the revision of the march of Zion's Camp in May-June 1834 (cf. DHC 2:64-90; chaps. 5-6). Published in *OPW*, 177-208.

***HCKj* [1882] *President Heber C. Kimball's Journal. Seventh Book of the Faith-Promoting Series* (Salt Lake City: Juvenile Instructor Office, 1882). 104pp.**

First 10 chaps. from *HCKj* [1840]; chaps. 11-16 have parts from HCKa [ca. 1856]; chap. 17 from unpublished letters.

HDft Joseph Smith History Draft, 1839, FPV. 25pp.

Written entirely in JM's hand, HDft begins abruptly with the baptisms of JS and OC in May 1829 and concludes with the church conference in Fayette, NY, in Sept. 1830. HDft is evidently a continuation of the History begun in 1838 in MO. JM's earliest reference to writing for JS is an entry for 22 Apr. 1839 (JSj [1838-39], 7; *PJS* 2:308; *APR*, 230). HDft is composed on nine sheets of unlined paper (except page 19, which is lined in pencil) folded to make a gathering of thirty-six pages. A filing notation reads: "Early part of the history commencing with Joseph and Oliver's Baptism" (WR). Pages are unnumbered. Published in *PJS* 1:230-64; *EMD* 1:76-35. *Handwriting*: JM.

HGS Henry G. Sherwood Statements, 1854, CHL (JSHD, Bx 1, fds 37 and 72).

Three entries in the CHOj document HGS's participation: "TB writing history of Carthage jail[.] GAS hearing it & reading[.] LH making notes of Nauvoo Neighbor & Sherwoods deposition" (CHOj 17:145, 29 Aug. 1854); "TB writing items of history from HG Sherwood's dictation & revising account of June 23[,] 24[,] 25 [1844]" (CHOj 17:154, 7 Sept. 1854); "TB writing on history of Joseph & taking items known by H G Sherwood & not previously written" (CHOj 17:155, 8 Sept. 1854). HGS gave at least two statements to the CHO: the first is five-pages of notes pertaining to JS's difficulties with SR, beginning in 1839, the attempted arrest of JS by Missouri marshals in 1843, the suspension of the Nauvoo Masonic Lodge, and HGS's guarding the bodies of JS and HS (HGS #1). The second is a single page containing an account of events on 23-24 June 1844, including HGS's conversation with Emma Smith about the return of JS to Nauvoo (HGS #2). Transcription in vol. 8, VI.3.

***HI* Thomas Ford. *History of Illinois: From Its Commencement as a State in 1818 to 1847* (Chicago: S. C. Griggs, 1854). 447pp.**

CHOj for 18 Apr. 1856 reads: "G.A.S. on Ford's book for History all day" (18:358). Besides copying a long section of Ford's history into Book F-1, 190-204, MS History may have drawn on it in a minor way for the events of 27 June 1844.

***HiLP* Parley P. Pratt. *History of the Late Persecution Inflicted by the State of Missouri upon the Mormons* (Detroit: Dawson and Bates, 1839). 84pp.**

Published in *NMS* and *MRP*, 59-98. PPP's pamphlet was copyrighted on 30 Sept. 1839, and came off the press on 10 Oct. 1839 (*T&S* 1 [Jan. 1840]: 43). See also *LP.*

HNB Historical Notation Book, 1841-57, CHL (CR 100 102). 210pp.

Unpaginated; cited by date. Bound in same volume with 175-page "Addenda Book" for MS History Book C-1, and published in *SC*, DVD 1, vol. 4 (see under MSHiJS). Although untitled, it was referred to as the Historical Notation Record or Book. The purpose of such notation was to quickly catalogue sources chronologically. Thus each page contains notes for a specified month, starting with Aug. 1841 and ending with Dec. 1857, with each line labeled down the left margin with day of week and number of day (e.g., S 1 | M 2 | T 3 | W 4 | Th 5 | F 6 | Sa 7). The pages are also arranged in columns labeled at the top with names of major sources (e.g., Times & Seasons | Law of the Lord | Mill Star | Wasp | High Council Min | notes or additional sources), which change as needed, with page numbers inserted in the column under relevant dates. The form for each page (i.e., column labels and dates) appears consistently in RLC's handwriting from Aug. 1841 through Nov. 1845, TCA from Dec. 1845 through Dec. 1847, TB from Jan. 1847 (repeating 1847 with different sources) through Nov. 1853, and Dec. 1853 through Dec. 1857 by JFS. After being set up additional notations were subsequently added by others at various times, as indicated by the variety of handwritings and inks appearing mostly in the last column.

The Addenda Book was recorded first, from Oct. 1854 to about Apr. or June 1855; then the volume was turned upside down and reversed to record historical notations. An entry for 19 Sept. 1856 mentions RLC "Copying Historical Notation," and another on the following day that he "Finished Historical Notation" (CHOj 19:114-15). TCA is list as working on historical notation on 21-24 Sept. and 15-27 Oct. 1857 (CHOj 20:49-52, 72-84, 90). An entry for 30 Nov. 1863 mentions TB "Copying 1848 Notation in Record" (CHOj 27:170), and additional entries list him specifically working on annotations for 1851-53 between 9 Dec. 1864-10 Feb. 1865 (27:176-211). He continued compiling annotations for 1854-58 between 22 June-10 Nov. 1864 (27:298, 305, 308, 324-25, 350-52; 28:13, 14), which were later copied by JFS into the book. JFS, who began working in the CHO on 22 Jan. 1865, is first mentioned "copying notation in record" on 27 Jan. 1865, with regular entries until 9 Feb., when the CHOj records: "J. F. Smith Finished Copying historical notation in Record" (28:62-73). On 11 Feb., GAS and RLC were "Comparing historical Notation copied by Joseph F. &c" (CHOj 28:74). On 16 Feb., JFS was "making notations for history, from President Young's letter books," and continued doing so until 11 Mar. (CHOj 28:78-79, 81, 92). Examination of HNB indicates that JFS made numerous entries from BY's letter books for Aug. 1853; Jan.-Dec. 1854; Jan.-Mar., May-June, Aug. 1855; Jan.-Feb., July 1856; Oct. 1857. On 31 May, JFS was "adding to Historical notation 1854" (CHOj 28:151), and until 2 June kept "adding" to unspecified dates (28:151-52).

Similar notations were also created for each volume of MSHiBY (vols. 13-59) and the Church (vols. 60-69) beyond what was recorded in HNB. For instance, TB wrote "Historical Notation for 1858" on 9-10 Nov. 1864 (CHOj 28:14; see also 35:29, for 1863; 35:103, 114, 124, for 1871). These notations were then used as a guide to compile and compose the "Documentary History" of BY and the Church. However, HNB seems to have served a different purpose since it was created mostly after the history had been written for those years. Comparison of the sources listed for 1841-44 with MSHiJS indicates that most were not used, suggesting that HNB may have continued the efforts of WR and WWP, who made a list of "Material facts left out of the history" for the years 1831-41, located at the back of the KRB (see transcription in vol. 7, IV.1).

HSt [1856] Hosea Stout Statement, 23 June 1856 (Not Located).

CHOj for 23 June 1856 reads: "Abraham C Hodge & Hosea Stout in office in afternoon giving items of history" (CHOj 19:26). Statement about events surrounding JS's death by HSt mentioned in WW to GAS, 30 June 1856 (transcription in vol. 8, VII.2). Book F-1, 148, cites HSt as the source of information for a canceled statement about JS being persuaded to return to Nauvoo (see vol. 6, chap. 29)

HTA Histories of the Twelve Apostles, 1857-59, CHL. 326pp.

Also known as Book G of the MS History of the Church. Not published in *SC*. Contains the pre-Aug. 1844 histories of the first apostles, entered in the order of their seniority, except BY's. Content: Brigham Young (1-104); Thomas Baldwin Marsh (107-12); David W. Patten (115-24); Heber C. Kimball (125-59); Orson Hyde (161-71); William E. McLellin (173-75); Parley P. Pratt (176-80); Luke Johnson (182-87); William Smith (189-91); Orson Pratt (192-208); John F. Boynton (209); Lyman E. Johnson (210-11); John E. Page (211-13); Willard Richards (214-27); Wilford Woodruff (228-63); John Taylor (265-75); George A. Smith (287-97); Amasa Lyman (299-314); Lyman Wight (316-21), and 12 pages of addenda. JT's history was written to 1838 and never published. The remaining histories were published serially in *DN* in 1858 from 27 Jan. to 15 Sept. (and reprinted in *MSt* from 9 Mar. to 2 Sept. 1865), from manuscript copies and in different order than copied into Book G. Some were entered into Book G after publication.

The chronology for writing these histories is as follows: BY, compiled mainly from his 1832-44 diaries as well as personal input, ca. 5 Mar. 1856-ca. 19 Aug. 1857 (CHOj 18:314-20:22); TBM, dictated 7-9 Sept. 1857 (CHOj 20:35-37); DWP, composed by WW and RLC partly from his 1832 journal, 10 June-25 Aug. 1857 (CHOj 19:378, 407; 20:2, 25; also 20:222); HCK, compiled mainly from MS History of the Church, his 1837-44 journals, 1840 published autobiography, and personal input, ca. 4 Sept. 1856-18 Apr. 1858 (CHOj 19:99-20:302); OH, composed probably from personal input prior to being read and approved by BY, HCK, OH, OP, and ETB on 13 Mar. 1858 (CHOj 20:223; also 20:294); WEM, probably composed by WW using MS History of the Church, ca. 2 June 1857 (CHOj 19:370; also 20:222, 226, 294); PPP, composed from his 1874 published autobiography prior to being read and approved by BY, HCK, OH, OP, and ETB on 13 Mar. 1858 (CHOj 20:223; also 20:294); LJ, composed with personal participation on 20 Mar. 1858 and 11 Jan. 1859 (CHOj 19:296; 20:160); WS, probably composed by WW using MS History of the Church, ca. 2 June 1857 (CHOj 19:370; also 19:405; 20:222, 294); OP, written by himself in Mar. 1858 (*DN* 8 [2 June 1858]: 61; also 20:294, 16 Apr. 1858); JFB, probably composed by WW using MS History of the Church, ca. 2-10 June 1857 (CHOj 19:370-78; also 20:222, 294); LEJ, probably composed by WW using MS History of the Church, ca. 2 June 1857 (CHOj 19:370; also 20:222, 294); JEP, probably composed by WW and GAS using MS History of the Church and excerpts from JEP's journal, ca. 2-30 June 1857 (CHOj 19:370-98; also 20:222; 21:83); WR, composed by WW, GAS, RLC, LH, and RB using MS History of the Church and WR's 1837-44 journals, 8 July 1857-18 Apr. 1858 (CHOj 19:406-20:284); WW, autobiographical primarily using his journals, ca. 7 Feb. 1857-27 Mar. 1858, with revisions until 24 June 1858 (CHOj 19:255-20:242; also 20:244; 21:54, 74, 99); JT, composed "By Himself" ca. 3 Aug. 1858 (CHOj 21:147); GAS, began dictating a synopsis of his history on 23 Mar. 1858 based on a history he began writing the previous year, and continued to write and revise until about 26 June 1858 (CHOj 20:235-21:102; also 21:127); AL, composed by himself prior to 9 July 1857 (CHOj 19:407; also 20:231; 23:138); LW, probably composed by WW using MS History of the Church, ca. 2 June 1857 and 4-6 Feb. 1858, with revision by GAS on 26 June 1858 (CHOj 19:370; 20:184-86; also 20:222, 294; 21:102; also 21:87, 127). These histories were reviewed by BY and other leaders before being copied into Book G.

LH began copying the histories into Book G on 19 Aug. 1857 (CHOj 20:22). The last mention of his copying in this record is 29 Oct. 1858 (CHOj 21:196). RB apparently began copying in Book G on 28 Sept. 1858 (CHOj 21:204), and wrote 207 pages (CHOj 24:317). By 23 Oct., RB had reached HCK's history (CHOj 21:253; see also 22:137, 1 Feb. 1859), and was copying WW's between 14-30 June 1859 (CHOj 23:3-80). He also copied JT's incomplete history between 12-21 July 1859 (CHOj 23:111-24), and GAS's history between 22-29 July 1859 (CHOj 23:126-36). On 22 Aug. 1859, "R.B. … finished recording the history <of the Twelve>" (CHOj 23:178).

IC **George D. Smith, ed. *Intimate Chronicle: The Journals of William Clayton* (Salt Lake City: Signature Books in association with Smith Research Associates, 1995).**

Compiled from various partial typescripts, excluding DMQP. See also WCj.

IDR Rupp, I. Daniel, *He Pasa Ekklesia: An Original History of the Religious Denominations at Present Existing in the United States* (Philadelphia: J. Y. Humphreys; Harrisburg: Clyde and Williams, 1844). 734pp.

Pages 404-10 contain JS's account of his early life, as well a history of the church and its main beliefs. After an introductory paragraph, the text is nearly identical to JS's letter to John Wentworth in *T&S* 3 (1 Mar. 1842): 306-10 (*PJS* 1:429-37), with seven paragraphs of new material added near the end. In July 1843, JS received a request from Clyde Williams & Co. for information about Mormonism for a forthcoming book by I. Daniel Rupp about various religious groups (JSLR, Bx 3, fd 5, 53, 57). On 1 Aug., WWP responded on JS's behalf, promising to send the requested information shortly (JSLS, Bx 2, fd 6, 18-19). A fragment of the letter to IDR exists in LDS CHL in the hand of WWP and contains the first paragraph on a half sheet and six (of the seven) paragraphs of new material on two sheets marked 1 and 2 (MS 15538).

ISR Iowa Stake Record, 1839-41, CHL (LR 7817 21). 104pp.

Restricted. Bears inscription: "Records of Members and Minutes of the Branch Established in the Territory of Iowa." Contains minutes for 5 Oct. 1839 to 15 Aug. 1841. John Smith branch president. Includes sermons of JS and HS. Volume later used to record baptisms for the dead in Nauvoo temple, Book B (CR 342 10). A poor microfilm copy also available at the Family History Library, Salt Lake City (LR 781721). Selected entries transcribed in vol. 8, IV.3. *Handwriting*: ES. *Clerks*: 5-6 (GWG); 7-17 (ES); [18 blank]; [19-47 names of members]; [48-85 blank]; 86-93 (ES); 93 (WS); 94 (ES); 95 (GWG); 96-97 (WS); 97-99 (GWG); 99 (JP); 100-104 (GWG).

***JD* *Journal of Discourses of the Church of Jesus Christ of Latter-day Saints*, 26 vols. (London and Liverpool: LDS Booksellers Depot, 1853-86).**

JDj Jonathan Dunham Journals, 1837-46, CHL (MS 1387 1-3).

MSHiJS includes a long extract from JDj, vol. 4 (fd 3), which gives an account of his western expedition, 16 July-26 Aug. 1843 (cf. DHC 5:542-49; chap. 28).

JDL-LS John D. Lee and Levi Stewart Statement, 1845, CHL (JSHD, Bx 2). 2pp.

Undated, but CHOj for 10 Feb. 1845 records: "J. D. Lee & Levi Stewart came and gave a full account of the war at Gallatin &c." (2:7). Both CHOj and 1845 statement in hand of TB. Typescript found in JH, 6 Aug. 1838; and vol. 8, III.6.

JEP John E. Page Journal Synopsis, No Date, CHL (MS 641). 2pp.

Published in *DN* (1858): 69; *MSt* 26 (1865): 103-4; DHC 3:240-41n (chap. 16). Apparently written by JEP before being disfellowshiped on 9 Feb. 1846, and excommunicated on 26 June 1846. That the synopsis ends with Page's ordination to the apostleship on 19 Dec. 1838 may point to an approximate date of composition.

JFj Joseph Fielding Journals, 1837-59, CHL (MS 1567).

Selected transcriptions in vol. 8, III.19.

Vol. 1 [1837-38] 8 Aug. 1837-30 June 1838. 76pp.
Vol. 2 [1838-40] 18 July 1838-27 Mar. 1840. 137pp. Labeled on binding vol. 3, but inside as vol. 2.
Vol. 3 [1840-41] 31 Mar. 1840-8 Feb. 1841. 97pp. Labeled on binding vol. 2, but inside as vol. 3.
Vol. 4 [1841] 20 Feb.-Oct. 1841. 86pp.
Vol. 5 [1843-59] Dec. 1843-Mar. 1859. 181pp.

JFSj Joseph F. Smith Journals, 1856-81, 1883, 1909, 1912 (Bxs 1-5), CHL (MS 1325).

Published in *SC* DVD 26. Cited by Bx, fd, and *SC* image number.

JFSLB Joseph F. Smith Letterpress Copybooks, 1875-1917 (Bxs 30-36), CHL (MS 1325).

Published in *SC* DVDs 29-30.

JH Journal History, 1830-1923, vols. 1-634, CHL (CR 100 137).

Essentially an expandable daily scrapbook and journal of events. Begun Jan. 1896 by Charles W. Penrose. Later, AJ was put in charge of the nineteenth-century portion, and Joseph Fielding Smith, Jr., of the twentieth century. Published in *SC* vol. 2. Cited by date.

JHHM Jonathan Harriman Hale Memorandum, 12 Sept. 1844, CHL (MS 3214). 1p.

Covers events of 18-27 June 1844 (cf. microfilm copy, frames 43-47). Transcription in vol. 8, VI.22.

JHS [1845] Joseph Holbrook Statement, 20 Feb. 1845 (Not Located).

On 20 Feb. 1845, TB recorded: "mp [morning prayer] 10 Joseph Hollbrook called and gave an account of the Bogart Battle, De Witt surrender &c." (CHOj 2:8). For sketchy notes pertaining to Holbrook's statement in WR's handwriting, see SH, 2. Similar details were repeated in Holbrook n.d., 43-44. See DHC 3:169, 171 (chap. 12).

JLH Joseph L. Heywood to George A. Smith, 20 September 1854 (JSHD, Bx 1, fd 56). 1p.

Mentions Hyrum Smith's reception of threatening letter on 12 May 1844. Cf. DHC 6:367 (chap. 17). Transcribed in vol. 8, VI.35.

JMB John M. Bernhisel, Tuscarora Mountain, PA, to GAS, Salt Lake City, 11 Sept. 1854, CHL (JSHD, Bx 1, fd 74). 2pp.

Reports events of 24 June 1844, particularly JS's statement that he was "going as a lamb to the slaughter" (cf. DHC 6:555; chap. 29). Transcription in vol. 8, VI.29.

JnSj John Smith Journals, 1833-54 (fds 1-4), CHL (MS 1326).

Vol. 1 [1832-41] (fd 1). Jan.-May 1833, July 1840-Mar. 1841. Includes retrospective for 1832, journal for Jan.-May 1833, autobiography begun in July 1839, financial accounts in Kirtland, OH, June 1835-Mar. 1836, and journal for July 1840-Mar. 1841 copied by JLS.

Vol. 2 [1836-1840] (fd 2). May-Sept. 1836, Apr.-Oct. 1836, Feb. 1839-Mar. 1840. Includes travels with JS Sr. through Ohio, New York, Vermont and New Hampshire, visits with Smith family members, and lists names of church members blessed by JS Sr.

Vol. 3 [1840-41] July 1840-Mar. 1841. Records experiences as stake president in Lee County, IA, including accounts of JS's sermons. Copied by JLS into vol. 1.

Vol. 4 [1846-54] (fd 4). 163pp. 8 Feb. 1846-1849, 1853-54. Mostly a collection of various family documents, including genealogical data through 1874. In addition to journal entries, this volume contains a reminiscent account of John Smith's visit with JS in Carthage jail (pp. 70-71), which was entered after material dating to 20 Sept. 1853, and before material dated to 24 Apr. 1854 (see transcription in vol. 8, VI.32). Also includes GAS's 1832-39 journal reminiscences (pp. 123-26), and another copy of John Smith's autobiography.

Journal and Family Record, 1833-54 (MS 17195). Typescript. 74pp. Includes diary, Jan.-21 May 1833, 10 May-28 Aug. 1836, and 25 July-23 Aug. 1840.

JP Jonathan Pugmire Jr. Statement, ca. 1856, CHL (JSHD, Bx 1, fd 53). 4pp.

Account of drowning of Thomas Cartwright's wife during her baptism by Jonathan Pugmire Sr. on 23 Nov. 1843 in England, and Cartwright and Pugmire's arrest and acquittal. In the handwriting of RLC with annotations by TB and Jonathan Pugmire Sr. It was apparently added in a blank space in Book E-1, 1849-50 by RLC on 15 May 1856 (CHOj 18:386).

JSAd Joseph Smith Addresses, 1839-44 (JSc, Bx 4, fds 4-6), CHL (MS 155).

Arranged as follows: 1839-42 (fd 4); 1843 (fd 5); 1844 (fd 6). Cited by Bx, fd, and *SC* image numbers (which are not always in numerical order).

JSc Joseph Smith Collection, 1827-44, CHL (MS 155).

Published in *SC* DVD 20. See also under JSAd, JSj, JScSup, JSLB, JSLS, JSLR, RP.

Diaries or Journals (Bx 1, fds 1-8). See JSj.
Letter Books (Bx 2, fds 1-2). See JSLB.
Letters Sent (Bx 2, fds 3-8). See JSLS.
Letters Received (Bx 3, fds 1-8). See JSLR.
Petitions to Federal Government (Bx 4, fds 1-3). See RP.
Addresses (Bx 4, fds 4-6). See JSAd
Legal Papers (Bx 4, fds 7-14). See JSLP.
Financial Papers (Bx 5, fds 1-13). 1827-44. 365 items. Contains receipts, promissory notes, bills of sale JS's Nauvoo store accounts (159 items).
Certificates (Bx 5, fds 14-16). 1830-44. 40 items. Includes certificate attesting to JS's knowledge of Hebrew, signed by J[oshua] Seixas, 30 Mar. 1836; JS's Elder's license, 21 Mar. 1836; and JS's letters of recommendation for James Brown and Peter Haws, 31 May 1843 (cf. DHC 5:415; chap. 21); BY, 1 June 1843 (cf. DHC 5:416-17; chap. 22); and OP, 12 Mar. 1844 (cf. DHC 6:262; chap. 11).
Miscellany (Bx 5, fds 17-23). 1838-44. 18 items. Contains drafts of articles (fd 17); poetry (fd 18); phrenology charts (fd 19); notes (fd 20); scraps (fd 21); seal (fd 22); piece of JS's shirt worn at martyrdom (fd 23). Includes drafts of articles published over JS's name but probably authored by WWP, such as: and "Views of the Powers and Policy of the Government of the United States," 7 Feb. 1844 (cf. DHC 6:197-209); and "Pacific Innuendo" (cf. DHC 6:218-20); as well as WWP's rendition of the vision of three heavens (D&C 76) into poetry (cf. DHC 5:253-54; chap. 13), and poetic response attributed to JS (cf. DHC 5:288; chap. 15). Cited by Bx, fd, and *SC* image number.
Oversize (Bx 6, fds 1-5). 1830-44. 11 items. Includes conference minutes, letters, indentures. Cited by Bx, fd, and *SC* image number.
Supplement (Bx 7, fds 2-15). See JScSup.

JScSup Joseph Smith Collection, Supplement, 1834-47, CHL (JSc, Bx 7, fds 2-15).

Published in *SC* DVD 20.

JSF [1854] John S. Fullmer, Preston, Eng., to George A. Smith, Salt Lake City, 27 Nov. 1854, CHL (JSHD, Bx 1, fd 76). 4pp.

Written in response to GAS's letter of inquiry: "I am at present collecting all the information I can scrape together relating to the death of Joseph for the History. I understand you staid with him in Carthage Jail on the night before the murder; if so, I shall feel obliged by your writing me a statement of all the circumstances which came under your observation, especially such as were not made public at the time. Please relate as much as possible of the conversation which took place in the Jail during your stay there, and say what particular business call[ed] you to Carthage; and also if you carried any message from the Jail, what the nature of it was, and

to whom. I wish you to tax your memory to the utmost, and take time to give me a full account, and the Lord shall bless you for it" (GAS to JSF, 29 Aug. 1854, GASLB, 60). Transcription in vol. 8, VI.30. See also JSF [1855].

JSF [1855] John S. Fullmer, *Assassination of Joseph and Hyrum Smith, The Prophet and the Patriarch of the Church of Jesus Christ of Latter-Day Saints. Also A Condensed History of the Expulsion of the Saints from Nauvoo* (Liverpool: S. D. Richards, 1855). 40pp.

This publication based on a letter written to James Gordon Bennett at the *New York Herald* on 30 Oct. 1844. JSF told GAS, "I wrote a long letter for publication in N.Y. Herald, but when finished I thought it too long, and did not send it" (JSF [1854], 4). In addition to two written sources, JSF provided personal input, when on 1 Mar. 1856, "John S. Fullmer was in the <Historian's> office all day relating what he knew of the circumstances connected with the martyrdom of Joseph & Hyrum" (CHOj 18:310). See also JSF [1854].

JSF [1856] John S. Fullmer Statement, 1 Mar. 1856 (Not Located).

An entry for 1 Mar. 1856 reads: "John S. Fullmer was in the <Historian's> office all day relating what he knew of the circumstances connected with the martyrdom of Joseph & Hyrum" (CHOj 18:310). Probably repeated much of the information given in his 1854 letter to GAS. However, Book F-1, 152, cites JSF as source of information not reflected in his previous statements (cf. DHC 6:555-56; chap. 29); and information about JSF going to Governor Ford for a pass and returning to the jail probably came from this statement (cf. DHC 6:604, 605; chap. 33).

JSHD Joseph Smith History Documents, ca. 1840-60, CHL (CR 100 396).

Restricted. This is a provisional collection of miscellaneous documents that are either directly or peripherally associated with MSHiJS, apparently assembled in two archival boxes to aid the Joseph Smith Papers project. Box 1, fds 1-93; Box 2, fds 1-5, with twenty-five additional uncatalogued items. (This collection has been amalgamated into one box and the uncatalogued items reassigned.) Documents in this category listed here are: ACH, AGF, APRs, ASB, AR, CCR [ca. 1845], CL, CR, CS, CW, HGS, JDL-LS, JP, JSF [1854], MR, NKW, PWC, SH, SM [1856], TT, WWPHD, ZP. Also Memo on organization of the lesser priesthood, 21 Mar. 1841 (DHC 4:312; chap. 15); GAS Biographical Sketch, ca. 1845 (DHC 3:338-39n; chap. 23); Mercy R. Thompson, Biography of Robert B. Thompson, ca. 1854 (DHC 4:411-12; chap. 24); Lilburn W. Boggs, Requisition for Arrest of O. P. Rockwell, 20 July 1842 (DHC 5:67; chap. 4); Shepherd G. Patrick, Cyrus Walker, E. Southwick, Harmon Wasson, Affidavit, 2 July 1843 (DHC 5:476-78; chap. 25); W. L. D. Ewing to John Bills, 30 Nov. 1843 (DHC 6:95; chap. 4); Henry G. Sherwood to JS, 8 Dec. 1843 (DHC 6:104; chap. 5); Thomas G. Wilson, Affidavit, 16 June 1844 (DHC 6:480-81; chap. 23); William G. Sterrett, Affidavit, 3 Oct. 1850 (DHC 6:589-90; chap. 31). See also under UC.

JSHi [1832] Joseph Smith History, 1832, CHL (JSc, Bx 2, fd 1). 6pp.

Earliest known attempt of JS to record his history. It was begun in the midst of internal challenges to his authority, primarily initiated by Bishop Edward Partridge in Missouri, which evoked JS's introduction of the office of president of the high priesthood in Nov. 1831 (D&C 107:59-100; KRB, 84-86; Marquardt 1999, 177-78). It is therefore not simply an autobiographical sketch, but an apology setting forth JS's credentials as leader of the church. JSHi [1832] contains the earliest account of JS's first vision and earliest mention of the reception of priesthood authority through "ministering of Angels." Originally written by JS and FGW in Kirtland, OH, on the first three leaves of what later became volume one of JSLB. The leaves were subsequently cut from the book, but apparently restored to the volume prior to scanning in 2002 (see RC in *SC* DVD 19). It was probably composed sometime between 20 July 1832, the date on which FGW began as scribe, and 27 Nov. 1832, the date of the first letter recorded in JSLB. Those working on the *JSP* project have determined it was composed "circa summer 1832" (Errata for Journals, Volume 1). *Handwriting*: 1 (FGW); 1-3 (JS); 4-5 (FGW); 5 (JS); 5-6 (FGW).

JSj Joseph Smith Journals, 1832-44 (JSc, Bx 1, fds 1-8), CHL (MS 155).

Published in *SC* DVD 20.

[1832-34] (fd 1). 105pp. Paginated. "Joseph Smith Jrs Book for Record," 27 Nov. 1832-5 Dec. 1834. Includes list of subscribers to *E&MS*, 103-5, in various handwritings. Contains redactions and penciled use/delete markings from those compiling MSHiJS. Transcribed in *PJS* 2:1-37; *JSP* 1:9-51; *APR*, 9-32. *Handwriting*: 1-6 (JS); 6-7 (SR); 7-8 (JS); 8-14 (SR); 14-15 (JS); 15-17 (SR); 17 (JS); 18 (OC); 18-23 (JS); 23-26 (OC); 26-42 (FGW); 43 (JS); 43-50 (OC); 50-52 (FGW); 52 (JS); 53 (FGW); 53-55 (JS); 55-56 (US); 56 (FGW); 56-62 (PPP); 62-69 (JS); 69 (OC); 69-74 (FGW); 74-82 (OC); 82-84 (FGW); 84 (US); 85-93 (OC); [94-102 blank]; 103-5 (FN, US, OC).

[1835-36] (fd 2). 193pp. Paginated. "Sketch Book for the use of Joseph Smith, jr.," 22 Sept. 1835-3 Apr. 1836. Marked "D" on outside front cover. Referred to by this letter in "Material facts left out of history," [1] (see vol. 7, IV.1); and Items "not yet recorded" (vol. 7, IV.2). Contains redactions and penciled use/delete markings from those compiling MSHiJS. Transcribed in *PJS* 2:38-210; *JSP* 1:61-222; *APR*, 33-158. Dean C. Jessee identified handwriting on about twenty-nine pages as possibly that of Jesse Hitchcock (see *JSP* 2:148n2, 159n2, 172n3, 182n1, 194n2, 205n1), but this is now doubted (cf. *PJS* 1:158n286, 160n294, 193n393, 203n430, 213n450). *Handwriting*: 1 (OC); 1-2 (JS); 3 (OC); 4-7 (FGW); 7-38 (WP); 38-39 (FGW); 39-87 (WP); 87-88 (JS); 88-90 (FGW); 90-122 (WP); 122 (US)[5]; 122-26 (WP); 126 (US); 126-28 (WP); 128-30 (US); 130-40 (WP); 140 (US); 140-41 (WP); 141-51 (SS); 151-53 (WP); 153 (US); 153-64 (WP); 164 (US); 164-75 (WP); 175-84 (US); 184-87 (WP); 187-90 (US); 190-91 (WP); 191-93 (WAC).

[1834-36] (back of Book A-1). 187pp. Paginated. Referred to as JS's "large journal," 5 Dec. 1834-18 Jan. 1836. Transcribed in *PJS* 1:15-209. Contains OC's genealogy of the church presidency, copies of letters between OC and WWP published in *M&A* in 1834-35, and a nearly complete and expanded copy of the preceding journal. An entry in JSj [1835-36], 11, dated 29 Oct. 1835, records OC's second letter to WWP had been copied into the book (cf. *PJS* 2:58 *JSP* 1:76-77). Not used in compiling MSHiJS. *Handwriting*: 9-20 (OC); [21-45 blank]; 46-57 (FGW); 57-104 (WP); 105-34 (WAC); 134-87 (WP).

[1838] (MS 8955). 108pp. Paginated. "The Scriptory Book–of Joseph Smith Jr.–President of The Church of Jesus Christ of Latterday Saints In all the World," 13 Mar.-11 Sept. 1838. Transcribed in *PJS* 2:211-300; *JSP* 1:236-320; *APR*, 159-24. Not included in *SC*. Pages 2-14 contain "Names of members of the Church in Missouri then situated most in Caldwell County commencing in June 1838." The volume was later used to record patriarchal blessings (see under PBB). Contains redactions and penciled use/delete markings from those compiling MSHiJS (see especially: 77-79, 2-4 Sept. 1838; 81-82, 7-9 Sept. 1838). Because it has a large "G" on its front cover, RDft refers to it by that letter (e.g. MS #1, 11, 12, 13; see also Items "not yet recorded," vol 7, IV.2). *Handwriting*: 2-71 (GWR); 72-74 (JM); 74-83 (GWR); [84-100 blank]; 101-8 (JM).

[1839] (fd 3). 14pp. Paginated. "Minute Book. 1839 J. Smiths Journal Escape from Prison," 16 Apr.-15 Oct. 1839. Transcribed in *PJS* 2:317-33; *JSP* 1:336-53; *APR*, 234-41. Contains redactions and penciled use/delete markings from those compiling MSHiJS. *Handwriting*: 1-14 (JM).

[1838-39] (fd 4). 11pp. Paginated. "Memorandum &c &c," 3 Sept.-6 Oct. 1838, 22 Apr.-20 Oct. 1839. Transcribed in *PJS* 2:301-16; *JSP* 1:324-30 (only 1838 portion); *APR*, 225-33. Contains JM's notes on scriptures and miscellaneous items (1-2); a sketchy journal of JS's activities from 3 Sept. to 6 Oct. 1838 (3-5); and JM's own activities as JS's scribe in Illinois between 22 Apr. to 20 Oct. 1839 (6-11). Contains redactions and penciled use/delete markings from those compiling MSHiJS. *Handwriting*: 1-11 (JM).

[1841-42] (transferred from FPV to CHL, 2010). 477pp. Paginated. Restricted. "The Book of the Law of the Lord," 13 Dec. 1841-20 Dec. 1842 (for journal entries). Transcribed in *PJS* 2:334-506; *JSP*

5. Dean Jessee identified the scribe for portions of this journal (pp. 122, 126, 164, 175-84, 187-90) as possibly Jesse Hitchcock (see *JSP* 2:148n2, 159n2, 172n3, 182n1, 194n2, 205n1), but this is now doubted (cf. *PJS* 1:158n286, 160n294, 193n393, 203n430, 213n450).

2:3-183. Not included in *SC. APR*, 242-55, is an incomplete and unreliable compilation from secondary sources and therefore not cited in this work. In a few instances, non-journal entries, which were not included in *PJS*, appear in MSHiJS (see under LL for an analysis of non-journal entries). *Handwriting*: 3-25 (RBT); 26-126 (WR); 127-67 (WC); 168-71 (ED); 171-89 (WC); 189-90 (ERS); 190-92 (WC); 192-96 (ERS); 196 (WC); 196-201 (ERS); 201-15 (WC); 215 (WR).

[1842-43] (fd 5). 283pp. Paginated to p. 114. "President Joseph Smiths Journal 1843—as kept by Willard Richards," 21 Dec. 1842-10 Mar. 1843. Transcribed in *APR*, 256-330; *JSP* 2:189-303. Reference to this source follows page numbering in *APR*. *Handwriting*: 1-283 (WR).

[1843] (fd 6). 309pp. Paginated to p. 20. 10 Mar.-14 July 1843. Transcribed in *APR*, 331-96; *JSP* 2:303-75 (Part 1, 10 Mar.-30 Apr. 1843). Reference to this source follows page numbering in *APR*; pagination in *JSP* one less. Includes insertion by later hands: 11 (US); and a list of 1842 marriages on an end leaf (TB). *Handwriting*: 1-309 (WR).

[1843-44] (fd 7). 278pp. Unpaginated. 15 July 1843-29 Feb. 1844. Transcribed in *APR*, 397-449. Reference to this source follows page numbering in *APR*. Includes insertions by later hands: 142, 145 (RLC; 29 July 1868); 232 (RLC[6]; 4 Jan. 1857). *Handwriting*: 1-278 (WR).

[1844] (fd 8). 171pp. Unpaginated. "President Joseph Smith['s] Journal—Kept By W. Richards vol 4," 1 Mar.-22 June 1844. Transcribed in *APR*, 450-96. Reference to this source follows page numbering assigned in *APR*. Back of this volume contains another record of 111 pages sparsely kept by WR and TB, covering 1 Sept.-19 Dec. 1844. *Handwriting*: 1-171 (WR).

JSLB Joseph Smith Letter Books, 1829-43, 2 vols. (JSc, Bx 2, fds 1-2), CHL (MS 155).

The two Letter Books became a major source for MSHiJS. On 31 Mar. 1845, for instance, TB recorded that he was "writing history all day. from Letter Book" (CHOj 2:12a; see also 1:37, 38; 3:3, 4-5, 6, 7). Contains redactions and penciled markings from those compiling MSHiJS.

Vol. 1 [1829-35] (fd 1). 93pp. Paginated. "Letter Book A." Includes copies of letters dated between 1829-35. First three leaves containing JSHi [1832] were cut from the beginning of this volume (see JSHi [1832]). Probably begun shortly after 27 Nov. 1832, which is the date of the first letter copied into JSLB. It has been suggested that the entry in JSj [1832-34], 4, for 5 Dec. 1832, mentioning JS "copying letters," refers to three 1829 letters from OC recorded in JSLB 1:4-8 (*JSP* 1:11n21). The last letter is dated 4 Aug. 1835, and was recorded before JW's excommunication on 10 Mar. 1838. *Handwriting*: 1 (FGW); 2 (JS); 2-3 (FGW); 3-4 (JS); 4 (FGW); 5-8 (JS); 9-29 (FGW); 29-30 (JS); 30-44 (FGW); 44-46 (OH); 46-50 (FGW); 50-51 (JS); 51-62 (FGW); 62-65 (OC); 65-77 (FGW); [78 blank]; 79-87 (FGW); 88 (OH); 89 (OC); 90-93 (JW).

Vol. 2 [1838-43] (fd 2). 245pp. Paginated. "Copies of Letters, &c. &c." Includes copies of letters dated between 1838-43. Earliest reference to JM copying in JSLB is 22 June 1839. On 24 June, he wrote: "all this week Copying letters &c &c" (JSj [1838-39], 8; *PJS* 2:311; *APR*, 231). *Handwriting*: 0-73[7] (JM); [74 blank]; 75-84 (RBT); 85-136 (HC); [137 blank]; 138-47 (HC); 148-63 (RBT); 164-72 (HC); [173 blank]; 174-90 (HC); 190-91 (RBT); 191-93 (HC); 193-206 (RBT); [207 blank]; 208-17 (JSF); 218-19 (WR); 220 (JSF); 221-26 (WR); 227-41 (WC); 241-45 (US).

JSLP Joseph Smith Legal Papers, 1829-44 (JSc, Bx 4, fds 7-14), CHL (MS 155).

Cited by Bx, fd, and *SC* image number.

Land Deeds (Bx 4, fd 7). 1829-44. 27 items. Includes sale of land in Harmony, PA, Kirtland, OH, and Nauvoo, IL, as well as papers pertaining to steamboat "Maid of Iowa."

6. Scott Faulring suggested TB (*APR*, 440n10). However, TB left the CHO for England on 10 Sept 1856 (CHOj 19:105), and did not return until 8 Nov. 1859 (CHOj 23:308).

7. First page is numbered "0" in MS.

Affidavits (Bx 4, fd 8). 1839-44. 7 items. Includes "Joseph's Bill of Damages vs Missouri–June 4 1839," which apparently became the basis for "Extract, from the Private Journal of Joseph Smith, Jr.," *T&S* 1 (Nov. 1839): 2-9 (cf. DHC 3:368-73; chap. 24); JS, Affidavit to county recorder, 2 Feb. 1841 (cf. DHC 4:287-88; chap. 15); JS, Caleb Baldwin, and Alansan Riply, Affidavit, 7 July 1843 (cf. DHC 5:495-96; chap. 25); Jonathan H. Holmes, Affidavit, 7 Feb. 1843, concerning theft of PBB (cf. DHC 5:265; chap. 14); JS, Affidavit, 7 July 1843 (cf. DHC 5:493-95; 25); John P. Green, Affidavit, 21 June 1844 (cf. DHC 6:522-23; chap. 26); and JS, Affidavit, 21 June 1844 (cf. DHC 6:523; chap. 26).

Contracts (Bx 4, fd 9). 1836-43. 7 items. Contains various indentures, agreements, and leases between JS and other persons, including printing fifteen hundred copies of BofM in Nauvoo.

Powers of Attorney (Bx 4, fd 10). 1837-43. 2 items. Pertains to JS's appointment of Hyrum Smith in 1837, and Amasa Lyman's in 1843.

Nauvoo City Papers (Bx 4, fd 11). 1841-44. 16 items. Contains mayoralty bonds and certificates issued by JCB and JS, including papers dealing with destruction of *Nauvoo Expositor* (cf. DHC 6:432; chap. 21).

Court Cases (Bx 4, fds 12-14). 1839-44. 12 items (1842); 14 items (1843); 5 items (1844). Contains petitions, objections, affidavits, summonses, depositions, motions, transcripts, and various other courts papers. Of particular interest are the numerous and sundry documents associated with the State of Missouri's efforts to extradite JS as an accessory before the fact in the attempted assassination of former Gov. Lilburn W. Boggs in Dec. 1842 and June 1843, as well as those pertaining to JS's arrest for his involvement in the destruction of the *Nauvoo Expositor* in June 1844.

JSLR Letters Received, 1833-44 (JSc, Bx 3, fds 1-8), CHL (MS 155).

Cited by Bx, fd, and *SC* image number.

JSLS Letters Sent, 1831-44 (JSc, Bx 2, fds 3-8), CHL (MS 155).

Cited by Bx, fd, and *SC* image number.

***JSP* 1 Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *The Joseph Smith Papers: Journals*, Volume 1: 1832-1839 (Salt Lake City: The Church Historian's Press, 2008).**

Contains JSj [1832-34], JSj [1835-36], JSj [1838], JSj [1838-39].

***JSP* 2 Andrew H. Hedges, Alex D. Smith, Richard Lloyd Anderson, eds. *The Joseph Smith Papers: Journals*, Volume 2: December 1841-April 1843 (Salt Lake City: The Church Historian's Press, 2011).**

Contains JSj [1841-42], JSj [1842-43], JSj [1843].

***JSP*, H1 Karen Lynn Davidson, David J. Whittaker, Mark Ashurst-McGee, Richard L. Jensen, eds., *The Joseph Smith Papers: Histories*, Volume 1: 1832-1844 (Salt Lake City: The Church Historian's Press, 2012).**

Includes a transcription of an edited version of MSHi, Book A-1, 1-61, in the handwriting of Howard Coray, created about 1841 with JS's participation. This 102-page document was subsequently copied by HC into a 100-page fair copy (available at www.josephsmithpapers.org).

***JSP*, H2 Karen Lynn Davidson, Richard L. Jensen, David J. Whittaker, eds., *The Joseph Smith Papers: Histories*, Volume 2: 1831-1847 (Salt Lake City: The Church Historian's Press, 2012).**

Includes a transcription of JWHi (3-110).

JSP, MRB **Manuscript Revelation Books. Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *The Joseph Smith Papers: Revelations and Translations, Manuscript Revelation Books*. Facsimile Edition (Salt Lake City: The Church Historian's Press, 2009).**

Contains photographs and transcriptions of BCR and KRB.

JST **Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, eds., *Joseph Smith's New Translation of the Bible: Original Manuscripts* (Provo, UT: Religious Studies Center, Brigham Young University, 2004).**

Reference to JS's "translation" of the Bible (JST) may be misleading since ancient texts were not consulted. Rather, it is an inspired version or revision of the English text. Hence, the Community of Christ (formerly Reorganized Church of Jesus Christ of Latter-Day Saints) uses the more accurate term "inspired version" (IV). The following summary of the JST/IV has been gleaned from *JST*, 63-72.

OT MS #1. 61pp. Cf. Gen. 1:1-24:41 (cf. Moses 1:1-5:43). Composed June 1830-7 Mar. 1831. *Handwriting*: 1-10 (OC); 10-11 (JW); 11-14 (EHS); 14-15 (JW); 15-61 (SR).

NT MS #1. 63pp. Cf. Matt. 1:1-26:71. Composed 8 Mar.-19 June 1831. *Handwriting*: SR.

OT MS #2. 119pp. Cf. Gen.-Mal. (cf. Moses 1-8). Composed ca. 8 Mar. 1831-2 July 1833. *Handwriting*: 1-59 (JW); 59-81 (FGW); 81-83 (JS); 83-86 (FGW); 86 (JS); 86-111 (FGW); 111-12 (SR); 112-19 (FGW).

NT MS #2, Folio 1. 49pp. Cf. Matt. 1:1-26:1. Composed 4 Apr.-26 Sept. 1831. *Handwriting*: JW.

NT MS #2, Folio 2. 48pp. Cf. Matt. 26:1-Luke 1:74. Composed 26 Sept.-Late 1831. *Handwriting*: 1-24 (JW); 24-48 (SR).

NT MS #2, Folio 3. 44pp. Cf. Luke 1:75-19:40. Composed ca. winter 1831-32. *Handwriting*: 49-92 (SR)[8].

NT MS #2, Folio 4. 62pp. Cf. Luke 19:41-Rev. 22:9. Composed ca. Jan.-31 July 1832. *Handwriting*: 93-152 (SR); 152-54 (FGW); 136, 139, 140-41, 142, 147-48, 148 (US).[9]

Electronic scans of the entire collection are now available in Scott H. Faulring and Kent P. Jackson, *Joseph Smith's Translation of the Bible: Electronic Library* (Provo, UT: BYU Press, 2011).

JTMA John Taylor Martyrdom Account, Branch Mills, Westport, CT, 23 Aug. 1856, CHL (RDft, Bx 1, fd 1). 69pp.

Cf. DHC 7:55-121. Heading reads: "Branch Mills, Westport, Conn. August 23, 1856." Written at the request of GAS and WW. On 30 June 1856, WW wrote JT in Washington, DC, requesting information (CHOLB 1:315-20; transcription in vol. 8, VII.3). On the same day, WW wrote to GAS, also in Washington, DC, and requested him to interview JT and question him about JS's martyrdom (GASc, Bx 5, fd 12, 27-29; transcription in vol. 8, VII.2). On 23 Aug. 1856, GAS recorded in his journal: "E[l]der Taylor writing A commencement on th[e] History of Joseph Smiths murder" (GASj [1856-57], 68). On 19 Sept. 1856, GAS wrote BY that JT "has made a rough draft, entirely from memory, as we are without documents, embracing about eighty pages, which he is yet continuing" (GAS to BY, 19 Sept. 1856, in BYOF, Bx 45, fd 5, reel 55, frame 383). On 29 Sept. 1856, GAS recorded that "Taylor [and] myself on Joseph Smiths History" (GASj [1856-57], 71). CHOj for 26 Sept. 1857 reads: "In Evening Elder John Taylor brought to the office 88 [fool] scap pages of MS. of the Martyrdom of Joseph & Hyrum that he had written while in the East" (CHOj 20:54). Another entry for 29 Sept. 1857 reads: "R.L.C. Revising J. Taylor's MS.S." (CHOj 20:57). On 5 Oct. 1857 "Prest B.Y. came into office at 10 min past 5 p.m. and heard John Taylor's account" (CHOj 20:62). On the same day, WW recorded: "President Young Called into the office & heard a part of the account of the

8. In MSS, page numbers continue from Folio 2 thus: Folio 2, 1-48; Folio 3, 49-92; and Folio 4, 93-154.

9. Based on a small sampling, Jesse Gause has been suggested as the scribe for this section of the JST (Jennings 2008, 183-85).

death of Joseph by John Taylor. He said that what there was necessary to put into Josephs History & publish the rest as John Taylors History" (WWj, vol. 7, 5 Oct. 1857; *WWj* 5:106). Excerpts from JTMA were inserted in Book F-1, 146, and F-1 Addenda, 1-8 (cf. DHC 6:543-45, 571-73, 576-77, 579-85; chaps. 28, 30, 31). First published in Richard F. Burton, *The City of the Saints* (London, 1862), 625-62. The discrepancy between actual number of pages (i.e., 69) and the 88 pages that JT brought to CHO might be explained by the addition of nineteen pages of notes and excerpts, which BHR also published in DHC 7:120-26.

JWHi John Whitmer History, ca. 1836-47, Community of Christ Archives, Independence, MO. 96pp.

Transcription available in *JWHi* [1995] and *JSP*, H2, 3-110. Bears title: "The Book of John Whitmer Kept by Com[ma]nd[men]t." Chapters 1-19 contain JW's firsthand account of events from 1831 to his excommunication in Mar. 1838. Chapters 20-22 were subsequently added in different ink. Chapter 20, written at least a year later, recounts his and other dissident Mormons' expulsion from Far West by the Danites, a secretive group of militant Mormons. Chapters 21-22 discuss JS's murder and some of those who claimed successorship, including the Twelve, Jesse Strang, and his brother David Whitmer. At some point, JW copied his MS history on the first ninety-six pages of a cloth-bound book of about 300 unruled pages (see *JWHi* [1995], xi). In 1893, assistant church historian AJ made a handwritten copy of JWHi, from which he later made a carefully prepared typescript now in possession of LDS archives.

***JWHi* [1995] Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature Books, 1995).**

Transcription of JWHi.

***KCMB* [2002] Fred C. Collier and William S. Harwell, eds., *Kirtland Council Minute Book*, 2nd ed. (Salt Lake City: Collier's Publishing Co., 2002).**

Transcription of KHCM.

KEQR Kirtland Elders' Quorum Record, 1836-41, CCLA. 55pp.

Title page reads: "A Record of the first quororum [quorum] of Elders belonging to the Church of Christ in Kirtland Geauga Co. Ohio." Published in Lyndon W. Cook and Milton V. Backman, Jr., eds. *Kirtland Elders' Quorum Record 1836-1841* (Provo, Utah: Grandin Book Co., 1985). Covers the period 15 Jan. 1836-5 Oct. 1841. Not available to compilers of the MS History. *Clerks*: EMG, Alexander Cheney, Warren Smith, John Gaylord, Otis Horbert, John Norton.

KHCM Kirtland High Council Minutes, 1832-37, CHL (MS 3432). 265pp.

Also referred to as Minute Book 1 (*JSP* 1:489), and listed as "Book C" by WWP in "Material facts left out of the history," in vol. 7, IV.1, p. [1]. Contains minutes of the Kirtland high council, beginning 10 Oct. 1832, as well as the Quorum of the Twelve Apostles, the Seventy, and general conferences of the church. Published in *SC* DVD 19. Transcriptions in *KCMB* [2002] and *NMS*. *Handwriting*: i (FGW); i-iv (WAC); 1-20 (FGW); 21-23 (OH); 23-25 (FGW); 25-48 (OH); 49-218 (WAC); 219 (MFC); [220-25 blank]; 226-30 (MFC); 231-38 (GWR); 238-39 (PR); 240-45 (GWR); 245-46 (PR); 247 (GWR); 247-51 (PR); 251-52 (GWR); 252-53 (PR); 254 (GWR); 255-58 (PR); 259 (GWR); 259-61 (PR); 261-65 (HR); 265 (GWR).

KRB Kirtland Revelations Book, 1829-34, CHL (MS 4583). 120pp.

Published in 2009 as Revelation Book 2 (see under *JSP*). Begun ca. Feb.-Mar. 1832. Filed with RC. Includes copies of revelations dated 1829-34, some of which were used in D&C [1835]. *Handwriting*: 1a (FGW); 1b (FGW/JS); 2-12 (FGW); 13-15 (FGW/JS); 16-17 (FGW); 18 (FGW/JS); 19-22 (FGW); 23

(FG/JS); 24-28 (FGW); 29 (FGW/JS); 30-55 (FGW); 56-61 (OH); 61-66 (FGW); 67 (FGW/JS); 68-71 (FGW); 71-72 (OC); 73-97 (FGW); 97-100 (OC); 100-101 (FGW); 101-15 (OH); 116 (OC); 117-20 (FGW). Recorded on unnumbered pages at the back are the following: (1) "Material facts left out of the history" (WWP/WR), 1831-41 (3pp.); (2) Items "Left out of the History" (WR), 1838 (1p.); and (3) Notes on separate sheet titled "not yet recorded" (TB), 1831-39 (2pp.). First published in *SC* DVD 19. For transcription of these last unnumbered pages, see vol. 7, IV.1-2.

LDSP **Latter-day Saint Petition [1840]. Elias Higbee and Robert B. Thompson, *"Latter-Day Saints," Alias Mormons. The Petition of the Latter-Day Saints, Commonly Known as Mormons, Stating That they have purchased lands of the General Government, lying in the State of Missouri, from which they have been driven with force by the constituted authorities of the State, and prevented from occupying the same; and have suffered other wrongs, for which they pray Congress to provide a Remedy* (Washington, DC, 1840). 13pp.**

Signed: "Elias Higbee, Robt. B. Thompson. Nauvoo, Hancock County, Illinois, *November* 28, 1840." Presented to U.S. 26th Congress, 2nd Session, House of Representatives, and designated "Doc. No. 22." Flake 3993. Crowley 94.

LER Liverpool Emigration Record, 6 June 1840-8 Apr. 1854, CHL (MS 3444). 6pp.

Contains a list of ships sailing from Liverpool with church members, 1840-54, including names of company presidents, departure and arrival dates, and number of passengers, compiled by clerks LH and RLC. Bound with NMR. Unpaginated; cited by date.

LL "Law of the Lord," 1841-44, CHL (transferred from FPV 2010). 477pp.

Otherwise known as JSj [1841-42]. Non-journal portions unpublished and restricted. Contents: revelations, 3-25[10]; journal, 26-215 (see under JSj [1841-42] for analysis of journal portions); temple donations, 27-30, 32, 34-35, 37-38, 40-42, 43, 44, 45-47, 49-55, 62-65, 68-87, 96-121, 136-63, 216-477[11] (Dec. 1841-May 1844). Items in MSHiJS, but not included in Dean C. Jessee's transcription (*PJS* 2:334-506): William Allred inquiry, 20 Mar. 1841, 15 (DHC 4:311; chap. 15); revelation for William Allred, 20 Mar. 1841, 15 (DHC 4:311; chap. 15); revelation for saints in Iowa, 20 Mar. 1841, 16 (DHC 4:311-12; chap. 15); possibly JS's statement about WR, 21 Nov. 1840 [1841?], added in Addenda Book, 3, and Book C-2, Addenda, 615, but never published (cf. vol. 4, chap. 13); obituary of Elias Higbee, 8 June 1843, 315 (DHC 5:421; chap. 22); HS's appointment to Temple Committee in place of Elias Higbee, 23 Oct. 61, 366 (DHC 6:61; chap. 3); Blessing on John Wilkie, 15 Mar. 1844, 449 (DHC 6:264-65; chap. 11). According to William Clayton, first entry in temple donation section beginning on p. 27 was "made under date of December 1st <(1841)>\,/ of one gold sovereign, value at that time, $5. to John Sanders, late from Cumberland, on the borders of Scotland, Europe" (JH, 14 Feb. 1842, 3; *NTNLF*, 419).

LMS Lucy Mack Smith, *Biographical Sketches of Joseph Smith the Prophet, and His Progenitors for many Generations* (Liverpool: S. W. Richards, 1853).

Martha Jane Knowlton Coray (1821-81), a Nauvoo school teacher, began recording LMS's narrative in a small 64-page notebook, probably during the winter of 1844-45 (original filed under LMS, BYU, with typescript in C. Wilford Poulson Collection, BYU). By the spring of 1845 Coray had expanded her notes into a "preliminary manuscript" and with the assistance of LMS (and perhaps also her husband, Howard Coray) began revising the manuscript. From this revision, Howard Coray prepared two final versions.

10. D&C 105 (2 June 1834) on p. 19 (see RC, Bx 1, fd 60, 1-8); D&C 87 (25 Dec. 1832) on p. 23 (see RC, Bx 1, fd 58, 1-4); D&C 117 (8 July 1838) on p. 56 (see RC, Bx 1, fd 67, 2-5).

11. This section also apparently includes D&C 85 (27 Nov. 1832) on p. 240 (cf. RC, Bx 1, fd, 40, 1-4).

One copy was presented to LMS, which Orson Pratt eventually obtained and published in Liverpool in 1853 (the location of this manuscript is presently unknown); the other copy, a "beautifully written, leather-bound" volume, was deposited at the CHO on 9 Jan. 1846 (CHOj 7:23), and is presently in CHL. A significant portion of Coray's preliminary draft was published in 1996 (*EMD* 1:227-450), and in its entirety in 2001 (L. F. Anderson 2001).

LP **Parley P. Pratt, *Late Persecution of the Church of Jesus Christ of Latter Day Saints* (New York: J. W. Harrison, Printer, 1840). 215pp.**

A direction in RDft 1:34 for scribe to copy "Persecutions 89, 90 [&] 91" indicates that 1840 edition was used, at least from that point. Transcription of portions in vol. 8, I.3; III.9. See also *HiLP*.

LRNB Levi Richards Notebook, ca. 1838, CHL (JSHD, Bx 2). 18pp.

Contains copies of documents dating Oct.-Dec. 1838. Penciled notation at bottom of p. 1 reads: "L. Richards Mem[oranda]." TB note at bottom of p. 1: "Novr. 10, 1838 | Novr. 18, 1838 | Committees agreement, & Permits page 11. to 18." Consists of folded sheets forming ten leaves, with six additional pages cut out. Number inconsistent, but some pages renumbered to accommodate missing pages. Mentioned as a source in RDft 1:36, 37. *Handwriting*: LR.

Contents: Introductory statement ([1]); Amasa Lyman permit to travel, 17 Oct. 1838 ([2]); Governor L. W. Boggs's Orders, Jefferson, MO, 27 Oct. 1838 (DHC 3:175-76; chap. 12) ([3]-[5]); Speech of Major General Clark to the Mormons at Far West, 6 Nov. 1838 (DHC 3:202-4; chap. 14) ([6]-[10]); [3 pages cut out]; Agreement between Mormons and Daviess County Committee, 1 Dec. 1838 (DHC 3:216; chap. 14), which includes an introductory statement by Robert Wilson not included in MSHiJS (11-17); Wm Huntington et al., Permit to Travel, 18 Nov. 1838 (DHC 3:210; chap. 14) (18); David Holman, Permit to Travel, 10 Nov. 1838 (DHC 3:206; chap. 14) (18); [3 pages cut out].

M&A ***Latter Day Saints' Messenger and Advocate*, Oct. 1834-Sept. 1837 (Kirtland, OH). 576pp.**

Monthly. Thirty-six sixteen-page, double column issues in three volumes. Published by "F. G. Williams & Co." (Oct. 1834-May 1836), "Oliver Cowdery" (June 1836-Jan. 1837), "Joseph Smith, Jr. & S[idney]. Rigdon" (Feb.-Mar. 1837), "William Marks" (Apr.-Sept. 1837, Apr. 1836-Jan. 1837). Edited by OC (Oct. 1834-June 1835), JW (June 1835-Mar. 1836), and WAC (Feb.-Sept. 1837). Succeeded *E&MS*; superseded by the *EJ*.

M&A **"Extra" [1836]** ***Kirtland, Ohio, December, 1836. Minutes of a meeting of the stockholders of the Kirtland Safety Society Bank; held on the 2nd day of November, A.D. 1836. When the following preamble and articles were read three times by Orson Hyde, and unanimously adopted* [Kirtland, 1836].**

Broadside. See Crawley 1972, 512; Crawley 1997, 65.

MC Missouri Claims, 1839-45, CHL (MS 2703).

Contains hundreds of petitions for losses suffered during Missouri persecution and expulsion. Alphabetically arranged. Most published in *MRP*, 121-389.

MCDB Mayor's Court Docket Book, ca. 1843-44 (MS 3441; Not Located).

For individual transcriptions of cases held in Mayor's court, see NCRc, Bx 4, fds 26-42.

MCP Morris Charles Phelps Reminiscence, 1838-45, CHL (MS 271). 14pp.

Recounts Mormon difficulties in Missouri in the fall of 1838, including the appearance of a group of Mormon vigilantes called the Danites. Written after October 1838 and before it was referenced by page

numbers in Rough Draft 1:32, which was composed by WR between 21-24 February 1845 (See RDft Chronology in vol. 7). Cf. DHC 3:178-93 (chap. 13). Transcription in vol. 8, III.8.

MCR Minutes of the Committee on Removal, Jan.-Apr. 1839, CHL (MS 2564).

Also referred to as Far West Committee Minutes (*JSP* 1:483). Consists of individual minutes and subscriptions, with groupings marked: P. 1, P. 2, P. 3, A., B. 1, B. 2, B. 3, P. 4, D. 5, F. 6, and G. Since these numbers appear in RDft, these minutes are cited by number and date (e.g., MCR, P. 1, 26 Jan. 1839). Transcription in vol. 8, III.15. According to MSHiJS, "During the commotion this day [18 Apr. 1839], a great portion of the records of the committee accounts, history &c., were destroyed or lost, so that but few definite items can be registered in their place" (DHC 3:323; chap. 21; cf. *HCKj* [1882], 73). *Clerks*: RBT, ES.

MDH Madison D. Hambleton to George A. Smith, Salt Lake City, 4 May 1855, CHL (JSHD, Bx 1, fd 69). 1p.

Possible relevance to passage in MSHiJS under 23 June 1844. Cf. DHC 6:549 (chap. 29). Transcription in vol. 8,VI.36. See also CCP.

MiEng "Mission to England, or the First Foreign Mission of the Latter-Day Saints." By Heber C. Kimball, Orson Hyde, and Willard Richards. MSt 1 (Apr. 1841): 289-96.

Rept. *T&S* 3 (15 Aug. 1842): 879-84. WR began writing this history on 14 Mar. 1841 with the assistance of HCK, and finished on the 24th (see WRj 7:19-20). Published in its entirely in MSHiJS (Book C-1, 1173-80; Book C-2, 300-306; DHC 4:313-21; chap. 16).

MMj Moses Martin Journals, 1834, CHL (MS 1986).

1. Pocket journal labeled: "a Zion's Camp journal." 21pp.
2. Larger journal headed: "Journal of Moses Martin from Kirtland to the State of Missouri which commenced May the 1th 1834." 9pp. Transcription in vol. 8, II.1.

MR Miles Romney Statement, ca. 1856-57, CHL (JSHD, Bx 1, fd 57). 2pp.

Reports JS's account of two dreams he had about two weeks previous to his death concerning his apostate enemies in Nauvoo (cf. DHC 6:461-62; chap. 22).

***MRP* Clark V. Johnson, ed. *Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict* (Provo, UT: Religious Studies Center, Brigham Young University, 1992).**

***MSHiBY* [1968] Elden Jay Watson, ed. *Manuscript History of Brigham Young*, 1801-1844 (Salt Lake City: Smith Secretarial Service, 1968).**

Compilation of "History of Brigham Young," published serially in *DN* 7/8 (1857-58); rept. *MSt* 25/26 (1863-64) (see under BYHi [1857-58]).

MSHiBY Manuscript History of Brigham Young, 1844-77 (CR 100 102).

Continuation of MSHiJS, vols. 13-59. Published in *SC* DVDs 2-13. Cited by vol. and MS page. Vol. 13:1-18:68 included in DHC 7:247-629. Writing began about 1856. BY's life before Aug. 1844 recorded with biographical sketches of the apostles in Book G, not included in *SC* (see HTA).

MSHiJS Manuscript History of Joseph Smith, 1805-44 (CR 100 102).

First series (Books A-1-F-1) were copied into second series (Books A-2-E-2) for security. This work traces

changes through both sets of books. Published in *SC* DVDs 1-2. For annotated transcriptions of the loose notes that accompany several of the MS History books, see vol. 7, II.1-4.

Book A-1 [1805-34]. Pp. 1-553 (1839-43). Addenda, 16pp. (1845). Published in *SC*, DVD 1, vol. 1. Transcription of pp. 1-240 in *PJS* 1:267-386. *Handwriting*: JM, RBT, WWP, WR; Addenda: TB, CWW, WR.

Book B-1 [1834-38]. Pp. 553-849 (1843-45). Addenda, 10pp. (1845, 1854). Published in *SC*, DVD 1, vol. 2. *Handwriting*: WR, TB; Addenda: WR, WB, JG.

Book C-1 [1838-42]. Pp. 850-1361 (1845). Addenda, 24pp. (1845-46, 1854). Published in *SC*, DVD 1, vol. 3. *Handwriting*: TB, WB, LH; Addenda: TB, FDR, LH, JG.

Addenda Book [1840-42]. Pp. 1-75 (1854-55). Published in *SC*, DVD 1, vol. 4. Volume later used (mostly by RLC, TB, and JLS) to record items left out of MSHiJS and MSHiBY, 1841-57. Although untitled, it was referred to as the Historical Notation Book (see HNB). *Handwriting*: JG, JLS, RLC, LH.

Book D-1 [1842-43]. Pp. 1362-1636 (1845-46, 1854-55). Addenda, 6pp. (1845-46, 1855). Published in *SC*, DVD 1, vol. 5. *Handwriting*: TB, WB, LH, RLC; Addenda: TB, LH.

Book E-1 [1843-44]. Pp. 1637-2028 (1855-56). Addenda, 11pp. (1856-57). Published in *SC*, DVD 1, vol. 6. *Handwriting*: RLC, LH; Addenda: JG, RLC, LH.

Book F-1 [1844]. Pp. 1-304 (1856-57). Addenda, 10pp. (1857). Published in *SC*, DVD 1, vol. 7. *Handwriting*: JG, LH; Addenda: LH.

Book A-2 [1805-34]. Pp. 1-365 (1845). Addenda, 6pp. (1858). Published in *SC*, DVD 1-2, vol. 8. *Handwriting*: CWW, FDR, WB; Addenda: LH, WB.

Book B-2 [1834-38]. Pp. 481-776 (1845). Addenda, 1pp. (1854). Published in *SC*, DVD 2, vol. 9. *Handwriting*: WB, CWW, FDR; Addenda: JG, LH.

Book C-2 [1838-42]. Pp. 1-520 (1845-46, 1855). Addenda, 8pp. (1854, 1861). Published in *SC*, DVD 2, vol. 10. *Handwriting*: FDR, WB, LH; Addenda: JG, LH, RLC.

Book D-2 [1842-43]. Pp. 1-248 (1845-46, 1855-56). Addenda, 9pp. (1855, 1866). Published in *SC*, DVD 2, vol. 11. *Handwriting*: TB, WB, LH; Addenda: LH, JFS.

Book E-2 [1843]. Pp. 1-83 (1856). Published in *SC*, DVD 2, vol. 12. *Handwriting*: LH.

MSt ***Latter Day Saints' Millennial Star*, May 1840-Mar. 1842 (Manchester, Eng.); Apr. 1842-Dec. 1937 (Liverpool, Eng.); Jan. 1938-Dec. 1970 (London).**

Monthly until 15 June 1845; semi-monthly, July 1845-24 Apr. 1852; weekly, 1852-1970. Sixteen-page, double column issues. First editors: PPP (May 1840-May 1842), PPP and Thomas Ward (June-Oct. 1842), Thomas Ward (Nov. 1842-1 Oct. 1846), Orson Hyde (15 Oct. 1846-15 Jan. 1847), FDR (1 Feb. 1847, 1 Jan. 1851-1 May 1852, 1 July 1854-2 Aug. 1856), Orson Spencer (15 Feb. 1847-1 Aug. 1858), OP (15 Aug. 1848-15 Dec. 1850, 9 Aug. 1856-24 Oct. 1857), Samuel W. Richards (8 May 1852-24 Jan. 1854, 31 Oct. 1857-6 Mar. 1858), Asa Calkin (13 Mar. 1858-12 May 1860), N.V. Jones (19 May-11 Aug. 1860), Amasa Lyman (18 Aug.-29 Dec. 1860), George Q. Cannon (5 Jan. 1861-27 Aug. 1864). Reprint of JS's History in vols. 3-5 (1842-45), 14-25 (1852-63). Reprinted "History of Joseph Smith" from *T&S* June 1842-May 1845 (vol. 3, No. 2-vo. 5, No. 12), and from *DN* 15 Apr. 1852-9 Aug. 1862 (vol. 14, No. 8-vol. 24, No. 32).

NCCM Nuavoo City Council Minutes, 1843-45, CHL (NCRc, Bx 1, fds 2-5).

On 21 Mar. 1845, TB recorded: "I went to … the old office for council rough books. rest of day writing history" (CHOj 2:11a). Portions published in *NCHCM*.

Rough Book [1841] (fd 2). 3 Feb. 1841-18 Dec. 1841. 50pp. Also referred to as booklet #1. *Handwriting*: JSn.

Rough Book [1842] (fd 3). 1 Jan.-14 Nov. 1842. Missing. Also referred to as booklet #2. Because these minutes are either lost or moved to the First Presidency's vault, the following minutes possibly used for MS History could not be checked: 5 Aug. 1842 (DHC 5:84; chap. 4); and 9-12 Nov. 1842

(DHC 5:184; chap. 10). These minutes were edited and selectively copied by JSn into NCCP, 38-131. *Handwriting*: prob. JSn.

Rough Book [1842-44] (fd 4). 26 Nov. 1842-16 Jan 1844. 46pp. "Continued from last Book." Also referred to as booklet #3. *Handwriting*: 1-19 (JSn), 20-46 (WR).

Rough Book [1844] (fd 5). 10 Feb.-14 Dec. 1844. 55pp. Also referred to as booklet #4. *Handwriting*: 1-32 (WR), 33-39 (JMc), 40 (TB), 41-45 (WR), 45-49 (JMc), 49-55 (TB). Includes loose minutes: 10 June 1844; 11 June 1844 (in typescript).

Rough Book [1845] (fd 6). 11 Jan.-8 Mar. 1845. 11pp. *Handwriting*: TB.

Loose minutes (fd 7). minutes, 21 May 1841 (RBT); voting results, 22 Jan. 1842, 5 Mar. 1842 (JSn); minutes, [19 May 1842], 23 May 1842 (JSn); 31 May [1843?], 1, 10 June 1843 (JSn); 21 Dec. 1843 (WR); 29 Dec. 1843 (TB); 1 July 1844 (TB); 12 Oct. 1844 (JMc); 2 Nov. 1844 (JMc).

Loose minutes (UC). Andrew L. Lamoreaux testimony, 10 June 1844 (WR) (DHC 6:440; chap. 21).

NCCP Nauvoo City Council Proceedings. "A Record of the proceedings of the City Council of the City of Nauvoo Hancock County, State of Illinois commencing A.D. 1841," 3 Feb. 1841-8 Feb. 1845, CHL (MS 3435). 240pp.

Portions published in *NCHCM*. Beginning with 12 Feb. 1842 (53), NCCP becomes more an ordinance and resolutions book than a minute book. TB referred to it as the "Ordinance Book" (RDft 6:13b). Later, this volume was used to record the Nauvoo sermons of JS and others (see NSB). *Handwriting*: 1-186 (JSn); 186-91 (WR); 191-94 (TB); 194-98 (WR); 199-240 (TB).

***NCHCM* John S. Dinger, ed. *The Nauvoo City and High Council Minutes* (Salt Lake City: Signature Books, 2011).**

Uses typescripts prepared primarily by Edyth J. Romney, Lyndon W. Cook, and D. Michael Quinn. Dinger's presentation is a chronological amalgamation of NCCM, both loose and bound minutes, and NCCP. His presentation of NHCM similarly alternates between the six minutes books and the loose minutes.

NCRc Nauvoo City Records Collection, 1841-45 (Bxs 1-5), CHL (MS 16800).

Assortment of documents generated mostly by the Nauvoo City Council and Municipal Court, and includes council proceedings, elections, revenue, treasury, taxation, and judicial records. Cited by Bx, fd, and image number. Also available on eleven CDs. Some documents assembled in this collection also found in *Selected Collections*, CD #20 (JSc).

NHCM Nauvoo High Council Minutes, 1839-45 (fds 1-8), CHL (LR 3102 22).

Restricted. Excluding Book 1, transcribed in *NHCM* [2005] and in *NCHCM* [2011]. On 29 Mar. 1840, it was "Voted that the clerk of the High Council [i.e., HSt] keep a record of all the minutes of the Council in a book while he acts as clerk: And that Henry G. Sherwood compile all the minutes of the Council prior to that time" (Book 1:53-54). About this time, HGS began copying loose minutes into Book 1, and on 10 Oct. 1841 HSt took over (1:30), copying minutes for 1 Dec. 1839.

Book 1. 6 Oct. 1839-20 Dec. 1840 (MS 3429). 66pp. (numbered pp. 22-88) Bound with Oliver Cowdery Sketch Book, 1836 (pp. 1-21). 88pp. HSt began copying minutes on 10 Oct. 1841 (30). *Handwriting*: 22-30 (HGS); 30-88 (HSt).

Book 2 (fd 2). 44pp. 8 Mar. 1840-20 May 1842. Begins with slightly revised copy of Book 1, 49-88. *Clerk*: HSt.

Book 3 (fd 3). 34pp. 20 May 1842-19 Feb. 1843. *Clerks*: HSt and HGS.

Book 4 (fd 4). 30pp. 25 Feb. 1843-11 May 1844. *Clerks*: HSt, HC, and JMC.

Book 5 (fd 6). 14pp. 21 Sept. 1844-11 Jan. 1845. *Clerk*: CCP.

Book 6 (fd 7). 19pp. 18 Jan.-18 Oct. 1845. *Clerks*: CCP and HGS.

Unbound Minutes (fds 1, 5, 8). These minutes are arranged as follows:

Loose Minutes (fd 1). 20 Oct. 1839 [copied by HGS in Book 1:23-24]; 21 Oct. 1839 [copied by HGS in Book 1:25-27]; 27 Oct. 1839 [copied by HGS in Book 1:27-28]; 1 Dec. 1839 [copied by HSt in Book 1:31-32]; 8 Dec. 1839 [copied by HSt in Book 1:32-35]; 15 Dec. 1839 [copied by HSt in Book 1:35-36]; 22 Dec. 1839 [copied by HSt in Book 1:36]; 29 Dec. 1839 [copied by HSt in Book 1:38-39]; 30 Dec. 1839 [copied by HSt in Book 1:39-40]; 19 Jan. 1840 [copied by HSt in Book 1:44-45]; 23 Feb. 1840 [copied by HSt in Book 1:46-47]; 1 Mar. 1840 [copied by HSt in Book 1:47-48]; 22 Mar. 1840 [copied by HSt in Book 1:52]; 29 Mar. 1840 [copied by HSt in Book 1:52-54]; 12 Apr. 1840 [copied by HSt in Book 1:54-56]; 25 Apr. 1840 [copied by HSt in Book 1:56-58]; 2 May 1840 [copied by HSt in Book 1:58-60].

Loose Minutes (fd 5). 18 May 1844 [JMC, clerk]; 31 Aug. 1844 [MM, clerk]; 10 Sept. 1844.

Loose Minutes (fd 8). 28 Jan. 1843 [copied in Book 3]; 11 Feb. 1843 [copied in Book 3]; 9 Dec. 1843 [copied in Book 4]; 16 Dec. 1843 [copied in Book 4]; 23 Dec. 1843 [copied in Book 4]; 3 Feb. 1844 [copied in Book 4].

Additional minutes not located in this collection: 1 and 15 June 1844 (FWR, 179-81); 7 Sept. 1844; 8 Sept. 1844 (DMQP).

NHCM [2005] Fred C. Collier, *The Nauvoo High Council Minute Books of the Church of Jesus Christ of Latter Day Saints* (Hanna, UT: Collier's Publishing Co., 2005).

Transcription of NHCM. Does not include Book 1, and the numbering of books is therefore off by one.

NHPQR Nauvoo High Priests Quorum Minutes (LR 4206 21).

Restricted. Used in for 28 Aug. 1842 (DHC 5:136; chap. 7), and possibly 11 Sept. 1842 (DHC 5:161; chap. 9).

NKW Newel K. Whitney Statement, ca. 13 Feb. 1843, CHL (JSHD, Bx 1, fd 2). 2pp.

NKW recounts journey from Hiram, OH, to Independence, MO, in Apr. 1832, in company of JS and SR. He also relates details of his return trip, breaking of his leg, and four-week dely at Greenville, IN, with JS (cf. DHC 1:265-66, 271-72; chap. 19). Probably taken about 13 Feb. 1843, when SR gave his statement about the same events (see SRc, fd 2). Transcription in vol. 8, I.2.

NLB&D Nauvoo List of Bonds and Deeds Filed for Record, 10 Mar. 1842-25 Feb. 1846, CHL (MS 3438).

Unpaginated; cited by transaction number. See under 26 Apr. 1843 (cf. DHC 5:371; chap. 19); 9 Nov. 1843 (cf. DHC 6:71; chap. 4); 17 Nov. 1843 (cf. DHC 6:79; chap. 4).

NLc Nauvoo Legion Collection, 1841-45 (fds 1-26), CHL (MS 3430).

Restricted. Includes minute books, loose minutes, officer lists, regulations, drafts of legion history, returns, reports, orders, and rolls. Cited by folder and image numbers of CD version. The following are of special interest:

"Nauvoo Legion Minutes and Ordinances of Organization." 3 Feb. 1841-20 Oct. 1844 (fd 1). 82pp. See NLM [1841-44].

"History of the Nauvoo Legion." 3 Feb. 1841-28 Sept. 1844 (fd 10). 25pp. See NLHi.

"Nauvoo Legion Minutes and Orders." 10 June 1843-3 Dec. 1844 (fd 20). 34pp. See NLM [1843-44].

NLHi "History of the Nauvoo Legion," 1845 (NLc, fd 10), CHL (MS 3430). 25pp.

Restricted. On 23 Mar. 1845, HSt recorded in his journal: "I had been notified by Br. Rich … that a com-

mittee had been appointed to write a history of the Nauvoo Legion for Elder Willard Richards who was writing the Church history. The committee was composed of Charles C. Rich, A. P. Rockwood, Theodore Turley, and myself. We met and proceeded to business untill about 8 o'clock and then sent the report by Turley to Richards for approval or disapproval" (*OMF*, 1:29). On 25 Mar. 1845, he recorded: "Genl Rich came in & informed me that the history of the Legion as we had wrote it was accepted and we were requested to meet again to night at his house to write more and continue it from time ~~to time~~ untill the same should be competed. I then came to his house & we proceeded with the history and I came home at 9 o'clock" (Ibid.). On 26 Mar. 1845: "Wrote at home untill noon … then went to Br Rich's to continue the history of the Legion. about nine o'clock we adjourned after the committee had appointed me to finish the history" (Ibid.). On 28 Mar. 1845: "At home writing the history of the Legion untill 2 o'clock" (Ibid.). Selected entries transcribed in vol. 8, V.1, and VI.21. *Handwriting*: HSt.

NLHi consists of a rough draft, consisting of five sheets and three scraps, and a fair copy, consisting of six sheets. The rough draft covers 3 Feb. 1841–22 June 1844, while the fair copy extends to 28 Sept. 1844. Sheets of the two drafts are not separated or properly ordered in the file. Pagination is also inconsistent. The following page-by-page table of contents is provided as an aid in locating material cited in footnotes. The first column represents the order the pages appear in the file as well as the order in which they were scanned in the electronic version also available at the CHL. The two asterisks in this column represent a sheet misplaced in RDft, Bx 1, fd 5, item 2, labeled "Items of History". The second column is the number of the sheet as they have been arranged here. The third column lists any numbers that appear in the originals. The fourth column lists assigned page numbers by which they will be cited in this work (e.g., NLHi, [1]; NLHi Dft, 1). The last column gives the dates covered on each page.

order #	sheet #	MS page #	new #	dates covered
			Rough Draft	
14	1	1	1	3-4 Feb. 1841
15		2	2	4 Feb.-3 July 1841
16	2	3	3	3 July 1841-24 Sept. 1842
17		4	4	10 June-21 July 1843
8	3	5	5	6 Apr. 1841-7 May 1842
9		6	6	7 May 1842
			7	[No page numbered 7]
10	4	8	8	7 May 1842-16 Sept. 1843
11		9	9	16 Sept. 1843
18	5		[10]	17-19 June 1844
19			[11]	19-21 June 1844
			Fragments	
5			#1	4 Sept. 1841 [Scrap.]
6-7			#2	11 Sept. 1841; 25 Jan. 1842 [Scrap.]
22-23			#3	22 June 1844 [Scrap.]
			Fair Copy	
1	1	3	[1]	3-4 Feb. 1841
2			[2]	20 Feb.-4 July 1841

table, continued

order #	sheet #	MS page #	new #	dates covered
3	2	1	[3]	7 Aug. 1841-7 May 1842
4		2	[4]	7 May-4 July 1842
12	3		[5]	3 Aug. 1842-10 June 1843
13			[6]	10 June 1843-16 Sept. 1843
20	4		[7]	17-19 June 1844
21			[8]	19-21 June 1844
⋆	5		[9]	21-22 June 1844
⋆			[10]	22-24 June 1844
24	6		[11]	24 June-6 July 1844
25			[12]	28 Sept. 1844

NLM [1841-44] "Nauvoo Legion Minutes and Ordinances of Organization," 16 Dec. 1840-20 Oct. 1844 (NLc, fd 1), CHL (MS 3430). 82pp.

Restricted. Minutes for 16 Dec. 1840-9 Mar. 1841 copied into book before 9 Dec. 1843, when HSt mentions that minutes between 9 Mar.-2 Sept. 1841 were lost (9). Selected entries transcribed in vol. 8,V.2 and VI.8. *Handwriting*: HSt.

NLM [1843-44] "Nauvoo Legion Minutes and Orders," 10 June 1843-3 Dec. 1844 (NLc, fd 20), CHL (MS 3430). 34pp.

Restricted. Selected entries transcribed in vol. 8,V.4 and VI.8. *Handwriting*: HSt, GWC, and others.

NMCDB Nauvoo Municipal Court Docket Book. "Docket of the Municipal Court of the City of Nauvoo," 25 Oct. 1841-20 Jan. 1845, CHL (MS 3434). 286pp.

Volume originally used for NMCDB, thereafter to record various other items. Content of NMCDB as follows: (1) Minutes, 25 Oct.-1841-1 July 1843 (1-56). *Handwriting*: 12-27 (JCB), [no p. 28], 29-56 (JSn). Contemporary record ends on p. 56 with JS's 1 July 1843 petition for habeas corpus and JSn's note: "The Petition, Requisition, Warrant & proceedings to be recorded here." Thirty-one pages were evidently left blank for this purpose. Another hand, pos. JB's, added JS's petition, J. H. Reynolds's warrant, and the testimonies of Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon (cf. DHC 5:461-65; chap. 24; 3:403-66, appendix; vol. 5, chap. 24), which are recorded on pp. 56-87a, and 116-50. According to a note on p. 87, this was copied beginning in 1854. CHOj mentions JB copying in this record on 26 July-16 Aug. 1854 (17:111-32). Contemporary record continues on pp. 87b-114: Minutes, 10 Oct. 1843-20 Jan. 1845. *Handwriting*: 87b-112 (WR), 113-14 (TB). Remainder of NMCDB appears at the back of volume when reversed: Minutes, 10 Mar. 1842-4 Feb. 1843 (1-3 blank; 4-19). *Handwriting*: JSn.

Content of the Utah additions as follows: (2) a record of 1855 ordinations, 151-53 (154-63 blank); (3) various letters, 164-83, including one to RLC, 169, and RLC's copy of a series of letters (Nos. 1-8) to the editor of the *Boston Bee* from Viator (alias WR, and pos. WWP), written between Mar.-Aug. 1843, sometimes under the heading *Truthiana*, 170-83 (see WRj 9:36-46; see also notes under *Truthiana* below); CHOj 17:353-58 lists RLC copying these letters on 21-26 Mar. 1855; (4) a record of events in UT, beginning 9 Apr. 1855, 184-87, in hand of RLC. On this date RLC recorded in CHOj: "See Record 'Incidents of history' alias 'Municipal court docket' page 184" (17:372); (5) conference minutes for 6 Apr. 1855, 188-94, in

hand of JU, possibly recorded about 26 June 1855, when CHOj mentions him writing in this book (CHOj 18:36); (6) names of Missouri mobbers, 195, in hand of TB and JU; (7) blessings, 213-18; (8) GAS letter to WW, 21 Apr. 1856, 218-21, in hand of RLC (transcribed in vol. 8, VII.1); (9) notes of a conversation which took place at Harris, TX, Feb. 1857, between [DeWitt] Clinton Harris and James Gamall and others, regarding Harris's being healed by JS in 1830, as told to GAS on 18 Oct. 1857, 222 (published in McConkie 2003, 123) (TCA); (10) ordination of JFS as an apostle, 239-40; (11) OP to BY, 1 Oct. 1874, 241-48 (see CHOj 33:33); [249-55 blank]; (12) "Pioneers who entered G. S. L. Valley July 24th 1847," 256-57.

NMMB Nauvoo Masonic Minute Book, 1841-46, CHL (MS 3436). 594pp.

No pagination after p. 154. *Clerks*: JCB, WR, WC, HGS, JSn, EDW, TB, WWP, HSt, as well as Charles Allen, William D. Huntington, W. B. Warren, George W. Thatcher, John A. Forgeus, Ephraim Potter, Jr., John D. Parker, L. N. Scovil, and Lorin Farr. Entry for 18 Jan. 1843 (cf. DHC 5:253; chap. 13) transcribed in vol. 8, V.7.

NMR Nauvoo Marriage Record, 21 Feb. 1842-31 Dec. 1845, CHL (MS 3444). 29pp.

Marriages recorded on pp. 1-29, 66. *Handwriting*: 2-4 (JSn); 4-26 (WR); 26-29 (TB); 66 (RLC). Bound with GASLB, 31-64; and LER, unnumbered pages at the end of volume.

NMS ***New Mormon Studies CD-ROM* (Salt Lake City: Smith Research Associates, 1998).**

NN ***Nauvoo Neighbor* (Nauvoo, IL), 1843-45.**

Edited by John Taylor, 3 May 1843-29 Oct. 1845.

NPQM Nauvoo Priests Quorum Minutes, 1844-45, CHL (LR 3102 21). 70pp.

Spine of book reads: "Record of the Lesser Priesthood." Contains minutes for 13 Jan. 1844 [1845]-15 June 1845 (1-4), followed by blank pages; biographical sketches (48-52); and list of members' names (70). First entry for 13 Jan. apparently erroneously dated to 1844; should be 1845. See DHC 6:175 (chap. 7).

NRj Noah Rogers Journals, 1843-45, CHL (MS 1389).

Vol. 1 [1843-44] 1 June 1843-1 Apr. 1844. 14pp.
Vol. 2 [1844-45] 13 May 1844-9 Nov. 1845. 192pp.

NSB Nauvoo Sermon Book, 1843-44, CHL. 70pp.

Contains sermons of JS, BY, HCK, WW, and SR. Compiled under GAS's direction, beginning with LH's entry of JS's 22 Jan. 1843 sermon (cf. DHC 5:256-59; chap. 13) on 17 Apr. 1854 (CHOj 17:6). Most sermons copied from WWj and JSj kept by WR. Collection includes on pp. 56-59: "Sermon by Joseph Smith, April 16th 1843, reported by Willard Richards, and revised for the history by George A. Smith and John Taylor July 22nd 1854," which is a revised version of same sermon recorded on pp. 4-5 from WWj (cf. DHC 5:360-63; chap. 19). Volume concludes with a copy of JS's 7 Apr. 1844 King Follett sermon from WWj on pp. 68-70 (cf. DHC 6:302-6; chap. 14). Some of the sermons were subsequently amalgamated and edited on separate sheets before being copied into MSHiJS. Volume previously used for NCCP. *Handwriting*: 1-54 (LH); 56-59 (JG); 60-67 (JLS); 68-70 (JG).

NTLB Nauvoo Trustee's Land Books: Book A, 1836-42 (MS 3437 1); Book B, 1842-45, CHL (MS 3437 2).

Book B mostly kept by WC. See under 9 Nov. 1843 (cf. DHC 6:71; chap. 4).

NTNLF **James B. Allen, *No Toil nor Labor Fear: The Story of William Clayton* (Provo, UT: Brigham Young University Press, 2002).**

Appendix 1: "Comparison of William Clayton's Diary and *History of the Church* (December 1842-June 1844)," 385-413.

OMF **Juanita Brooks, ed., *On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, 2 vols. (Salt Lake City: University of Utah Press, 1964).**

Original journals in Utah Historical Society, Salt Lake City, UT.

ONDP "Obituary Notices of Distinguished Persons," 1854-72, CHL (MS 3449). 75pp.

Most obituaries supplied by family members, written by themselves or during interviews with clerks, which were subsequently copied into ONDP. Not all collected obituaries copied into book. For example, on 8 July1861 RLC copied the obituary of David Norris, who as shot in Nauvoo in 1846, which was never copied into the book (CHOj 25:237). An entry for 26 Apr. 1854 records GAS revising the obituaries of Bishop Isaac Clark and George W. Gee, which "L Hawkins copied in record book" (CHOj 18:15). These appear in LH's handwriting on pp. 1-2. LH also copied John M. Burk's obituary on p. 3, which has at the beginning "G.S.L. City June 3, 1854." The next entry for Eleazer King Sr. (p. 3) in JG's handwriting also begins "G.S.L. City, June 3d 1854." On this date, CHOj reads: "J. M. King called, and gave particulars for the obituary notice of his father; taken by J.G." (CHOj 17, on separate pages without numbers folded and placed inside this vol.). Pages 4-11 are in LH's handwriting, and were entered between June 1854-June 1855. Entries on pp. 5 and 7 are of individuals who died in Aug. 1854, and information for Uriel Stevens's biography on p. 8 was obtained on 25 July 1854. An entry for 29 June 1855 records "J.U. copying incidents for History <&> Obituary Notices all day" (CHOj 18:53), and similar entries for 2 July, 3-4 Aug. (18:56, 92-93). This apparently refers to entries in JU's handwriting on pp. 11-21. Jacob T. Secrest's biography was evidently copied onto p. 18 by JU shortly after Secrest's son composed it on 5 July 1855. Entries for 15-16 May and 23 Aug. 1856 record RLC copying in ONDP (18:386-87; 19:87). This evidently coincides with the appearance of RLC's handwriting on pp. 21-28. However, the last entry in this block, David S. Lancklin's biography on p. 28, was written by his son on 11 Dec. 1856 and shortly after copied by RLC. The next entry for John Perry (28-29) was copied by TCA, who briefly worked in the CHO from Feb.-Dec. 1857. This is followed on p. 29 by William Evans's biography, written by William Willis shortly after the former's death on 16 Aug. 1858 and copied into the book by RB soon after. About this time RLC made two short entries on pp. 30, which is followed by another block by RB (31-43), part of which is written in the Deseret Alphabet (35-41). An entry for 30 Sept. 1858 in RB's hand records having received Elijah E. Holden's obituary from his widow and directs the reader to "See obituary notice Page 31 Obituary Record" (21:208), which RB evidently copied on pp. 31-32 on 1 and 4 Oct. 1858 (21:209, 215). The next date in CHOj to mention this record is 20 Dec. 1858, which again names RB as the copyist (22:22). Within this block of RB's handwriting is the obituary for Leo Hawkins (p. 37), who died on 29 May 1859, written in the Deseret Alphabet, with same wording as 30 May 1859 entry in CHOj (22:369, 371). Caleb Baldwin's obituary was apparently entered on pp. 42-43 on 18 Apr. 1860 (CHOj 24:137). On pp. 43-44, RLC copied two obituaries, Noah Packard and John L. Butler, that were "furnished by Albert K. Thurber, Spanish Fork, April 10, 1860." On pp. 45-49, TB copied four obituaries, followed by one by RLC, and then another by TB dated 4 Sept. 1861 on pp. 50-51. On pp. 51-52, RLC copied three obituaries, the first based on letter dated 5 Oct. 1861 and the last written after Solomon Chamberlain's death on 26 Mar. 1862, possibly on 9 May 1862 (CHOj 26:165). On p. 53, TB copied Isaac Higbee's obituary, dated 24 May 1864, and on p. 54 he wrote Joseph Brackenbury's obituary as "Dictated by G. A. Smith, August 2, 1864." This is followed by a block in the handwriting in RLC (54-55) that internal dating suggests was written between 29 June 1865-2 June 1866, then an entry by RB (56-57), and another block of RLC's handwriting (58-60) written after Dec. 1866 (see CHOj 29:137, 28 Jan. 1867; 30:44, 28 Aug. 1868; 30:46, 1 Sept. 1868). Following a brief

entry by an unknown hand (pos. JHS, ca. 1869), RLC entered the biography of Bishop Edward Hunter, apparently on 31 July-25 Aug. 1871 (CHOj 31:261-73). The second to last obituary, Jacob Peart's, was written 8 Oct. 1872 (71-73), and the last, Joseph B. Noble, is undated (74-75). *Handwriting*: 1-3 (LH), 3 (JG), 4 (RLC), 4 (LH), 4-5 (JG), 5-11 (LH), 11-21 (JU), 21-28 (RLC), 28-29 (TCA), 29 (RB), 30 (RLC), 31-43 (RB), 43-44 (RLC), 45-49 (TB), 49-50 (RLC), 50-51 (TB), 51-52 (RLC), 53-54 (TB), 54-55 (RLC), 56-57 (RB), 58-60 (RLC), 61 (pos. JHS), 62 (blank), 63-68 (RLC), 69-70 (blank), 71-73 (US), 74-75 (RLC). This source was apparently used in the biographical sketches of Oliver Granger (DHC 4:408; chap. 24), George Washington Gee (DHC 4:500, footnote; chap. 29), and Bradley Wilson (DHC 5:193; chap. 11).

OPR [ca. 1856] Orrin Porter Rockwell Statement, ca. 1856 (Not Located).

Statement about events surrounding JS's death by Rockwell mentioned in WW to GAS, 30 June 1856 (transcription in vol. 8, VII.2). Book F-1, 147-48, 151, cites Rockwell as the source of information (cf. DHC 6:545, 548, 549, 550, 551, 554, 564; chaps. 28-29).

OPW **Stanley B. Kimball, *On the Potters Wheel: The Diaries of Heber C. Kimball* (Salt Lake City: Signature Books in association with Smith-Research Associates, 1987).**

Published in *NMS*. For description of journals, see HCKj.

PBB Patriarchal Blessing Books, 1833-46, 9 vols., CHL (CR 500 2).

Restricted. Content descriptions for vols. 3-12 are based on notes of other researchers, together with entries in CHOj (17:58; 18:169), and have not been verified. The ordering of John Smith's books have been surmised. While not a source for MS History, both Dean C. Jessee and Howard C. Searle included PBB in their list of "Manuscript Sources of Church History" and "Major Church History Sources Recorded by Scribes" (Jessee 1971, 463; Searle 1981, 106). They are also helpful for handwriting identification and biographical data. Irene M. Bates observes: "The idea that patriarchal blessings are too 'sacred' to be shared is a relatively recent one. In the early days of the church such blessings were bestowed at 'blessing meetings' where all might hear and appreciate them" (quoted in Marquardt 2007, vii n. 2).

Vol. 1 (18 Dec. 1833-28 Apr. 1840). 146pp. Blessings given by JS Sr. In copying blessings in 1835, OC sometimes expanded and edited them. The church did not have possession of this volume from 1838-42, and again from 1846-58. Handwriting and contents: "A History of this Record" (see *EMD* 1:467-68), added on unnumbered and unused front page, 11 Feb. 1859 (RLC, signed by GAS and WW); 28 Apr. 1840 blessing copied on two unused index pages, 22 Mar. 1862 (RLC); 1-35 (OC); 35-121 (WAC); 121-27 (pos. OH); 127-29 (WAC); 129-38 (GWR); 138-39 (WWP); 139-41 (WR); 142 (James C. Snow, recorded 3 Feb. 1859); 142-[143] (JLS, recorded 14 Feb. 1859); [143]-[44] (RB, recorded 15 Feb. 1859); 145 (TB, recorded 14 Apr. 1860); 145 (RLC, recorded 29 Sept. 1860); 146 (undated blessing recorded 9 Apr. 1868 by RLC). See CHOj 22:161, 15 Feb. 1859, for mention of additions made to this volume. *Clerks of the original blessings copied into book*: OC, WAC, WWP, FGW, SS, WW, WEM, GWR, ER, EMG, as well as Solomon W. Denton, Thomas B. Marsh, Erastus Wightman, Joseph Pine, John Gould, Lysander M. Davis, Samuel James, Salmon Warner, John Knapp, Hiram Clark, and William Smoot. The texts of most of these blessings have been published in Marquardt 2007, 3-186, and *NMS*.

Vol. 2 (18 Dec. 1833-13 Dec. 1837). 227pp. Essentially a copy of volume 1 (excluding the blessings added in 1859, 1860, and 1868), with two blessings recorded by JLS in 1859. Begun by TB on 13 June 1845, when TB recorded that he was "copying Patriarchal blessings till ep [evening prayer] 8 when C. W. Wandell took hold until 14 mi[nutes] 2. when we alternately were to copy, T.B. from 2 to 8 [and] C. W. Wandell from 8 to 2[,] night and day until same shall be completed" (CHOj 3:15). This continued until 21 June, when TB recorded: "T.B. and C. Wandell copying Patriarchal blessings. T.B. finished at 24 min past 4 then reading same" (CHOj 3:16). Proof reading began immediately,

and continued until 26 June, with WB helping (CHOj 3:15-17). *Handwriting*: 1-14 (TB); 14-20 (CWW); 20-25 (TB); 25-26 (RB); 27 (WB); 27-32 (CWW); 32-40 (TB); 40-45 (CWW); 46-54 (TB); 54-61 (CWW); 61-66 (TB); 67-73 (CWW); 73-80 (TB); 80-85 (CWW); 86-88 (WB); 88-93 (TB); 93-99 (CWW); 100-7 (TB); 107-13 (CWW); 113-21 (TB); 121-28 (CWW); 128-36 (TB); 136-43 (CWW); 143-49 (TB); 149-56 (CWW); 156-64 (TB); 164-68 (CWW); 168-75 (TB); 175-80 (CWW); 181-86 (TB); 186-88 (WB); 188-93 (CWW); 193-200 (TB); 200-6 (CWW); 206-14 (TB); 214-21 (CWW); 221-24 (TB); 225-27 (JLS, recorded 1-2 Apr. 1859). Bound with this volume is QTAM [1835].

Vol. 3 (ca. 1837-45). 445+pp. Blessings given by Joseph Smith, Sr., Isaac Morley, Hyrum Smith (113-252), and William Smith (283-445). *Possible clerks for HS*: RBT, JSn, HC. *Clerk for WS*: RLC. Possible clerks: RLC, John O. Angus, Arthur Milliken, and EDW. Copy in Theodore A. Schroeder Collection, MS 78, State Historical Society of Wisconsin, Madison, and CCLA (microfilm reel #679), which includes additional blessings given after WS's excommunication, dated Mar. and Apr. 1846. For a sampling of blessings given by HS, 1840-44, see Marquardt 2007, 197-230, and *NMS*.

Vol. 4 (ca. 1843-45). Blessings given by Hyrum Smith, John Smith, and Asahel Smith (brother of John Smith) (Jan.-Feb. 1846). *Possible clerks for HS*: RBT, JSn, HC.

Vol. 5 (ca. 1845). Blessings of William Smith. *Clerk*: RLC. Many of these blessings have been published in Marquardt 2007, 231-430. CCLA possesses a duplicate copy of these blessings bound in a volume of 254 pages in the hand of RLC.

Vol. 6 (ca. 1844-46). Blessings of John Smith. [Formerly Book A&C][12] Blessings of John Smith dating to 1840s have been published in *NMS*.

Vol. 7 (ca. 1844-46). 399pp. Blessings by John Smith. [Formerly Book B]

Vol. 8 (ca. 1840-46). 572pp. Blessings of Peter Melling and John Smith. [Formerly Book D and vol. 9] Melling was ordained patriarch on 17 Apr. 1840 in Preston, Eng., and emigrated to Nauvoo in Sept. 1841. *Clerk for John Smith*: JLS.

Vol. 9 (June-Sept. 1845). 197pp. [Formerly vol. 5] Blessings of John Smith, and possibly William Smith, dating to 1845. Bound with "Scriptory Book" (JSj [1838]) (cf. *PJS* 2:212).

Vol. 10 (ca. 1848-49). 468pp. Blessings of John Smith. [Formerly Book E]

Vol. 11 (ca. 1850-51). 357pp. Blessings of John Smith. [Formerly Book F]

Vol. 12 (ca. 1852-54). 686pp. Blessings of John Smith. [Formerly Book G]

PGP [1851] Franklin D. Richards, comp., The Pearl of Great Price: Being a Choice Selection from the Revelations, Translations, and Narrations of Joseph Smith (Liverpool: F. D. Richards, 1851). 56pp.

PHPQM Pottawattamie High Priests Quorum Minutes, 1848-51 (LR 1764 22). 45pp.

Published in *SC* DVD 19. *Handwriting*: JSn. Later used by CHO to list articles in *DN* and *MSt* in 1858-60, primarily dealing with missionary work and emigration.

PJS **Dean C. Jessee, ed., *The Papers of Joseph Smith*, 2 vols. (Salt Lake City: Deseret Book, 1989-92).**

PWC Peter W. Conover Statement, 1854, CHL (JSHD, Bx 1, fd 44). 2pp.

An account of Joseph Smith's rescue from Missouri sheriffs at Dixon, Illinois, and his return to Nauvoo, 25-30 June 1843 (cf. DHC 5:449-58; chap. 23) TB's handwriting, with some shorthand (transcribed in vol. 8,V.16). CHOj for 25 Sept. 1854 reports: "TB at GAS' taking down statement of Col Conover & others in

12. CHOj 17:58 and 18:169 link A&C as if bound together.

relation to the arrest of Joseph at Dixon" (17:172). The entry for 26 Sept. reads: "TB at GA Smiths taking down statement of Stephen Markham, Conover & others & succeeded in filling up many holes in the history" (17:173). On 14 Feb. 1855, LH copied PWC's statement (17:317). A heavily edited version of PWC appears in LH's hand in RDft MS #7, between pages 48 and 49 (independently numbered 1-9), and keyed to p. 49 (transcribed in vol. 7).

PWJS **Dean C. Jessee, ed., *The Personal Writings of Joseph Smith*, 2nd ed., rev. (Salt Lake City: Deseret Book, 2002).**

QTAM [1835] Quorum of the Twelve Apostles Minutes. "A Record of the Transactions of the Twelve Apostles of the Church of the Latter Day Saints from the Time of Their Call to the Apostleship Which Was on the 14th Day of February AD 1835," 27 Feb.-28Aug. 1835, CHL (CR 2 178). 20pp.

Bound with PBB, vol. 2 (CR 500 2). Minutes for 19 Apr. 1843 read: "Voted that W. Richards procure a good book for the records of the twelve. … Parley [P. Pratt] offered to pay for the book[.] Voted that O. Hyde & W. Richards take charge of the book & bring up the records" (QTAM [1840-44]). Transcription published in *NMS* and *Brigham Young University Studies Quarterly* 51/1 (2012): 21-52. *Handwriting*: 1-12 (OH); 12-13 (WEM); 13-20 (OH).

QTAM [1840-44] Quorum of the Twelve Apostles Minutes, 1840-44, CHL.

Restricted. Unbound minutes. Some minutes in BY Collection (MS 1234). Available in typescript, with excerpts published in *NMS*. Cited by date. *Clerks*: JT, OH, WR.

Typescripts available for following meetings: 31 Aug. 1841, 7 Oct. 1841, 20 Nov. 1841, 30 Nov. 1841, 17 Jan. 1842, 12 Apr. 1842, 14 June 1842, 21 Nov. 1842, 20 Jan. 1843, 10 Feb. 1843, 19 Apr. 1843, 24 Apr. 1843, 11 May 1843, 23 May 1843, 27 May 1843, 28 May 1843, 5 Nov. 1843, 21 Feb. 1844, 23 Feb. 1844, 27 Feb. 1844, 29 Feb. 1844, 12 Mar. 1844, 23 Mar. 1844, 7 Aug. 1844. Transcription of selected minutes in vol. 8, IV.6;V.3;VI.4.

Minutes not available in typescript copied into WWj: 14 Apr. 1840 (*WWj* 1:435), 2 Apr. 1841 (*WWj* 2:78), 3 Apr. 1841 (*WWj* 2:79-80), 5 Apr. 1841 (*WWj* 2:80).

The following are minutes used in MSHiJS for which there are no typescripts available: 17 Jan. 1840 (DHC 4:76; chap. 4); 14 Apr. 1840 (DHC 4:114; chap. 6); 8 Oct. 1840 (DHC 4:218; chap. 11); 11 Feb. 1841 (DHC 4:297; chap. 15); 2 Apr. 1841 (DHC 4:324-25; chap. 17); 3 Apr. 1841 (DHC 4:325-26; chap. 17).

RC Revelations Collection, ca. 1831-76 (Bx 1, fds 1-104), CHL (MS 4583).

The following items are included in RC; published in *SC* DVD 19.

1. Kirtland Revelations Book (fd 1). See KRB.
2. Book of Commandments, Book A, ca. 1832 (fd 2). 63pp. A note following the last revelation copied into the book (D&C 59) reads: "copied & by Sam=uel H Smith Brother to the Seer" (81). Back of book contains a record of OH's baptisms for 1832. Unpaginated. Cited by *SC* image numbers. *Handwriting*: 2-52 (OH); 52-54 (SHS); 54-59 (OH); [60 blank]; 61 (OH); [62-73 blank]; 74-75 (OH); 76-81 (SHS); [82 blank]; 83-88 (OH).
3. Book of Commandments, Book B, ca. 1833 (fd 2). 124pp. Unpaginated. Cited here by *SC* image numbers. A note at bottom of page 116 reads: "copied at Zion [MO] 12, June 1833." *Handwriting*: 4-57 (ASG); 58-63 (JW); 64-133 (WWP).
4. Book of Commandments, Book C, ca. 1834 (fd 2). 50pp. Unpaginated. Cited here by *SC* image numbers. *Handwriting*: 5-23 (OP); 24-29 (OH).

5. Remaining folders (3-104) arranged in order of sections in Doctrine and Covenants. Fd 71, for example, contains JS's 25 Mar. 1839 letter to the church, now D&C 121-23 (cf. DHC 3:289-98; chap. 20). Not all folders in collection included in *SC*.

RC [ca. 1856] Reynolds Cahoon Statement, ca. 1856 (Not Located).

Statement about events surrounding JS's death by Cahoon mentioned in WW to GAS, 30 June 1856 (transcription in vol. 8, VII.2). Book F-1, 147-48, cites Cahoon as the source of information (cf. DHC 6:545, 547, 550; chaps. 28-29), including a paragraph deleted in DHC.

RDft Rough Draft, 1838-44, CHL (CR 100 92). 450+pp.

Sometimes referred to as "Roll of History"—from RLC's inserted note at the head of MS #7: "The Roll of History ~~from~~ preceding this is in Dr Richard's hand writing[.] This is mostly Thomas Bullock's writing." For a detailed analysis of handwriting and annotated transcription, see vol. 7.

MS #1. 6 Aug. 1838-30 Dec. 1839 (fd 1). 71pp. *Handwriting*: WR.
MS #2. 1 Jan.-30 Dec. 1840 (fd 1). 19pp. *Handwriting*: WR.
MS #3. 1 Jan.-30 Dec. 1841 (fd 1). 23pp. *Handwriting*: WR.
MS #4. 1 Jan.-30 June 1842 (fd 1). 19pp. *Handwriting*: WR.
MS #5. 1 July-31 Dec. 1842 (fd 1). 24pp. *Handwriting*: WR.
MS #6. 1-29 Jan. 1843 (fd 1). 13pp. *Handwriting*: WR.
MS #7. 1 Mar.-31 Dec. 1843 (fd 2). 93pp. *Handwriting*: mostly TB, but also JG, JLS, RLC, JSn, WW, and LH.
MS #8. 1 Jan.-21 June 1844 (fd 4). 72pp. *Handwriting*: mostly JG, but also TB, LH, and RLC.
MS #9c. 24-29 June 1844 (fd 4). 76pp. *Handwriting*: mostly JG and LH, but also TB. Third draft. First draft (9a) not extant.
MS #9b. 24-28 June 1844 (fd 4). 22pp. Consists of discarded pages and addenda from second draft (9b) when third draft (9c) was created. *Handwriting*: LH, JG, and TB.
MS #10. 27 June-8 Aug. 1844 (fd 5). 18pp. *Handwriting*: RLC.

RP Redress Petitions, 1840-44 (JSc, Bx 4, fds 1-3), CHL (MS 155).

Concerns Mormon difficulties in Missouri. Cited by Bx, fd, and *SC* image number. Collection includes three folders of documents as follows:

1. MS [ca. 1839]. 118+pp. Draft of SR's *An Appeal to the American People* (see *AAP*), published in 1840 in Cincinnati, OH. A notation at top of p. 2 of the Preface reads: "Commerce[d] August 19th 1839." In addition to the two page preface, the MS contains 50 sheets, each numbered 1-50, interspersed with unnumbered sheets containing original affidavits and addenda. While the MS is written on separate sheets, the inserted sheets are typically folded to make four pages, which received one number. Contents and handwriting: unnumbered [Preface] (SR); addenda note (SR); 1-10 (SR); addenda note (SR); 11 [original affidavit on folded sheet of four pages; see SB below] (EH); 12-13 (SR); addenda note (SR); 14 (SR); 15 [original affidavit on folded sheet of four pages] (EH); [16 appears on p. 2 of sheet 14 to mark place of continuation]; 17-26 (SR); addenda note (SR); 27-32 (SR); addenda note (SR); 33 (SR); 34 (GWR); 35 (SR); addenda note (SR); 36 (SR); addenda note (SR); 37 (SR); [38-39 missing; testimony of Joseph and Jane Young; cf. *AAP*, 38-41]; 40-42 [original affidavit on two folded sheets of eight pages and a single sheet] (David Lewis); original pass of David Lewis, dated 13 Nov. 1838, signed by Nehemiah Comstock (US); addenda note (SR); 43-48 (SR); addenda note (SR); 49 (SR); 50 [misplaced conclusion to 1839 petition on folded sheet] (SR) (see below); unnumbered [original affidavit of Amasa Lyman, included in appendix of *AAP*, 59-60] (AL).

   Mislabeled in *SC* as "*petition* to the federal government concerning difficulties in Missouri, [ca. 1840]," probably because the last sheet, numbered 50 (in a different manner than the preced-

ing sheets), has a conclusion to a "petition" above the names of JS, SR, and EH. However, it is uncertain that this last sheet (folded to make 4pp) originally belonged with this document. It was not published in *AAP*, and the only folded sheets in SR's MS are original documents he inserted. Clark V. Johnson believes sheet 50 was probably written in 1839 and taken to Washington as part of the first appeal (*MRP*, 709). Although the handwritings are different, it is possible that sheet 50 originally belonged to JScSup, fd 7, 70-105, which has no ending but which also is composed on folded sheets. This Memorial was used in MSHiJS (cf. DHC 4:24-38; chap. 2), with the missing last paragraph supplied from the document sent to Congress, dated 27 Jan. 1840 (see photocopy in RP, Bx 4, fd 2, 12-39; cf. *MRP*, 103-19).

2. Draft of Memorial to Congress by JS, SR, and EH, ca. 1840. 8pp. *Handwriting*: ES. Included in this folder is a photocopy of the original Memorial presented to Congress, 27 Jan. 1840, housed at the National Archives. 28pp. *Handwriting*: 1 (US1); 2-8 (US2); 9-28 (pos. SR).

3. This file contains four items: (a) Memorial of the inhabitants of Nauvoo for redress, 21 Dec. 1844. 18pp. Photocopy from National Archives. *Handwriting*: TB. Cf. DHC 6:125-32 (chap. 6). (b) Memorial of JS to raise army for protection of emigrants traveling to adjoining territory, 6 Mar. 1844. 7pp. *Handwriting*: WR. File notation: "two fair copies made per T. Bullock" (TB). (c) Memorial of JS to raise an army for protection of those emigrating to adjoining territory, 6 Mar. 1844. 4pp. *Handwriting*: OH. (d) Another draft of preceding document, 30 Mar. 1844. 4pp. Signed by JS. *Handwriting*: TB.

RSM **Relief Society Minutes. "A Book of Records, Containing the proceedings of The Female Relief Society of Nauvoo," Mar. 1842-Mar. 1844, CHL (MS 3424). 127pp.**

CHOj for 29 Mar. 1855 reads: "G.A.S. & T.B. visited the Governor [BY] to read to him Josephs sermon to the Female Relief Society Nauvoo when he referred them to Sister Eliza Snow, who delivered them the original Sermon in the Female RS Record also delivered up one of her own Journals" (17:361). Used as source for the following sermons of JS: 30 Mar. 1842 (RSM, 22-23; cf. DHC 4:570; chap. 33); 28 Apr. 1842 (RSM, 34-41; DHC 4:602-7; chap. 35); 26 May 1843 (RSM, 51-53; cf. DHC 5:19-21; chap 2); 9 June 1842 (RSM, 61-64 (DHC 5:23-25; chap. 2); 31 Aug. 1842 (RSM, 80-83; DHC 5:139-41; chap. 7). Published in *SC* DVD 19. Typescript available in *NMS*. *Handwriting*: 4, [p. 5 blank] 6-96 (ERS); 97-122 (PMW); 123-27 (HME); 127 (US).

SB **Samuel Brown Statement, 5 Sept. 1838 (JSc, RP, Bx 4, fd 1, 26-27). 4pp.**

SB's statement appears on a folded sheet of four pages inserted in the MS of SR's *AAP* (see under RP), and marked 11. It is in EH's hand and apparently signed by the participants. SB was published in *AAP*, 17. WR also interviewed SB on 21 Jan. 1845, who "gave a history of the Gallatin disturbance" (WRj 11:38; also CHOj 1:24). But this interview has not been located. Transcription in vol. 8, III.5.

SC ***Selected Collections from the Archives of the Church of Jesus Christ of Latter-day Saints*, 2 vols. (Provo, UT: Brigham Young University Press, 2002).**

Unless indicated otherwise, all references to *SC* are to vol. 1. In unpaginated sources, this work may refer to box, folder, and image number(s). For example, JS's letter to Vienna Jaques, 4 Sept. 1833, is found in JSc, JSLS, Bx 2, fd 3, 30-33. In *SC*, this 4-page item received the following file numbers: MS155_2_3_30; MS155_2_3_31; MS155_2_3_32; MS155_2_3_33. This filing method generally holds throughout the collection, but sometimes the numbering is jumbled.

SDTj **Samuel D. Tyler, "A Journal of the traveling of the Camp of Latter-day Saints which sent out from Kirtland for Zion July 6th 1838," 6 July-4 Oct. 1838, CHL (MS 1761). 77pp.**

Used in RDft MS #1, MSHiJS, Book B-1, and *DN*, but systematically deleted in DHC and replaced with ESj. Typescript available in JH, 4 Oct. 1838. Transcription in vol. 8, III.4.

SH Sarah Head Statement, 1845, CHL (JSHD, Bx 1, fd 8). 2pp.

SH gives an overview of Mormon difficulties in Missouri between 6 Aug. and 6 Nov. 1838. She dates a sermon by JS to 14 Oct. 1838 (cf. DHC 3:162; chap. 12). Penciled notation on back of p. 2 perhaps indicates date of composition as "Jan. 22, 1845." Includes notations by WR taken from an interview with Thoret Parsons, possibly on 23 Jan. 1845, and Joseph Holbrook on 20 Feb. 1845 (CHOj 2:8). Transcription in vol. 8, III.7.

SM [1845] Stephen Markham Interviews, 1 March 1845 (Not Located).

During the preparation of RDft MS #1, WR consulted with SM on several occasions. TB recorded meeting with SM on 28 Feb. and 1 Mar. 1845 (CHOj 1:30). An entry in WRj for 1 Mar. 1845 records: "Stephen Markham called about the history" (WRj 11:77). While not located at this time, SM's statement may have been the source for the following entries in MSHiJS: 6-7 Feb. 1839 (DHC 3:256; chap. 17); 15 Feb. 1839 (DHC 3:262; chap. 18); 27 Feb. 1839 (DHC 3:270; chap. 18); 8-10 Apr. 1839 (DHC 3:309-10; chap. 21); 11 Apr. 1839 (DHC 3:314-15, 316; chap. 21); 12 Apr. 1839 (DHC 3:316; chap. 21); 14 Apr. 1839 (DHC 3:319; chap. 21); 24 Apr. 1839 (DHC 3:332-33; chap. 22); 24 Apr. 1839 (DHC 3:335; chap. 22); 25 Apr. 1839 (DHC 3:336; chap. 22). WR worked on 1839, or RDft 1:43-71, between 28 Feb.-15 Mar. 1845 (see MSHi Chronology). A possible fragment of SM's interview dealing with events of 9-12 Apr. 1839, is located between pages 50 and 51 of RDft MS #1 (see vol. 7, II.1. for transcription).

SM [1854] Stephen Markham Interview, 26 Sept. 1854 (Not Located).

An entry in CHOj for 26 Sept. 1854 reads: "TB at G A Smiths taking down statement of Stephen Markham, Conover & others & succeeded in filling up many holes in the history" (CHOj 17:173). While not located at this time, SM's statement may have been the source for the following entries in MSHiJS: 23 June 1843 (DHC 5:439-43; chap. 23); 24 June 1843 (DHC 5:444; chap. 23); 25 June 1843 (DHC 5:448; chap. 23); 26 June 1843 (DHC 5:449; chap. 23); 27 June 1843 (DHC 5:451-52; chap. 23); 1 July 1843 (DHC 5:475; chap. 24); 2 July 1843 (DHC 5:484; chap. 25); 9 July 1843 (DHC 5:500; chap. 26).

SM [1856] Stephen Markham, Fort Supply, Utah Territory [now WY], to Wilford Woodruff, 20 June 1856, CHL (JSHD, Bx 1, fd 67). 6pp.

Deals with events associated with JS's murder. Transcription in vol. 8, VI.26.

SRc Sidney Rigdon Collection (fds 1-13), CHL (MS 713).

Three folders are of particular interest:

(fd 2) 2pp. Account of journey to Missouri in Apr. 1831 and return to Kirtland, OH, in May 1831, in hand of WWP. File notation at end reads: "Sidney Rigdon & N. K. Whitney's Statements of Journey to Mo." (see NKW). These notes were used in composing MS History (cf. DHC 1:265-66, 271-72; chap. 19). Probably written on 13 Feb. 1843, when WR recorded: "Elder Rigdon came in early in the morning and gave a brief history [of] the 2d visit of the Presidency to Jackson Co[unty], Missouri" (JSj [1842-43], 186; *APR*, 304; cf. DHC 5:272; chap. 14). Penciled note in left margin of first page reads: "This document is evidently written from memory the dates are somewhat at variance with thos[e] given by the Prophet Joseph. I have kept the later date. Andrew Jenson." Dates in SR's notes agree with MSHiJS and *DN*, but were changed by one day in DHC. Photocopy in JSHD, Bx 1, fd 1. Transcription of this document in vol. 8, I.1.

(fd 6) 4pp. Sidney Rigdon to Thomas Ford, 14 June 1844, regarding *Nauvoo Expositor* affair (cf. DHC 6:469-71; chap. 22).

(fd 13) 4pp. "Life of Elder Rigdon." Fragment in hand of RBT. Contains middle portion of biographical sketch of SR used in MSHiJS and *T&S* 4 (15 Apr. 1843): 172-74, which was deleted by BHR (see notes in vol. 1, chap. 11).

SRMH "Source References for Material Used in Compiling the Manuscript History of the Church, Books A-1 to F-1." Compiled by Lia Suttner from notes kept by Christy Best, Dean C. Jessee, and Scott Faulring (Provo, UT: Joseph Fielding Smith Institute for Latter-day Saint History, BYU, 2003). 140pp.

This compilation is arranged on a spreadsheet with columns labeled: History of the Church Reference | Date | Source Reference | Beginning Words | Ending Words | Other Publication Reference | Comments | Contributor. Most source references were contributed by Best, archivist at CHL, with occasional contributions by Jessee and Faulring. Although the compilation had been prepared by 2003, this editor received a copy in June 2010, long after a similar list was compiled for this project. SRMH was compared against the findings of this study and, although there was a great deal of overlap, some differences were found. Some of these are due to differences in aim. SRMH often references the original or earliest document behind the MS History, not necessarily the source that was used by the compilers. Moreover, it makes no attempt to compare wording to assess which of the possible sources is closest. SRMH is referenced in this work when its contributors identify a source at CHL for which access was denied this editor, and there were no other means of verification. Jessee, for example, identified William Clayton's journal (WCj) as the source for a few entries in the MS History that this editor was unable to confirm, and Best examined minutes of the Quorum of Twelve Apostles (QTAM [1840-44]) unavailable in typescript that were denied this editor. The following is a list of sources at CHL that this editor requested repeatedly over a ten-year period that were never forthcoming:

Minutes of the Council of Twelve, 17 Jan. 1840 (DHC 4:76; chap. 4); 14 Apr. 1840 (DHC 4:114; chap. 6); 16 Apr. 1840 (DHC 4:114-18; chap. 6); 11 Feb. 1841 (DHC 4:297; chap. 15); 2 Apr. 1841 (DHC 4:324-25; chap. 17); 3 Apr. 1841 (DHC 4:325-26; chap. 17); Notation about 6 June 1840 emigration of John Moon's company from Liverpool on *Britannia,* dated 15 Aug. 1854 (DHC 4:134; chap. 7); R. F. Smith warrant for arrest of Hyrum Smith, 24 June 1844 (DHC 6:562; chap. 30), which could not be located by archivists who expressed doubt about it being in their collection.

***T&S* *Times and Seasons*, Nov. 1839-Feb. 1846 (Nauvoo, IL).**

Monthly; became biweekly 1 Nov. 1840. One hundred and thirty-five sixteen-page, double-column issues in six volumes. Edited by Ebenezer Robinson and Don Carlos Smith (Nov. 1839-1 Dec. 1840); Don Carlos Smith (15 Dec. 1840-15 Apr. 1841), Don Carlos Smith and Robert B. Thompson (1 May 1841-2 Aug. 1841), Ebenezer Robinson (16 Aug. 1841-1 Jan. 1842), Ebenezer Robinson and Gustavus Hills (15 Jan. 1842-1 Feb. 1842), Joseph Smith (15 Feb. 1842-1 Nov. 1842), John Taylor (15 Nov. 1842-15 Feb. 1846). On 16 Apr. 1843, JS commented on JT's editorship, saying that "we have no one else we can trust the paper with," but complained that he "suffer[ed] the paper to come out with so many mistakes" (JSj [1843], 163; *APR*, 371). Began publishing "History of Joseph Smith" on 15 Mar. 1842 (vol. 3, No. 10), and reached events of 4 Dec. 1831 prior to JS's death (vol. 5, No. 9). The last issue of 15 Feb. 1846 continued events to 11 Aug. 1834 (vol. 6, No. 23.

TBj Thomas Bullock Journals: 1843-49 (vols. 1-7), CHL (MS 1385); 1845-46, BYU.

Vol. 1 [1843] (fd 1) Mar.-May 1843.
Vol. 2 [1846] (fd 1) Sept.-Dec. 1846.
Vol. 3 [1847] (fd 2) Apr.-June 1847.
Vol. 4 [1847] (fd 2)June-Sept. 1847.
Vol. 5 [1847] (fd 3) Sept.-Oct. 1847.
Vol. 6 [1848] (fd 4) May-Sept. 1848.
Vol. 7 [1848-49] (fd 4) Sept. 1848-June 1849.

[1845-46] 31 Aug. 1845-5 July 1846. 26pp. Published by Gregory R. Knight in *Brigham Young University Studies* 31 (Winter 1991): 5-75.

For TB's other journals, see CHOj, vols. 1-3.

TBn Thomas Bullock Notes, 20-22 June 1844 (RDft, Bx 1, fd 5). 2pp.

On 17 June 1844, JS directed TB "to remain in the Masonic Hall and take affidavits of the men who are constantly coming in with news of the movements of the mob and preserve copies to forward to the Governor" (DHC 6:494; chap. 24). This document appears to be TB's notes of his activities as a collector of information and affidavits from 20-22 June 1844, probably made at the time. There is a gap in TB's journal during this time (16 June-6 Oct. 1844) (CHOj, vol. 1). This item is transcribed in vol. 7, II.5.

TQM Teachers Quorum Minutes, 1834-45, CHL (MS 3428). 31pp.

Published in *SC* DVD 19. Meetings held in Kirtland, OH, Far West, MO, and Nauvoo, IL. Unpaginated. Cited by date and *SC* image number. Includes list of church members in southwest quarter of Far West, MO, 1838 (34-39). Used as basis for 26 Apr., 2 May 1838 (DHC 3:25, 27; chap. 3); 2 May 1841 (DHC 4:354; chap. 19); 7 Oct. 1842 (DHC 5:169; chap. 9). Transcription of selected passages in vol. 8, III.2, IV.4. *Handwriting*: 7-16 (ACG), 16-20 (GWP), [21 blank]; 22-24 (TS), 25-28 (SE), 29 (US1); 30-31 (US2), clerks.

Truthiana **Viator, Nauvoo, IL, to Editor of *Boston Bee*, Mar.-Aug. 1843 (Nos. 1-8), CHL (UC).**

Viator (Lat. "traveler"), pseud. for WR, and pos. WWP. Rough drafts in handwritings of WR and WWP. Copied into NMCDB, 170-83, by RLC on 21-26 Mar. 1855 (CHOj 17:353-58). "Truthiana" not used for No. 1. See also *T&S* 4 (1 Nov. 1843): 371-75, where Viator supplied correspondence between James Arlington Bennett and JS, dated 24 Oct. and 13 Nov. 1843 (cf. DHC 6:71-78; chap. 4).

Truthiana, No. 1: Viator, Nauvoo, IL, to Editor of *Boston Bee*, 17 Mar. 1843. On 17 Mar. 1843, JS "Heard read letters No. 1 Boston Bee by Viator and his own to [James Arlington] Bennet" (JSj [1843], 13; *APR*, 335).

Truthiana, No. 2: Viator, Nauvoo, IL, to *Boston Bee*, 24 Mar. 1843. Published in "Mormonism," *T&S* 4 (15 May 1843):199-200 (cf. DHC 5:406-8; chap. 21). On 19 Mar. 1843, WR recorded: "Truthiana No 2" (WRj 9:36). MS has much editing. Possibly used for JS's 29 Jan. 1843 sermon (cf. DHC 5:260-62; chap. 13).

Truthiana, No. 3: [Viator, Nauvoo, IL], to Editor of *Boston Bee*, No Date. On 1 Apr. 1843, WR recorded: "wrote Truthiana No 3" (WRj 9:37). "About noon" on same day, JS "heard read Truthiana No. 3" (JSj [1843], 35; *APR*, 338). Continues report of JS's 29 Jan. 1843 sermon, which was not included in MSHiJS.

Truthiana, No. 4: [Viator, Nauvoo, IL], to Editor of *Boston Bee*, No Date. On 9 Apr. 1843, WR recorded: "Wrote Truthiana No 4" (WRj 9:37). Reports conference of 6-8 Apr. 1843, particularly HS's sermon (cf. DHC 5:338-39; chap. 17).

Truthiana, No. 5: [Viator, Nauvoo, IL], to Editor of *Boston Bee*, No Date. On 15 Apr. 1843, WR recorded: "Truthiana No 5" (WRj 9:37). Reports on arrival immigrants on steamer *Amaranth*, and JS's 13 Apr. 1843 sermon (cf. DHC 5:353, 354-57; chap. 18).

Truthiana, No. 6: Viator, Nauvoo, IL, to Editor of *Boston Bee*, 22 Apr. 1843. On 27 Apr. 1843, WR recorded: "wrote No 6. Truthiana" (WRj 9:38). This was possibly a rewrite, since on 23 Apr. 1843 JS "Heard read Truthiana, No. 6 <objected to its being printed. It was too strong meat>" (JSj [1843], 175; *APR*, 373; DHC 5:369; chap. 19). Reports activities of Nauvoo Legion on 21-22 Apr. 1843 (cf. DHC 5:369; chap. 19).

Truthiana, No. 7: Viator, Nauvoo, IL, to Editor of *Boston Bee*, 17 July 1843. On 17 July 1843, WR recorded: "wrote No 7. vested right[s] to Boston Bee" (WRj 9:42). Concerning Nauvoo charter.

Truthiana, No. 8: [Viator], Nauvoo, IL, to Editor of *Boston Bee*, 18 Aug. 1843. On 18 Aug. 1843, WR recorded: "Wrote Bee. 28 Isaiah"; and on 19th: "wrote In even[ing]. No 8. 28 Isaiah" (WRj 9:46). Rept. in *T&S* 4 (1 Sept. 1843): 305b-7 (cf. DHC 5:518-20; chap. 27).

TT [1845] Theodore Turley Memoranda, 28 Feb. 1845, CHL (JSHD, Bx 1, fd 15). 4pp.

Recounts activities in MO from Dec. 1838 to Apr. 1839 (cf. DHC 3:288-89, 306-8, 319, 322-23, 325-26; chaps. 20-21). In handwriting of TB with some annotations by WR. Apparently dates to 28 Feb. 1845, when TB recorded in CHOj: "Turley in office all afternoon relating the difficulties in Missouri" (CHOj 2:9; cf. 1:30). Transcription in vol. 8, III.13.

TT [1855] Theodore Turley, San Bernardino, CA, to Hosea Stout, 28 Oct. 1855, CHL (JSHD, Bx 1, fd 68). 4pp.

Relates events of June 1844 leading to JS's death. Transcription in vol. 8,VI.25.

TTL Trustee-in-Trust Ledgers, 1841-46, CHL (CR 5 70).

Also referred to as Temple Recorder's Ledgers. Record of disbursements to the Nauvoo Temple Committee and the Temple Store. Many entries carried over from the donation portions of LL. See following entries: 23 Sept. 1843 (cf. DHC 6:37; chap. 2); 24 Oct. 1843 (cf. DHC 6:61; chap. 3); 15 Mar. 1844 (cf. DHC 6:264-65; chap. 11).

UC Uncatalogued Collections, CHL.

Documents in this category have yet to be assigned to a collection or given a MS number. Some of these documents may be in what Christi Best variously referred to in her notes as "JS additional box," "box of JS additional documents," "JS additional papers," or "JS holding box" (SRMH), and possibly labeled in archives as "Joseph Smith Office (1843-44)."

The following are uncatalogued sources identified in notations as UC (in order of appearance): William P. Peniston, Affidavit, 10 Aug. 1838, CHL (DHC 3:61; chap. 6); Hyrum Smith, Bill of Damages, ca. 4 June 1839 (DHC 3:373-74; chap. 24); Boston Branch Resolutions, 12 Mar. 1843 (DHC 5:302; chap. 16); Joseph H. Reynolds to Newel K. Whitney, 7 Apr. 1843 (DHC 5:352-53; chap. 18); Samuel C. Owens to Thomas Ford, 10 June 1843 (DHC 5:422; chap. 22); Thomas Ford to Joseph H. Reynolds, 6 July 1843 (DHC 5:492-93; chap. 25); Caleb Baldwin, Lyman Wight, Parley P. Pratt, Hyrum Smith, and others, Affidavit, 7 July 1843 (DHC 5:496-97; chap. 25); Conference Minutes, Boston, 9-11 Sept. 1843 (DHC 6:11-30; chap. 1); Minutes of meeting about scroll petition, 29 Nov. 1843 (DHC 6:88, 93-95; chap. 4), and 4 Dec. 1843 (DHC 6:99; chap. 5); Willard Richards and Philip B. Lewis, Affidavit, 8 Dec. 1843 (DHC 6:103; chap. 5); JS to Marshal Henry G. Sherwood, 8 Dec. 1843 (DHC 6:103-4; chap. 5); J. White to J. D. Hunter, 10 Dec. 1843 (DHC 6:108; chap. 5); Willard Richards, Affidavit, 18 Dec. 1843 (DHC 6:119-20; chap. 5); JS to Maj.-Gen. Wilson Law, 18 Dec. 1843 (DHC 6:120; chap. 5); Amos Chase, Affidavit, 19 Dec. 1843 (DHC 6:121-22; chap. 5); Philander Avery, Affidavit, 20 Dec. 1843 (DHC 6:122; chap. 5); Andrew and James Hamilton, Affidavit, 20 Dec. 1843 (DHC 6:123; chap. 5); Nauvoo City Council Memorial to Congress, 21 Dec. 1843 (DHC 6:125-32; chap. 6); W. W. Phelps to J. White, 21 Dec. 1843 (DHC 6:132-33; chap. 6); Daniel Avery, Affidavit, 28 Dec. 1843 (DHC 6:145-48; chap. 6); W. W. Phelps to Thomas Ford, 29 Dec. 1843 (DHC 6:153; chap. 6); H. T. Hugins, Affidavit, 31 May 1844 (DHC 6:423; chap. 20); NCCM, Loose Minutes, Andrew L. Lamoreaux testimony, 10 June 1844 (DHC 6:440; chap. 21); John M. Bernhisel to Thomas Ford, 14 June 1844 (DHC 6:467-48; chap. 22); J. R. Wakefield to Thomas Ford, 14 June 1844 (DHC 6:469; chap. 22); Stephen Markham affidavit, 17 June 1844 (DHC 6:492; chap. 24); Truman Gillett, Affidavit, 18 June 1844 (DHC 6:500-1; chap. 24); Cyrus Canfield and Gilbert Belknap, Affidavit, 18 June 1844 (DHC 6:502-3; chap. 24); Anson Call, David Evans, William E. Horner, Affidavit, 19 June 1844 (DHC 6:505-6; chap. 24); Carlos W. Lyon, Affidavit, 20 June 1844 (DHC 6:502; chap. 24); Hiram B. Mount and John Cunningham, Affidavit, 20 June 1844 (DHC 6:508-9; chap. 25); Allen T. Wait, Affidavit, 20 June 1844 (DHC 6:509; chap. 25); Isaac Morley, Gardner Snow, John Edmiston, Edmund Durfee, Affidavit, 20 June 1844 (DHC 6:511; chap. 25); James Guyman, Affidavit, 20 June 1844 (DHC 6:511-12; chap. 25); Obadiah Bowen, Affidavit, 20 June 1844 (DHC 6:512-13; chap. 25); Alvah Tippetts, Affidavit, 20 June 1844 (DHC 6:514; chap. 25); John P. Greene and John M. Bernhisel, Affidavit, 20 June 1844 (DHC 6:516; chap. 25); Robert D. Foster to John

Proctor, 20 June 1844 (DHC 6:520; chap. 26); Joseph H. Jackson Affidavits, 21 June 1844 (DHC 6:524; chap. 26); Edward Robinson, Affidavit, 22 June 1844 (DHC 6:528-29; chap. 27); James Olive, Affidavit, 22 June 1844 (DHC 6:529; chap. 27); George G. Johnstone, Affidavit, 22 June 1844 (DHC 6:530; chap. 27); Gideon Gibbs, Affidavit, 22 June 1844 (DHC 6:530; chap. 27); Luman H. Calkins, Affidavit, 22 June 1844 (DHC 6:531-32; chap. 27); George C. Anderson, Affidavit, 23 June 1844 (DHC 6:553; chap. 29); George C. Anderson, Affidavit, 23 June 1844 (DHC 6:553; chap. 29); R. F. Smith, Second mittimus remanding JS to jail, 26 June 1844 (DHC 6:597; chap. 32).

VOT **Joseph Smith, Jr.,** ***The Voice of Truth, Containing General Joseph Smith's Correspondence with Gen. James Arlington Bennett; Appeal to the Green Mountain Boys; Correspondence with John C. Calhoun, Esq.; Views of the Powers and Policy of the Government of the United States; Pacific Innuendo, and Gov. Ford's Letter; a Friendly Hint to Missouri, and a Few Words of Consolation for the "Globe;" Also, Correspondence with the Hon. Henry Clay*** **(Nauvoo, IL: Printed by John Taylor, 1844 [1845]). 65pp.**

Although authorship assigned to JS, the volume contains works ghostwritten by WWP, who also obtained the copyright in 1844 (see Brown 2008).

Wasp ***Wasp*** **(Nauvoo, IL), 1842-43.**

Consecutive page numbering follows reprint by Greg Kofford Books, Salt Lake City, 2003. This numbering also coincides with citations to this source in the RDft. Edited by William Smith, 16 Apr.-3 Dec. 1842; John Taylor, 10 Dec. 1842-26 Apr. 1843.

WCj William Clayton Journals, 1840-42, BYU (vol. 1); 1842-53, FPV (vols. 2-9).

Vols. 2-9 restricted. Due to incomplete information, it is sometimes uncertain which journal overlapping material comes from. The present work relies on the following partial transcriptions: Tanner and Tanner 1982, *IC*, *NTNLF*, and DMQP. Two items in MS History could not be checked against WC's journal: JS's letter to workers in stone shop, 21 Dec. 1842 (deleted in DHC 5:207; chap. 11); letter of the Pottawattamie Indians to JS, 28 Aug. 1843 (deleted in DHC 5:556; chap. 28).

Vol. 1 [1840-42] 1 Jan. 1840-18 Feb. 1842. Published in James B. Allen and Thomas G. Alexander, eds., *Manchester Mormons: The Journal of William Clayton, 1840 to 1842* (Santa Barbara, CA, and Salt Lake City: Peregrine Smith, 1974); and *IC*, 3-91.

Vol. 2 [1842-45] 27 Nov. 1842-27 Apr. 1843; 24 Sept. 1844-31 Mar. 1845. Excerpts published in *IC*, 93-162.

Vol. 3 [1843-44] 25 Apr. 1843-24 Sept. 1844. Inserted in this volume is a smaller separately bound volume covering 14-22 June 1844. Excerpts published in *IC*, 99-149.

Vol. 4 [1845-46] 1 Apr. 1845-30 Jan. 1846. Excerpts published in *IC*, 162-99.

Vol. 5 [1845-46] 10 Dec. 1845-7 Jan. 1846. Published in *IC*, 199-258. Photocopy in *Heber C. Kimball's Journal* (Salt Lake City: Modern Microfilm Co., 1982), 23-190. This volume is recorded in HCKj and contains WC's record of temple ordinances from 10 Dec. 1845 to 7 Jan. 1846. See HCKj, vol. 4.

Vol. 6 [1846] 8 Feb.-1 Nov. 1846. Published in *IC*, 259-92.

Vol. 7 [1847] 1 Jan.-6 Dec 1847. Published in *IC*, 292-395.

Vol. 8 [1852] 21 Apr.-16 May 1852. Published in *IC*, 395-414.

Vol. 9 [1852-53] 28 Aug. 1852-9 [3] Mar. 1853. Published in *IC*, 415-510.

WC [1854] William Clayton Statement, 1 July 1854 (Not Located).

CHOj for 1 July 1854 reads: "W Clayton giving items for Joseph's journey in March 1843" (CHOj 17:87). Probably refers to JS's trip to Shokoquon with WC on 21 Mar. 1843 (DHC 5:309; chap. 16).

WC [ca. 1856] William Clayton Statement, ca. 1856 (Not Located).

Statement about events surrounding JS's death by WC mentioned in WW to GAS, 30 June 1856 (transcription in vol. 8, VII.2). CHOj for 15 June 1856 records: "In the afternoon, W. Clayton in the office Giving items of History to J.G. ½ day" (CHOj 19:18).

WJS **Andrew F. Ehat and Lyndon W. Cook, eds. *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph* (Provo, UT: Religious Studies Center, Brigham Young University, 1980).**

WMD [Lyman O. Littlefield]. *A Correct Account of the Murders of Generals Joseph and Hyrum Smith, at Carthage, on the 27th Day of June, 1844 by William M. Daniels, an Eye Witness* (Nauvoo, IL: John Taylor, 1845). 24pp.

On 27 Mar. 1845, TB recorded: "I writing history. filling up blanks in same. … at ep [evening prayer] 5 Bro. Daniels called & talked over with Dr. [Richards] the assassination of Joseph & Hyrum" (CHOj 2:12).

WRc Willard Richards Collection, 1821-54 (Bxs 1-4), CHL (MS 1490).

Published in *SC* DVD 31. See also WRj, WRPC, WRRS.

WRHi "History of Willard Richards," DN 8 (23 June 1858): 73-74; (30 June 1858): 77.

Rept. *MSt* 27 (25 Feb. 1865): 118-20; (4 Mar. 1865): 133-36; (11 Mar. 1865): 150-52; (18 Mar. 1865): 165-67. Conveniently available in *NMS*. Taken from MS History, Book G (see HTA).

WRj Willard Richards Journals, 1837-54, 20 vols. (WRc, Bxs 1-2), CHL (MS 1490).

Most entries brief and sketchy. As GAS aptly described: "Dr Richards … kept journals of his daily proceedings, by writing a line or two, naming the principle events, and leaving his memory to fill the particulars, and a part of this in a Stenographic style of his own, which no memory but his can supply" (GAS to J. M. Bernhisel, 29 June 1854, GASLB, 47). No pagination; cited by volume number and *SC* image numbers. Approximate number of pages based on *SC* image numbers.

Vol. 1 [1837-40] (Bx 1). 123pp. Jan. 1837-30 Apr. 1840. *Handwriting*: WR. Transcription of selected portions in vol. 8, II.4; III.3; IV.1.

Vol. 2 [1837] (Bx 1). 24pp. 14 Mar.-4 July 1837. *Handwriting*: WR.

Vol. 3 [1837-38] (Bx 1). 22pp. 2 Aug. 1837-30 Apr. 1838. *Handwriting*: WR.

Vol. 4 [1838-39] (Bx 1). 25pp. 1 May 1838-2 Apr. 1839. *Handwriting*: WR.

Vol. 5 [1839] (Bx 1). 18pp. 1 Apr.-31 Aug. 1839. *Handwriting*: WR.

Vol. 6 [1839-40] (Bx 1). 20pp. 1 Sept. 1839-1 June 1840. Transcription of selected portions in vol. 8, IV.1. *Handwriting*: WR.

Vol. 7 [1840-41] (Bx 1). 27pp. 16 June 1840-28 Apr. 1841. Transcription of selected portions in vol. 8, IV.1. *Handwriting*: WR.

Vol. 8 [1841-42] (Bx 1). 36pp. 20 Apr. 1841-22 Jan. 1842. Transcription of selected portions in vol. 8, IV.1. *Handwriting*: WR.

Loose sheets [1842] (JSHD, Bx 2). 3 ledger sheets. 12-14, 19-20, 25-27 Jan., 21-22, 24, 26-28, 31 Mar., 5 Apr., 2-11 Dec. 1842. *Handwriting*: WR.

Vol. 9 [1842-44] (Bx 1). 104pp. 2 July 1842-29 Apr. 1844. Transcription of selected portions in vol. 8, V.4. *Handwriting*: WR.

Vol. 10 [1844] (Bx 1). 125pp. 27 Feb.-31 Aug. 1844. Transcription of selected portions in vol. 8, VI.13. *Handwriting*: WR.

Vol. 11 [1844-45] (Bx 1). 282pp. 19 Dec. 1844-16 Sept. 1845. *Handwriting*: WR. Dates entered by TB.

Vol. 12 [1846] (Bx 1). 115pp. Jan.-July 1846. *Handwriting*: WR.
Vol. 13 [1845-46] (Bx 1). 217pp. 19 Sept. 1845-12 Feb. 1846. *Handwriting*: WR, TB, RLC.
Vol. 14 [1846] (Bx 2). 382pp. Paginated. 13 Feb.-20 May 1846. *Handwriting*: WR, and others.
Vol. 15 [1846] (Bx 2). 372pp. Paginated. 21 May-27 Aug. 1846. *Handwriting*: WR.
Vol. 16 [1846] (Bx 2). 361pp. Paginated. 28 Aug.-11 Dec. 1846. *Handwriting*: WR, TB.
Vol. 17 [1846-47] (Bx 2). 375pp. 13 Dec. 1846-7 Apr. 1847. *Handwriting*: WR, TB, RLC.
Vol. 18 [1857] (Bx 2). 17pp. 22 May-30 June 1847. *Handwriting*: WR.
Vol. 19 [1850-52] (Bx 2). 398pp. Paginated. 24 Dec. 1850-27 Feb. 1852. *Handwriting*: JCn.
Vol. 20 [1852-53] (Bx 2). 46pp. 8 Dec. 1852-8 Oct. 1853. *Handwriting*: JCn, RLC.

WRPC "Willard Richards Pocket Companion, written in England," ca. 1839 (WRc, Bx 2, fd 6), CHL (MS 1490). 102pp.

Doctrinal notebook. Mostly copies of scriptural references, including some revelations, teachings, and sermons of JS, some of which were copied from notes kept by WW and JT, though JT's notes are apparently not extant and WW's journal sometimes reads differently (*WJS*, xvii, 17n1, 413n7). Published in *SC* DVD 31, WRc, vol. 21. Cf. 27 June 1839 (15-22; DHC 3:379-81; chap. 25); 2 July 1839 (10-15, 63-73; DHC 3:383-92; chap. 26).

WRRS Willard Richards, Record of Subscriptions, 2 Aug. 1843 (WRc, Bx 2, fd 7), CHL (MS 1490). 85pp.

Record of donations for building WR's house in Nauvoo. Published in *SC* DVD 31, WRc, vol. 22. Cf. DHC 5:525 (chap. 27).

WWj Wilford Woodruff Journals, 1833-1898 (Bxs 1-5), CHL (MS 1352).

Restricted. Unpaginated; cited by volume and date. In addition to fourteen journals, which were transcribed in *WWj* [1983-85], there are several Day Books and Notebooks not listed below. Apparently, WW made sketchy entries into his Day Books and later fleshed them out in his journals.

Vol. 1a [1833-37]. 190pp. 29 Dec. 1833-31 Dec. 1837. Front page reads: "Containing an Account Of my life and travels from the time of my first connextion with the Church of the latter day Saints."
Vol. 1b [1838-39]. 118pp. 1 Jan. 1838-31 Dec. 1839.
Vol. 2 [1840]. 254pp. 1 Jan.-31 Dec. 1840. Front page reads: "Willford Woodruff's Daily Journal and Travels in the Ministry in 1840 in England & Wales." Includes a small 23-page baptismal record.
Vol. 3 [1841-42]. 180pp. 1 Jan. 1841-31 Dec. 1842.
Vol. 4 [1843-44]. 356pp. 1 Jan. 1843-31 Dec. 1844.
Vol. 5 [1845-46]. 314pp. 1 Jan. 1845-31 Dec. 1846.
Vol. 6 [1847-53]. 476pp. 1 Jan. 1847-31 Dec. 1853.
Vol. 7 [1854-59]. 460pp. 1 Jan. 1854-31 Dec. 1859.
Vol. 8 [1860-65]. 374pp. 1 Jan. 1860-22 Oct. 1865.
Vol. 9 [1865-72]. 380pp. 22 Oct. 1865-31 Dec. 1872.
Vol. 10 [1873-80]. 400pp. 1 Jan. 1873-7 Feb. 1880.
Vol. 11 [1880-85]. 508pp. 8 Feb. 1880-31 Dec. 1885.
Vol. 12 [1886-92]. 474pp. 1 Jan. 1886-31 Dec. 1892.
Vol. 13 [1893-97]. 302pp. 1 Jan. 1893-18 Apr. 1897.
Vol. 14 [1897-98]. 87pp. 19 Apr. 1897-8 Sept. 1898.

***WWj* Scott G. Kenney, ed. *Wilford Woodruff's Journal*, 9 vols. (Midvale, UT: Signature Books, 1983-85).**

Published in *NMS*.

Vol. 1 [1833-40]. 589pp.
Vol. 2 [1841-45]. 625pp.
Vol. 3 [1846-50]. 590pp.
Vol. 4 [1851-56]. 526pp.
Vol. 5 [1857-61]. 618pp.
Vol. 6 [1862-70]. 586pp.
Vol. 7 [1871-80]. 625pp.
Vol. 8 [1881-88]. 532pp.
Vol. 9 [1889-98]. 563pp.

WWP [ca. 1856] William W. Phelps Statement, ca. 1856 (Not Located).

Statement about events surrounding JS's death by WWP mentioned in WW to GAS, 30 June 1856 (transcription in vol. 8,VII.2). Book F-1, 147, cites WWP as the source of information (cf. DHC 6:547-48; chap. 29), including a paragraph deleted in DHC.

WWPc W. W. Phelps Collection of Missouri Documents, 1833-37 (fds 1-9), CHL (MS 657).

Includes copies of correspondence between church leaders and government and military leaders in Missouri.

WWPHD William W. Phelps History Draft, ca. Mar. 1842-Aug. 1843, CHL (JSHD, Bx 1, fd 4). 2pp.

Contains a draft of activities in Liberty, MO, on 16 June 1834, written by WWP, an eyewitness, on backs of copies of Abraham Fac. 2 (cf. DHC 2:97-98; chap. 7). Probably written between 15 Mar. 1842, when Fac. 2 was printed in *T&S*, and 1 Aug. 1843, when WR copied it into Book A-1, 494-95 (see MSHi Chronology).

WWPj William W. Phelps Journal, Jan.-June 1835, Jan. 1843, CHL (MS 3450). 15pp.

Also contains copies of some revelations in hand of FGW.

ZP Zera Pulsipher Statement, 17 Mar. 1855, CHL (JSHD, Bx 1, fd 30).

Gives an account of the departure of the Mormons from Kirtland in Feb. 1838. Mentioned in a penciled note in margin of Book B-1, 782, but never added as an addenda. Transcription in vol. 8, III.1.

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INTRODUCTION TO VOLUME 1

Volume 1 covers the period from Joseph Smith's birth on 23 December 1805 to the end of 1833. It gives an account of foundational visions, translation of the Book of Mormon, organization of the church, establishment of church headquarters in Kirtland, Ohio, locating Zion in Jackson County, Missouri, and subsequent persecutions and expulsion of the Mormons from that county.

Manuscript History, Book A-1, 1–413 (July 1839–June 1843)

Between 27 April 1838 and his incarceration in Liberty, Missouri, the following December, Joseph Smith dictated to scribe George W. Robinson a draft of his early history up to at least September 1827 and possibly May 1829, which is apparently no longer extant. After Smith's escape, the project was resumed in Commerce (later named Nauvoo), Illinois, on 11 June 1839, with James Mulholland as scribe.[1] Within two or three months, Mulholland prepared a draft of twenty-five pages, which begins with the baptisms of Smith and Cowdery in May 1829 and ends with the events of September 1830.[2]

It was probably in July or August 1839 when Mulholland "took the large volume containing the aborted 1834–36 History material," which had been copied from Oliver Cowdery's letters originally published in the *Messenger and Advocate*, "turned the book over so the back became the front cover of the new history, and began writing."[3] Drawing on the two drafts, Mulholland recorded fifty-nine pages prior to his death on 3 November 1839. This effort covered events from Joseph Smith's birth to September 1830 (DHC 1:1–117; chaps. 1–11).

Between Mulholland's death and his own death on 27 August 1841, clerk Robert B. Thompson, wrote on pages 60–75 of Book A-1, probably drawing on material compiled by Howard Coray. This brought the narrative up to the end of the long biography of Sidney Rigdon, later canceled (DHC 1:118–25; chap. 11).

Probably about the time the first installment of the "History of Joseph Smith" appeared in the *Times and Seasons* in March 1842, Joseph Smith assigned William W. Phelps to continue work on the history. By 1 December 1842, when Phelps left Nauvoo for St. Louis to get paper and other materials,[4] Phelps had reached page 130 of Book A-1, which brought the narrative to August 1831 (DHC 1:124–95; chaps. 11–16).

Prior to his departure, Smith "Called on W. W. Phelps to get the historical documents &c. After which he commenced reading and revising history."[5] On 1 and 2 December, Smith dictated Notes A, B, and C, which appear on pages 131–33 of Book A-1, to scribe Willard Richards, who had just returned

1. JSj [1839], 2 (*APR*, 235; *PJS* 2:321; *JSP* 1:340; cf. DHC 3:375; chap. 25).
2. See under HDft in the "Sources Cited" section of the introduction.
3. *PJS* 1:265–67.
4. Wilford Woodruff recorded: "Dec 1st I met at J. Taylors in company with Wm. W Phelps & Br Taylor & myself put into Phelps hand $2.53 dollars to go to St Louis for paper & other materials. He started with a waggon in the snow" (*WWj* 2:193).
5. JSj [1841–42], 211 (*PJS* 2:495; cf. DHC 5:198; chap. 11).

from a five-month tour through New England.[6] These notes were added too late to be included in the *Times and Seasons* publication of Joseph Smith's history, but B. H. Roberts included Notes B and C in his edition (see DHC 1:6, 9-10; chaps. 1 and 2). Note A, which deals with Smith's childhood leg operation and his family's move from Vermont to Palmyra, New York, during the winter of 1816-17, was skipped by Roberts (see chap. 1).[7]

After returning to Nauvoo, Phelps continued recording history. On 19 January 1843, he recorded that he "recommenced writing on the history of the Church for B[r]. Joseph."[8] On the following day, Richards wrote in Smith's journal that Smith "gave some instructions about Phelps and Richards uniting in writing the history of the church."[9] This evidently did not happen immediately, since most entries in Richards's journal for the remainder of January 1843 simply record he was "sick".[10] The twenty-two pages (135-57) Phelps wrote during this time probably took no more than a week or two, bringing the narrative up to November 1831 (DHC 1:195-222; chaps. 16-17).

Richards acted as scribe for the remainder of Book A-1 (158-553), with Phelps probably acting as compiler and adviser, especially for his knowledge of events in Missouri during the persecution. From the first week in February 1843 to the first week of May, Richards wrote pages 158-270 of Book A-1, which brought the narrative up to January 1833 (DHC 1:222-321; chaps. 17-22).

Beginning on 8 May 1843, Richards began keeping a precise record of his progress, so we know he wrote the last page of Book A-1, page 553, on 24 August of that year.[11] On 17 June 1843, Richards reached page 413,[12] which concluded the year 1833 (DHC 1:322-471; chaps. 23-34).

Review by Joseph Smith (1842-43)

In addition to "reading and revising history" on 1 and 2 December 1842,[13] which resulted in the addition of three addenda, Joseph Smith had reviewed and corrected at least forty-two pages of Book A-1, according to Brigham Young and Heber C. Kimball.[14] This corresponds to the 9 June 1830 conference in Fayette, New York (DHC 1:86; chap. 9). However, this may not be entirely accurate since someone wrote in pencil at the top of page 42: "1841 April 1—commenced reading." This seems to imply a continuation to Smith's review. On 10 February 1843, Richards recorded that Smith "Reviewed the History of the Mob in Hyrum and the first Journey to Missouri."[15] The first trip to Missouri corresponds to 19 June-27 August 1831 in Book A-1, 126-46 (DHC 1:188-206; chap. 15), and the mobbing at Hiram, Ohio, corresponds to 24/25 March 1832 in Book A-1, 205-9 (DHC 1:261-66; chap. 16). The last entry in Willard Richards's journal that mentions reviewing history with Smith is 8 Novem-

6. On this date, WR wrote: "began to Record history" (WRj 9:25). This was Note A, since on the following day he recorded: "wrote B & C Notes in history" (WRj 9:25). Also on 1 Dec., WWP started for St. Louis for paper and other materials (*WWj* 2:193).

7. Notes A, B, and C were incorporated into the text when copied into Book A-2 by CWW in 1845.

8. WWPj, 19 Jan. 1843.

9. JSj [1842-43], 140 (*APR*, 293; cf. DHC 5:253; chap. 13).

10. WRj 9:33.

11. WRj 9:47.

12. WRj 9:41.

13. JSj [1841-42], 211 (*PJS* 2:495; cf. DHC 5:198; chap. 11).

14. MSHiBY 13:42 (cf. DHC 7:389); HCKj [1844-45], vol. 3 (cf. *OPW*, 100).

15. JSj [1842-43], 175 (*APR*, 301; cf. DHC 5:268; chap. 14).

ber 1843: "from 9. to 11¼ AM read history to the Prest. [JS] at Mansion."[16] On this date, Richards had reached page 730 of Book B-2,[17] but how far Smith's reading of A-1 had progressed is unknown.

The three addenda added by Richards were not the only revisions Smith made to his History. Prior to his death in November 1839, Mulholland attached the following note to page 7: "I mentioned to President Smith that I considered it necessary that an explanation of <the location of> the place where the box was deposited would be required in order that the history be satisfactory. J.M." On the back of the note, Mulholland wrote three lines of new text.

Review by Apostolic Committee (April-May 1845)

When the project was resumed after Smith's death, the responsibility of review fell to Brigham Young and other members of the Quorum of the Twelve Apostles. When the first review committee met on 1 April 1845, they began at page 42, because they believed that was where Smith had stopped reviewing.[18] At this time, the *Times and Seasons* was preparing to publish an installment of Smith's history taken from page 356 of Book A-1. This means that any revisions made to earlier portions of Book A-1 were intended for a future publication of the History, which was indeed being contemplated at this time.[19] Roberts included some of these revisions, but not all.

Revision began on the morning of 1 April 1845 with Book A-1 being read to president Brigham Young and apostles Heber C. Kimball, George A. Smith, and John Taylor, with Richards keeping notes.[20] By the end of the day, they had reached page 180, covering 9 June 1830-10 January 1832 (DHC 1:86-241; chaps. 9-18).[21] On the second day, after working into the night without Taylor, the men stopped at page 303, having covered 10 January 1832-21 June 1833 (DHC 1:241-354; chaps. 18-25).[22]

Richards spent the next day "revising & adding to history, which had been read before the presidents."[23] Bullock wrote that he spent the day "filling up interstices [i.e., blanks]."[24] Among the revisions the committee made at this time was the cancellation of the long biography of Sidney Rigdon in Book A-1, 61-72 (cf. DHC 1:120-21; chap. 11), which had already been published in the *Times and Seasons*.[25]

The committee met again on 16 May 1845, with the addition of scribe Thomas Bullock and

16. WRj 9:53.

17. WRj 9:53.

18. WRj 11:108.

19. On 10 June 1845, George A. Smith recorded: "Met at Dr. Willard Richard's office and held a longe council as to the title of the Church history" (GASHi, 79). On 15 Aug., Brigham Young recorded that he "prepared the map of Nauvoo and title page to the History of the Church for Col. J. B. Backenstos to take to Springfield to obtain a copy right for me" (BYj [1844-46], vol. 4). On 30 Aug., he recorded that "Sherif Backenstos came directly from Springfield, brought my copy rights which he had got enterd in Clerks office" (BYj [1844-46], vol. 4).

20. For Richards's notes for 1-2 Apr. 1845, see vol. 7, IV.3, Revisers' Notes for Book A-1.

21. On 1 Apr. 1845, TB recorded: "B. Young, H. C. Kimball, G. A. Smith & John Taylor in morning correcting history B.Y., H.C.K. G.A.S. in afternoon correcting history for Printing" (CHOj 2:12a). WR recorded: "12 began to read history at 42d page. [at page] 47 left for dinner. All retired. 3 PM. Young. Kimball & Smith commenced reading till dark 118 pages all left. 8 read till 10½—180 pages" (WRj 11:108).

22. On 2 Apr. 1845, WR recorded: "revising history with B. Young & Geo. A. Smith read from 180 to 303 page" (WRj 11:109). TB wrote: "Writing the history all day. B. Young, H. C. Kimball and G. A. Smith with Dr. revising history for the press, G. A. Smith staid till ep [evening prayer] 10" (CHOj 2:12a).

23. WRj 11:110.

24. CHOj 3:3.

25. See *T&S* 4 (1 May-15 Aug. 1843):177-78, 193-94, 209-10, 289. BHR deleted the biographical sketch of SR and replaced it with one of his own in a footnote (DHC 1:120-21n; chap. 11).

Bishop Newel K. Whitney. By the end of this day, they had reviewed pages 304–78, covering 23 June–19 November 1833 (DHC 1:354–442; chaps. 25–32).[26] On the following day, Whitney was replaced by John Taylor. By five in the evening, they had reached page 510, covering 19 November 1833–2 July 1834 (DHC 1:442–2:122; chaps. 32–34, 1–8).[27]

Manuscript History, Book A-2, 1–266 (April–June 1845)

On 4 April 1845, Bullock recorded that Charles W. Wandell was "paging his book" in preparation to start copying Book A-1 into this new book called Book A-2. At the same time, Bullock records that Wandell was "copying addenda," which likely refers to the only addenda in Wandell's handwriting, Notes B–D. Notes A–C had to have been composed before Wandell began copying Book A-1 into A-2, since he incorporated Note C on page 1. On the following day, Bullock recorded that Wandell was "copying history page 8."[28] Sometime between 2–7 June 1845, Wandell reached page 266,[29] which concludes the year 1833 and volume 1 of the Documentary History.

Proofing Book A-1 (July 1845)

On 4 July 1845, Bullock reported that he and Wilmer Benson began "examining Book A," and that on 15 July he and Charles Wandell "examined and finished Book No. 1."[30] Apparently Wandell had tried to edit the text as he copied A-1 into A-2 by removing redundant or unnecessary words, but at this time these emendations were nearly all replaced, either by himself or Bullock. Wandell was also not a careful copyist, as there are several haplographic omissions and frequent errors.

Sources

In compiling this portion of Smith's History, the editors drew from various sources, including: *The Evening and The Morning Star* (see *E&MS* and *E&MS-R*), volume 1 of Joseph Smith's Letter Book (see JSLB), the files of Smith's correspondence (see JSLR and JSLS), Joseph Smith's journal (see JSj [1832–34]), the Far West Record (see FWR), notes provided by Sidney Rigdon (see SRc), the Kirtland High Council Minutes (see KHCM), and correspondence from W. W. Phelps's papers (see WWPc). It is uncertain how Willard Richards provided dates and circumstances of various early meetings recorded in the "Far West Record," which was apparently not available to him until 14 September 1843, after he had completed Book A-1. Prior to his obtaining that record, Richards apparently relied on the memory or notes of those who had attended the meetings, like Phelps, or used copies of original minutes.

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26. On 16 May 1845, HCK recorded: "Thomas Bulluck [Bullock] and G. A. Smith come in. Bullock red histry for us. Commenced with the first Book A, Page 304, 16 line. … At half past one Bishop Whitney come in to our room to assis[t] us in the history. … We red till sunset. Page 374 [378]" (HCKj [1844–45], vol. 3; *OPW*, 112; transcription in Jessee 1971, 473n108, reads "page 378"). For the revisers' notes for 16 May 1845 for Book A-1, 304–78, line 16, see vol. 7, IV.3.

27. On 17 May 1845, WR wrote: "At Hunters … Revising History from page 378 to 510—132 pages" (WRj 11:154). HCK: "Began to read at 10 Oclock. Present T. Bulark [Bullock], B. Young, W. Richards, G. A. Smith. … Elder John Tailer and B. Rockwell come in at 11. Sister Young come in about the same time. We red history till five in the after noon, to Page 5 hundred and 11. We ware wearry. We red 132 Pages went home" (HCKj [1844–45], vol. 3; *OPW*, 112–13). For the revisers' notes for 17 May 1845, see vol. 7, IV.3.

28. CHOj 3:3.

29. CHOj 3:14.

30. CHOj 1:46–47; 3:18–19.

Publication

The entire contents of volume 1 was published in Nauvoo, between 15 March 1842 and 15 July 1845. At the time of Joseph Smith's death, the History had been published to 4 December 1831 (DHC 1:241; chaps. 1-18). The three addenda Willard Richards added to pages 131-33, labeled A, B, and C, were composed 1-2 December 1842, too late to be included in the *Times and Seasons*, as the following table shows:

TABLE 1: Comparison of Addenda Composition and Publication Schedule for Book A-1, 131-33, Notes A-C

Note	Date composed in A-1	Incorporation Date in A-2	A-2 Pages	Publication date in *T&S*
Note A	1 Dec. 1842	4-5 Apr. 1845	1-2	15 Mar. 1842
Note B	2 Dec. 1842	4-5 Apr. 1845	4	1 Apr. 1842
Note C	2 Dec. 1842	4-5 Apr. 1845	6	15 Apr. 1842

In addition to these three addenda, sixteen pages of addenda were added at the end of Book A-1 (Notes A-L and 1-21), mostly by Thomas Bullock and Charles W. Wandell. For some reason, none of the thirty-four addenda in Book A-1 were published in the *Times and Seasons*, the first four of which (Notes [A], A-C) appear in this volume of the History.

TABLE 2: Comparison of Addenda Composition and Publication Schedule for Books A-1 and A-2, Notes A-C[31]

Note	Date composed in A-1	Incorporation Date in A-2	A-2 Pages	Publication date in *T&S*
Note [A]	pos. 14 Jan.. 1845	29-31 May 1845	227-28	1 Apr. 1845
Note A	pos. 14 Jan.. 1845	12-14 May 1845	163	15 Oct. 1844
Note B	prob. 4 Apr. 1845	18-23 May 1845	198	15 Jan. 1845
Note C	prob. 4 Apr. 1845	4-5 Apr. 1845	2	15 Mar. 1842

As this table shows, of the four addenda that appear in this volume, only the first was possibly composed before publication, but nonetheless passed over by the printers.

Volume 1 of B. H. Roberts's edition appeared in 1902, with a second revised edition in 1951. While Roberts added most of these addenda, he omitted Willard Richards' Note A, as well as Notes E, H, and J.

31. For an analysis of Notes D-L and 1-21, see Introduction to Volume Two.

HISTORY OF

Joseph Smith *and*
The Church of Jesus Christ
of Latter-day Saints

1.

FIRST VISION

1805–1820

[*T&S* 3 (15 March 1842): 726–28]

/[1]Owing to the many reports which have been put in circulation by evil [2]designing persons in relation to the rise and progress of the Church of Jesus Christ of[3] Latter Day Saints, all of which have been designed by the authors thereof to militate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession. In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the[4] said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty third day of December, in the town of Sharon, Windsor county, state of Vermont.

[5]**When I was five years old or thereabouts, I was attacked with the typhus fever; and at one time, during my sickness, my father despaired of my life. The doctors broke the fever, after which, it settled under my shoulder. Dr. Parker**[6] **called it a sprained shoulder and anointed it with bone ointment, and freely applied the hot shovel, when it proved to be a swelling under the arm, which was opened and discharged freely: after which the disease removed and descended into my left leg and ankle, and terminated in a fever-sore of the worst kind: and I endured the most acute suffering for a long time under the care of Drs. Smith, Stone, and Perkins of Hanover.**

At one time, eleven doctors came from Dartmouth[7] **Medical College at Hanover, New**

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1. Handwriting of JM begins in Book A-1, 1, and continues to p. 59 (chap. 11); and handwriting of CWW begins in Book A-2, 1, and continues to p. 308 (vol. 2, chap. 6).

2. Book A-1, 1, Book A-2, 1, DHC 1:1: add "disposed and"

3. Book A-1, 1 (darker ink): "<Jesus Christ of>" (prob. WR); Book A-2, 1: "<of Jesus Christ>" (prob. TB)

4. Book A-1, 1, Book A-2, 1, DHC 1:2: omit "the"

5. Book A-1, 1 (lighter ink): adds "<see page Note A 131>" (WR). Following six paragraphs, omitted in *T&S* and DHC 1:2, were added to Book A-1, 131–32, by WR on 1 Dec. 1842, and incorporated in Book A-2, 1–2, by CWW on 4–5 Apr. 1845 (see MSHi Chronology). Text here is from A-2.

6. Book A-1, 131, Note A: "& ~~the Dr.~~ —<Dr. Parker>" (WR)

7. Book A-1, 131, Note A: "~~the~~ <Dartmouth>" (WR)

Hampshire, for the purpose of amputation, but, young as I was, I utterly refused to give my assent to the operation: but I consented to their trying an experiment by removing a large portion[8] of the bone from my left leg: which they did; and fourteen additional pieces of bone afterwards worked out, before my leg healed: during which time I was reduced so very[9] low, that my mother could carry me with ease. And after I began to get about, I went on crutches till I started for the State of New York, where[10] my father had gone [11]for the purpose of preparing a place for the removal of his family, which he effected by sending a man after us, by the name of Caleb Howard, who, after he had [12]started on the Journey with my mother and family, spent the money he had received of my father, in drinking, [13]gambling &c.

We fell in with a family by the name of Gates, who were traveling west, and Howard drove me from the wagon, and made me travel in my weak state, through the snow, forty miles per day for several days; during which time I suffered the most excruciating weariness and pain. And all this, that Mr. Howard might enjoy the society of two of Mr. Gates' daughters, which he took on the wagon where I should have ridden[14]: and thus he continued to do[15], day after day through the journey. And when my brothers remonstrated with Mr. Howard for his treatment to me, he would knock them down with the butt of his whip.

When we arrived at Utica, New York, Howard threw the goods out of the wagon into the street, and attempted to run away with the horses and wagon: but my mother seized the horses by the reigns, and calling witnesses, forbid his taking them away as they were her property.

On our way from Utica, I was left to ride on the last sleigh[16] in the company, (the Gates family were in sleighs)[17] but when that came up, I was knocked down by the driver, one of Gates'[18] sons, and left to wallow in my blood, until a stranger came along, picked me up, and carried me to the town of Palmyra. Howard having spent all our funds, my mother was compelled to pay our landlords' bills, from Utica to Palmyra, in bits of cloth, clothing &c. the last payment being made with the drops [earrings] taken from sister Sophronia's ears, for that purpose.

Although the snow was generally deep through the country during this journey, we performed the whole on[19] wheels, except the first two days, when we were accompanied by my mother's mother, grandmother, Lydia Mack[20], who was injured by the upsetting of the sleigh: and not wishing to accompany her friends west, tarried by the way with her friends in Vermont; and we soon after heard of her death; supposing that she never recovered from the injury received by the overturning[21] of the sleigh.

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8. Book A-1, 131, Note A: "a ~~great~~ <large portion>" (WR)
9. Book A-2, 2: "very" overwrites "{~~low~~}"
10. Book A-1, 131, Note A: "~~In the mean time~~ <where>" (WR)
11. Book A-1, 131, Note A: adds "~~to the State of New York~~"
12. Book A-1, 131, Note A: adds "~~got~~"
13. Book A-1, 131, Note A: adds "&."
14. Book A-1, 131, Note A: replaces "ridden" with "Rode"
15. Book A-1, 132, Note A: "\do/" (US)
16. Book A-1, 132, Note A: "~~waggon~~ <sleigh>" (WR)
17. Book A-1, 132, Note A: "<(the Gates … sleighs)>" (WR)
18. Book A-1, 132, Note A, Book A-2, 2: "Gate's"
19. Book A-1, 132, Note A: "~~except~~ <on>" (WR)
20. Book A-1, 132, Note A (different ink): "\Lydia Mack/" (US)
21. Book A-1, 132, Note A: "overturn"; Book A-2, 2: "overturn/ing\" (pos. TB)

[22]My father,[23] Joseph Smith, [24]was born July 12th, 1771, in Topsfield, Essex county,[25] Massachusetts; his father, Asael[26] Smith was born March 7th, 1744, Topsfield, [27]Massachusetts[28]; his father, Samuel Smith, was born January 26th, 1714, in[29] Topsfield, Massachusetts; his father, Samuel Smith, was born January 26th, 1666, in Topsfield, Massachusetts[30]; his father, Robert Smith, came from England.

My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario, (now Wayne,) county, in the state of New York, when I was in my tenth[31] year[32]. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: My father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage was Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,)[33] Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters, Sophronia, Catharine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst[34] the people, some crying, "lo, here," and some[35] "lo, there"; some were[36] contending for the Methodist faith, some for the Presbyterian, and[37] some for the Baptists[38]. For, notwithstanding the great love which the converts for[39] these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were [40]more pretended than real, for a scene of great confusion

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22. Book A-1, 1 (darker ink): adds "<See Note E page 2. addenda>" (WR). The following paragraph appears in Book A-1, Addenda, 2, Note C (CWW), with "C" *w.o.* "E". This note was added by CWW probably on 4 Apr. 1845, too late for publication in *T&S*, and incorporated in Book A-2, 2, by CWW on 4-5 Apr. 1845 (see MSHi Chronology). Added by BHR in DHC 1:2, from which the text here was taken.
23. Book A-1, 1: "<My father>" (WR)
24. Book A-1, Addenda, 2, Note C: adds "<Senr.>" (prob. TB)
25. Book A-1, Addenda, 2, Note C: "<Essex county>" (CWW); Book A-2, 2 (pencil): "<Essex County>" (pos. AC)
26. Book A-1, Addenda, 2, Note C, Book A-2, 2: "Asa{~~h~~}el"
27. Book A-2, 2 (cancellation pencil): adds "<~~Essex County~~>" (CWW)
28. Book A-1, Addenda, 2, Note C: "<Massachusetts>" (CWW)
29. Book A-1, Addenda, 2, Note C, Book A-2, 2: omit "in"
30. Book A-1, Addenda, 2, Note C: omits "Massachusetts"
31. Book A-2, 3 (pencil): "tenth <11th?>" (US)
32. Book A-1, 1 (lighter ink): adds "\or/ <thereabouts>" (WR); Book A-2, 3, DHC 1:2: add "or thereabouts"
33. Book A-1, 1: "(who ~~is now dead~~ <died Nov. 19th: 1823 in the 25 year of his age>)" (WR), which was copied as emended into Book A-2, 3. DHC 1:2: reads "(who died November 19th, 1824, in the 27th year of his age,)." BHR probably followed the incorrect dating in the genealogy of church presidents compiled by OC in 1834 that appears in JSj [1834-36], 10 (*PJS* 1:19).
34. Book A-1, 2, Book A-2, 3: "among"
35. Book A-2, 3, DHC 1:3: replace "some" with "others"
36. Book A-2, 3: "<were>" (CWW)
37. Book A-2, 3: "and" overwrites "{~~faith~~}"
38. Book A-1, 2, Book A-2, 3, DHC 1:3: "Baptist"
39. Book A-1, 2, Book A-2, 3, DHC 1:3: replace "for" with "to"
40. Book A-1, 2: adds "~~mere pretence~~"

and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was[41] proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia. During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep[42] and often pungent[43], still I kept myself[44] aloof from all those parties, though I attended their several meetings as often as[45] occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among[46] the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different[47] times was greatly excited, [48]the cry and tumult was[49] so great and incessant. The Presbyterians were most decided against the Baptists, and Methodists, and used all their powers of either reason, or sophistry to prove their errors, or at least to make the people think they were in error: on the other hand the Baptists and Methodists in their turn were equally zealous [50]to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or, are they all wrong together? [51]If any one[52] of them be right which is it, and how shall I know it? While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads:

> If any of you lack wisdom, let him ask of God, that[53] giveth unto[54] all men liberally and upbraideth not and it shall be given him.

Never did any passage of scripture come with more power to the heart of man than[55] this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had [I][56] would never know; for the teachers

41. Book A-1, 2 (different ink): "w~~as~~<ere>" (prob. WR); Book A-2, 3: "w{\ere/}" (US)
42. Book A-2, 3 (darker ink): "{\deep/}"
43. DHC 1:3: replaces "pungent" with "poignant"
44. Book A-2, 3: omits "myself"
45. Book A-1, 2: "<as often>" (prob. WR); Book A-2, 3: adds "\often as/" at *eoln* (pos. CWW)
46. Book A-1, 2, Book A-2, 3: "amongst"
47. Book A-2, 3 (different ink): "<different>" (CWW)
48. Book A-1, 2: adds "~~for~~"
49. Book A-1, 2, Book A-2, 3, DHC 1:4: replace "was" with "were"
50. Book A-1, 2, Book A-2, 3: add "in endeavoring"
51. Book A-1, 2, Book A-2, 3: add "And"
52. Book A-2, 3 (different ink): "<one>" (pos. CWW)
53. Book A-2, 3 (pencil): "who <that>" (US)
54. Book A-1, 2, Book A-2, 3: replace "unto" with "to"
55. Book A-1, 2: replaces "than" with "that"
56. DHC 1:4: adds "I"

of religion of the different sects understood the same passage [57]so differently as to[58] destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length[59] came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made[60] such an attempt, for amidst all my[61] anxieties I had never as yet made the attempt to pray vocally.

[*T&S* 3 (1 April 1842): 748–49]

After I had retired into[62] the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up[63] the desires of my heart to God. I had scarcely done so when immediately I was seized[64] upon by some power which entirely overcome[65] me, and had[66] such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of[67] light exactly over my head, above the brightness of the sun; which descended [68]gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them[69] spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

My object in going to enquire of the Lord was to know which of all the sects was right? that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into[70] my heart that all were wrong,)[71] and which I should join. I was

57. Book A-1, 2, Book A-2, 4: add "of scripture"
58. Book A-1, 3: "<to>" (prob. JM)
59. Book A-1, 3: replaces "length" with "last"; Book A-2, 4 (pencil): "last <length>" (pos. RLC)
60. Book A-1, 3: "<made>" (JM)
61. Book A-1, 3: "<my>" (JM)
62. Book A-2, 4: "to"
63. Book A-2, 4: "<up>" (prob. CWW)
64. Book A-1, 3: "<siezed>" (JM)
65. Book A-1, 3: "overcame"
66. Book A-1, 3: "<had>" (JM)
67. Book A-1, 3: "<of>" (prob. JM)
68. Book A-1, 3: adds "~~gracefully~~"
69. Book A-1, 3: "<them>" (US)
70. Book A-2, 4: "<into>" (prob. CWW)
71. Book A-2, 4, circles this parenthetical statement with pencil and adds the following penciled statement in the margin: "See Ms. copy ~~of History~~ of first 100 pages of History" (pos. RLC). This refers to an edited copy of MSHi,

answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, [72]["] they draw near to me with their lips, but their hearts are far from me; they teach for doctrine[73] the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my[74] back, looking up into heaven.

[75]**When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace[76], mother inquired what the matter was. I replied, "Never mind, all is well —I am well enough off." I then said to[77] my mother, "I have learned for myself that Presbyterianism is not true."—It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an[78] annoyer of his kingdom; [79]else why should the powers of darkness combine against me? Why the opposition[80] and persecution that arose against me, almost in my infancy?**

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. [81]I soon found however that my telling the story had excited a great deal of prejudice against me among [82]professors of religion and was the cause of great persecution which continued to increase, and though I was an obscure boy only between fourteen and fifteen years of age [83]and my circumstances in life such as to make a boy of no consequence in the world; yet men of high standing would take notice sufficient[84] to excite the public mind against me, and create a hot[85] persecution, and this was common among[86] all the sects: all united to persecute me.

It has often caused me serious reflection both then and since, how very strange it was that an

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Book A.-1. ca. 1841, in the handwriting of HC, which replaces the marked phrase with "(for I supposed that one of them were so.)" (see *JSP*, H1, 215). In the margin of his own DHC, BHR wrote: "contra. st[atement]. in Wentworth letter" (quoted in Madsen 1980, 291; see vol. 4, chap. 31, for Wentworth letter). Nothing in the 1842 letter contradicts this parenthetical statement; however, it does conflict with a previous statement in this chapter that JS had wondered "are they all wrong together" (Book A-1, 2; DHC 1:4).

72. Book A-1, 3, Book A-2, 4: add "that"
73. Book A-1, 3, Book A-2, 4, DHC 1:6: "doctrines"
74. Book A-1, 3: "<my>" (prob. JM)
75. Book A-1, 3: adds "<B See Note P[age] 132>" (WR). Book A-1, 132-33, Note B, was added by WR on 2 Dec. 1842 (see MSHi Chronology), too late to be included in *T&S*, and incorporated in Book A-2, 4, by CWW on 4-5 1845 (see MSHi Chronology). Added by BHR in DHC 1:6, from which the text here is taken.
76. Book A-1, 132, Note B, Book A-2, 4: "fire piece"
77. Book A-1, 132, Note B, Book A-2, 5: replace "said to" with "told"
78. Book A-1, Note B, 133: omits "an"
79. Book A-1, 133, Note B, Book A-2, 5: add "or"
80. Book A-1, 133, Note B, Book A-2, 5: replace "opposition" with "oppression"
81. Book A-2, 5: erasure of about four words
82. Book A-2, 5: adds "{~~the~~}"
83. Book A-1, 4 (different ink): adds "<or thereabouts>" (WR); Book A-2, 5: adds "or thereabouts"
84. Book A-1, 4: "sufficiently"
85. DHC 1:7: replaces "hot" with "bitter"
86. Book A-1, 4: "<among>" (prob. JM)

obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of [87]obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest[88] persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul[89] when he made his defense before King Aggrippa [Agrippa] and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him[90]; some said he was dishonest, others said he was mad; and he was ridiculed, and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all[91] the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew and would know unto[92] his latest breath that he had both[93] seen a light, and heard a voice speaking to[94] him, and all the world could not make him think or believe otherwise.— So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they[95] did in reality speak unto[96] me, or one of them did[97]; and though I was hated and persecuted for saying that I had seen a vision yet it was true, and while they were persecuting me, reviling me and speaking all manner of evil against me falsely for so[98] saying, I was led to say in my heart, why persecute me[99] for telling the truth? I have actually seen a vision, and "who am I that I can[100] withstand God," or why does the world think to make me deny what I have actually seen, for I had seen a vision; I knew it, and I knew God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I[101] would offend God and come under condemnation.

I had now[102] got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but [103]continue as I was until further directed; [104]I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided.

87. Book A-2, 5: adds ellipses over erasure
88. Book A-1, 4: replaces "hottest" with "bitterest"; Book A-2, 5, DHC 1:7: replace "hottest" with "most bitter"
89. Book A-1, 4: "~~as~~ Paul ~~did~~"
90. Book A-2, 5: "<him>" (CWW)
91. Book A-1, 4: "<all>" (US)
92. Book A-1, 4, Book A-2, 5: "to"
93. Book A-2, 5: omits "both"
94. Book A-1, 4, Book A-2, 5, DHC 1:7: "unto"
95. Book A-2, 5 (pencil): "they <one of them>" (pos. RLC)
96. Book A-1, 4: "<un>to"
97. Book A-2, 5 (pencil): "~~or one of them did~~"; DHC 1:8: omits "or one of them did"
98. Book A-2, 5: "\so/" (CWW).
99. Book A-1, 4, Book A-2, 5: "<me>" (pos. CWW/prob. CWW)
100. Book A-2, 5: replaces "can" with "should"
101. Book A-1, 4: "<I>" (JM)
102. Book A-2, 5: "<now>" (prob. CWW)
103. Book A-2, 6: adds "to"
104. Book A-1, 4: adds "~~for~~"; Book A-2, 6: adds "For"

2.

VISITATION OF MORONI

1820-1823

[*T&S* 3 (1 April 1842): 748–49 (cont.)]

I continued to pursue my common avocations in life until the twenty first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands[1] of all classes of men, both religious and irreligious because I [2]continued to affirm that I had[3] seen a vision.

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty three, (having been forbidden to join any of the religious[4] sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of[5] temptations, and mingling with all kinds of[6] society, I frequently fell[7] into many foolish errors and displayed the weakness of youth and the corruption[8] of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites[9] offensive in the sight of God.

[10]**In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth and is acquainted with my native cheery temperament.**

In consequence of these things I often felt condemned for my weakness, and imperfections;

1. Book A-1, 4, Book A-2, 6: "hand"
2. Book A-2, 6: add "{~~had~~}"
3. Book A-1, 4: "<had>" (prob. JM)
4. Book A-2, 6: "<religious>" (CWW)
5. Book A-1, 5: "~~all kinds of~~". This emendation and those in the remainder of this paragraph (except "with" and "fell") were made by WR probably on 2 Dec. 1842, when Notes B and C were added (see MSHi Chronology), too late to be included in *T&S*. However, they were incorporated in Book A-2, 6, and appear in DHC 1:9.
6. Book A-1, 5: "<with> ~~all kinds of~~" (prob. JM)
7. Book A-1, 5: "<fell>" (US)
8. Book A-1, 5: "~~corruption~~ <foibles>" (prob. WR)
9. Book A-1, 5: "~~to the gratification of many appetites~~"
10. Book A-1, 5: "<See Note C. p. 133>" (WR). This paragraph was added by WR to Book A-1, 133, Note C, on 2 Dec. 1842, too late to appear in *T&S*, and incorporated in Book A-2, 6, by CWW on 4-5 Apr. 1845 (see MSHi Chronology). Added by BHR in DHC 1:9-10, from which the text here is taken.

when on the evening of the above mentioned twenty first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him: for I had full confidence in obtaining a divine manifestation as I had previously had one[11].

[*T&S* 3 (15 April 1842): 753-54]

While I was thus[12] in the act of calling upon God I discovered a light appearing in the[13] room which continued to increase until the room was lighter than at noonday, when[14] immediately a personage[15] appeared[16] at my bedside standing in the air for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing[17] earthly I had ever seen; nor do I believe that any earthly[18] thing could be made to appear so exceedingly white and brilliant, his hands were naked and his arms also a little above the wrist[19]. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other[20] clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi.[21] That God had a work for me to do, and that my name[22] should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He

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11. DHC 1:11: replaces "one" with "done"
12. Book A-2, 6: "<thus>" (CWW)
13. DHC 1:11: replaces "the" with "my"
14. Book A-1, 5: "~~and~~ <when>" (prob. JM)
15. Book A-2, 6: "person/age\" (pos. TB)
16. Book A-1, 5: "<appeared>" (JM)
17. Book A-1, 5: "<thing>" (JM)
18. Book A-2, 6: "{\earthly/}" (CWW)
19. Book A-1, 5, Book A-2, 6: "wrists"
20. Book A-2, 6 (different ink): "<other>" (CWW)
21. Book A-1, 5, Book A-2, 6: "Nephi★ <Moroni>" (AC); DHC 1:11: replaces "Nephi" with "Moroni". AC also wrote at the bottom of p. 5 in A-1 (and p. 6 in A-2): "★Evidently a clerical error; see Book Doc[trine] & Cov[enants]., Sec[tion] 50, par[agraph] 2 [D&C 27:5]; Sec[tion] 106, par[agraph] 20 [D&C 128:20]; also Elders' Journal Vol. 1, page 43. Should read Moroni." Dean C. Jessee suggested the note and possibly the name "Moroni" were inserted by BHR (*PWJS*, 234n16; *PJS* 1:277n1), although BHR cited them in DHC 1:11n as authority for the change in his edition. However, the handwriting is clearly that of AC, who served as church historian from 1870-74. Reference to D&C [1844] indicates the note was probably inserted before the 1876 edition. An 1852 reprint of JS's History in the *MSt*, vol. 14, in possession of the CHL (see microfilm, M 205.5), in which the same note in the same hand appears at the bottom of p. 4, indicates that the note was inserted after that date. According to JFS, who worked in the CHO from 1865-72, BY assigned GAS, RLC, and himself to make "a thorough investigation into the cause" of the discrepancy in the angel's name, and that "[i]t was decided that the use of the name 'Nephi' … is an error, arising from the carelessness or inadvertency of one of the Prophet's scribes and his over-sight amidst his many cares, anxieties and labors at the time of the first writing and publishing …" (JFSLB, 24 Apr. 1881, Bx 30, fd 4, p. 180). An entry in JFS's journal indicates that this assignment was performed on 2 Mar. 1871 (JFSj, Bx 2, fd 9, 29), at which time AC was also present (CHOj 31:195). An entry in the CHOj for 6 Mar. 1871 in AC's handwriting reads: "By direction of Pres. B. Young, Dr. J[ames]. P. Meik began reading Joseph Smith's history, with a view of making a compilation therefrom for printing" (CHOj 31:197). AC later revised Meik's biography on 21-22 Mar. (CHOj 31:204), and in connection with this activity AC examined Book A-2 on 15 Mar. and 3 Apr. (31:208, 210). It is likely that the insertions of "Moroni" and accompanying footnotes date to this period in Mar.-Apr. 1871.
22. Book A-1, 5: "<name>" (prob. JM)

said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate[23] constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones[24] was[25] what constituted seers in ancient or former times, and that God had[26] prepared them for the purpose of translating the book.

After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as [27]reads in our books he quoted it thus:

> For behold the day cometh that shall burn as an oven, and all the proud yea[28] and all that do wickedly shall burn as stubble, for they[29] that cometh[30] shall burn them saith the Lord of hosts, that it[31] shall leave them neither root nor branch.

And again he quoted the fifth verse thus:

> Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.

He also quoted the next verse differently:

> And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming.

In addition to these [32]he quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty second and twenty third verses precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come. He also quoted the second chapter of Joel from the twenty eighth to the last verse[33]. He also said that this was not yet[34] fulfilled but was soon to be. And he further stated [35]the fulness of the gen-

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23. Book A-1, 5: "(~~put~~ <stones fastened> ~~in~~to a breast plate) ~~which~~" (WR)
24. Book A-1, 5: "<the possession and use of these stones> ~~that~~" (WR)
25. DHC 1:12: replaces "was" with "were"
26. Book A-1, 5: "<had>" (JM)
27. Book A-2, 7 (pencil): adds "<it>" (pos. RLC); DHC 1:12: adds "it"
28. Book A-1, 5: "<yea>" (JM)
29. Book A-1, 5: "<the~~y~~> <day>"; first insertion by US, second in different hand and ink (pos. CWW). Book A-2, 7 (pencil): "~~the day~~ <they>" (pos. RLC)
30. Book A-2, 7 (pencil): "come~~th~~"
31. Book A-2, 7 (pencil): "~~that it~~ <and>" (pos. RLC)
32. Book A-1, 6: adds "~~quotations~~"
33. DHC 1:13: moves "verse" to follow "eighth"
34. Book A-2, 7: "<yet>" (CWW)
35. DHC 1:13: adds "that"

tiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here.

Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them[36] to any person, neither the breastplate with the Urim and Thummim only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

After this [37]communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance. I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered[38] that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again[39] by my bed side. He commenced and again related the very same things which he had done at his[40] first visit without the least variation, which having done, he informed me of great judgments which were coming upon[41] the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

By this time so deep were[42] the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and as usual went to the necessary labors of the[43] day, but in attempting to labor as at other times, I found my strength so exhausted as rendered[44] me entirely unable. My father who was laboring along with[45] me discovered something to be wrong with me and told me to go home. I started with the intention of going to the house, but in attempting to cross the

36. Book A-1, 6: "<them>" (JM)
37. Book A-1, 6: adds "~~conversation~~"
38. Book A-2, 8: "{\discovered/}" (CWW)
39. Book A-2, 8: "<again>" (CWW)
40. Book A-2, 8, DHC 1:14: replace "his" with "the"
41. Book A-2, 8: "on"
42. Book A-2, 8 (darker ink): "w{\ere/}" (prob. TB)
43. Book A-2, 8: "{\labors of the/}" (CWW)
44. DHC 1:14: "to render"
45. Book A-1, 7: "<with>" (JM)

fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground and for a time was quite unconscious of any thing. The first thing that I can recollect was a[46] voice speaking unto me calling me by name. I looked up and beheld the same messenger standing over my head surrounded by light as before. He then again[47] related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

[*T&S* 3 (2 May 1842): 771-73]

I obeyed, I returned back[48] to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me [49]the plates were deposited; and owing to the distinctness of the vision which I had had[50] concerning it, I knew the place the instant[51] that I arrived there.

[52]Convenient to the [53]village of Manchester, Ontario co., New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a [54]stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round[55] was covered with earth.

Having removed the earth [56]and[57] obtained a lever which I got fixed[58] under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the Breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for[59] bringing them forth had not yet arrived, neither would [60]until four years from that time, but he told me that I should come to that[61] place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for

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46. Book A-2, 8: "{\a/}"
47. Book A-2, 8: "<again>" (CWW)
48. DHC 1:15: omits "back"
49. Book A-2, 8: adds "that"
50. Book A-2, 8: replaces "had had" with "had received"
51. Book A-2, 8: "{\instant/}" (CWW)
52. At this point in Book A-1, 7, appears an asterisk, which is keyed to the following attached note: "I mentioned to President Smith that I considered it necessary that an explanation of <the location of> the place where the box was deposited would be required in order that the history be satisfactory. J.M." On the back of the note, JM wrote the first part of the present paragraph ("Convenient … from the top"). These words were printed in *T&S*, incorporated in Book A-2, 8-9, and appear in DHC 1:15.
53. The appended note adds "~~little~~"
54. Book A-1, 7: adds "~~stound~~"
55. Book A-2, 9, DHC 1:16: "around"
56. Book A-1, 7: adds "~~off the edge of the stone~~"
57. Book A-2, 9 (pencil): "~~and~~ <I>" (CWW); DHC 1:16: replaces "and" with "I"
58. Book A-2, 9 (pencil): "~~got fixed~~ <placed>" (pos. CWW)
59. Book A-1, 7: "<for>" (prob. JM)
60. Book A-2, 9, DHC 1:16: add "it"
61. Book A-2, 9: "{\But he told me that I/} <should> {\come to that/}" (CWW); "<should>" in different ink

obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days.

As my father's worldly circumstances were very limited[62], we were under the necessity of laboring with our hands, hiring [63]by days works[64] and otherwise as we could get opportunity, sometimes we were at home and sometimes abroad and by continued labor were enabled to get a comfortable maintenance. In the year eighteen hundred and twenty four my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October eighteen hundred and twenty-five I hired with an old gentleman, by the name of Josiah Stoal[65] who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehannah county, State of Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him[66] he took me among[67] the rest of his hands to dig for the silver mine, at which I continued to work for[68] nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed I was put to board with a Mr. Isaac Hale of that place; it was[69] there that[70] I first saw my wife (his daughter) Emma Hale. On the eighteenth of January eighteen hundred and twenty-seven we were married while yet I was employed in the service of Mr. Stoal[71]. Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much[72] opposed to our being married. [73]I was therefore under the necessity of taking her elsewhere so we went and were married at [74]the house[75] of Squire Tarbill, in South Bainbridge, Chenango county, [76]New York.[77] Immediately after my marriage I left Mr. Stoal's[78] and went to my father's and farmed with him that season.

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62. Book A-1, 7: "<limited>" (JM)
63. DHC 1:16: adds "out"
64. DHC 1:16: "work"
65. Book A-2, 9: "Stowel"
66. Book A-1, 8: "<him>" (JM)
67. Book A-2, 9, DHC 1:17: replace "among" with "with"
68. Book A-2, 9: "{\for/}" (CWW)
69. Book A-1, 8: replaces "it was" with "Twas"
70. DHC 1:17: omits "that"
71. Book A-2, 9: "Stowel"
72. Book A-1, 8: "~~and so much was my wife's father excited, that he was greatly~~ <and my wife's father's family was very much>" (JM)
73. Book A-1, 8: adds "~~in so much that he would not suffer us to be married at his house~~"
74. Book A-1, 8: adds "~~Mr St~~"
75. Book A-2, 9 (darker ink): "ho{\use/}" (pos. TB)
76. Book A-2, 9: adds ellipses over erasure of probably "{~~State of~~}"
77. Book A-1, 8: "~~Mr Stoal~~. <Squire Tarbill. in South Bainbridge. Chenango County, New York.>" (JM)
78. Book A-2, 9 (darker ink): "Sto{\we/}l's" (pos. TB)

3.

TRANSLATION BEGUN

1827-1829

[*T&S* 3 (2 May 1842): 771-73 (cont.)]

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate; on the twenty second day of September, one thousand eight hundred and twenty-seven, having went[1] as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I should let them go carelessly or through[2] any neglect of mine I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call[3] for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be [4]invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements[5] the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement however still continued, and rumor with her thousand tongues was all the time employed in circulating tales[6] about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to[7] Susquehannah[8] county in the State of Pennsylvania.

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1. DHC 1:18: replaces "went" with "gone"
2. Book A-1, 8: "<through>" (JM)
3. Book A-1, 8: "<he> \(/the messenger\)/ ~~called~~ should call" (US)
4. Book A-1, 8: adds "~~resorted~~"
5. Book A-1, 8, Book A-2, 10: "arrangement"
6. DHC 1:19: replaces "tales" with "falsehoods"
7. Book A-1, 8: "<to>" (JM)
8. DHC 1:19: "Susquehanna"

While preparing to start (being very[9] poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise,) in the midst of our afflictions we found a friend in a gentleman by the[10] name of Martin Harris[11], who came to us and gave me fifty dollars to assist us in[12] our afflictions[13]. Mr. Harris was a resident of Palmyra Township, Wayne county, in the State of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of[14] the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

Some time in this month of February the aforementioned, Mr. Martin Harris came to our place, got the characters which I had drawn off [15]the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows:

> I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony,[16] a gentleman celebrated for his literary attainments;—Professor Anthony[17] stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyric, and Arabic, and he said that[18] they were the[19] true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony[20] called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.
>
> He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to[21] him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. [22]I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied, "I cannot read a sealed book." I left him and went to Dr. Mitchel who sanctioned what Professor Anthony[23] had said respecting both the characters and the translation.

[*T&S* 3 (16 May 1842): 785-86]

Mr. Harris having returned from this tour he left me and went home to Palmyra, arranged his

9. Book A-2, 10 (different ink): "{\very/}" (prob. CWW)
10. Book A-1, 8: "<the>" (prob. JM)
11. Book A-2, 10 (different ink): "{\Harris/}" (CWW)
12. DHC 1:19: replaces "in" with "on"
13. Book A-1, 9, Book A-2, 10: "affliction"; DHC 1:19: replaces "afflictions" with "journey"
14. Book A-1, 9: "of ~~all~~"; DHC 1:19: "off"
15. Book A-1, 9: adds "~~of~~"
16. Book A-1, 9 (pencil): "<Charles> Anthon~~y~~" (US); Book A-2, 10: "<Charles> Anthon{~~y~~}" (TB)
17. Book A-1, 9: "Anthon~~y~~"; Book A-2, 11: "Anthon"
18. Book A-2, 10, DHC 1:20: omit "that"
19. Book A-1, 9, Book A-2, 10, DHC 1:20: omit "the"
20. Book A-1, 9: "Anthon~~y~~"; Book A-2, 11: "Anthon"
21. Book A-1, 9: omits "to"
22. Book A-1, 9: "<I informed … sealed book".>" (JM)
23. Book A-1, 9: "Anthon~~y~~"; Book A-2, 11: "Anthon"

affairs and returned again to my house about the twelfth of April, eighteen hundred and twenty eight, and commenced writing for me, while I translated from the plates, which we continued until the fourteenth of June following, by which time he had written one hundred and sixteen pages[24] of manuscript on foolscap paper. Some time after Mr. Harris had begun[25] to write for me he began to tease[26] me to give him liberty to carry the writings home and show them, and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should enquire once more. After[27] much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way. Notwithstanding however the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the mean time [28]while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance when behold the former heavenly messenger appeared and handed to me the Urim and Thummim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression,) and I enquired of the Lord through them and obtained the following revelation[29]:

Revelation to Joseph Smith, Jr. given July, 1828, concerning certain manuscripts on the first part of the book of Mormon, which had been taken from the possession of Martin Harris.

[D&C 3; 1835:30][30]

1. The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are strait and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty

24. Book A-1, 9: "<pages>" (JM)

25. Book A-1, 9, Book A-2, 11: "began"

26. DHC 1:21: replaces "tease" with "importune"

27. Book A-1, 9: "~~after~~ After"

28. Book A-2, 11: adds ellipses over erasure

29. DHC 1:22: omits "revelation"

30. Both MSHiJS and *T&S* use D&C [1835] for revelations pre-dating that publication. BHR changed both the headings and revelations to conform with later editions, including versification. In this edition, revelations follow the text of the *T&S* and *DN*, and no attempt has been made to trace variant readings in either the MS originals, subsequent editions of the D&C, MSHiJS, or DHC. For transcriptions of the earliest extant versions of the revelations, as well as discussion of probable dates and subsequent revisions, see Marquardt 1999.

works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you do not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people; and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified though faith in his name; and that through their repentance they might be saved: Amen.

[*T&S* 3 (1 June 1842): 801-804]

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a [31]few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me[32]:

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31. Book A-2, 12: adds ellipses over erasure

32. Book A-1, 11: "<when I enquired of the Lord, And the Lord said thus unto me ★★★>" (JM). The asterisks are keyed to two separate sheets (or four lined pages) containing the introduction and text of D&C 10 that follow, which JM attached to page 11 with sealing wax. At the top of the first page, he wrote: "N.B. This Revelation will read, after the interlined words in page 11 & line 17th." Note that although JM inserted these pages into an 1828 setting, he retained the heading and date of "May 1829" from D&C [1835]. It is likely that JM decided to insert this revelation in this place after copying D&C 9, dated Apr. 1829, onto p. 17, and not knowing that the replacement text from the small plates (i.e., 1 Nephi through Words of Mormon) was dictated last (in late June 1829), he concluded the revelation was dated wrong and moved it to follow the revelation dealing with Martin Harris's loss of the manuscript.

Revelation given to Joseph Smith, jr. May 1829[33]*, informing him of the alteration of*[34] *the Manuscript of the fore part of the Book of Mormon.*

[D&C 10; 1835:36]

1. Now behold I say unto you, that because you delivered up those writings which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them: and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun: do not run faster or labor more than you have strength and means provided to enable you to translate: but be diligent unto the end: pray always that you may come off conqueror; yea that you may conquer satan and that you may escape the hands of the servants of satan, that do uphold his work. Behold they have sought to destroy you; yea, even the man in whom you have trusted, has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And behold satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily I say unto you, that I will not suffer that satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again: and then behold they say and think in their hearts, we will see if God has given him power to translate, if so he will also give him power again: and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us and we have altered them; therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him; and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily I say unto you, that satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt, and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil: therefore they will not ask of me. Satan stirreth them up, that he may lead their souls to destruction. And thus he has laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment, yea, he stirreth up their hearts to anger against this work; yea, he saith unto them deceive, and lie in wait to catch, that ye may destroy: behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leading them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

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33. Book A-2, 12 (pencil): adds "May <July or August?>\,/ 1829<8?>" (pos. LH); DHC 1:23: omits "May 1829", but states in a footnote "was given … in the summer of 1828, a short time after the revelation known as section 3."

34. Book A-2, 12: "{\alteration of/}" (CWW)

4. Verily, verily I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive for such are not exempt from the justice of God.

5. Now, behold they altered those words, because Satan saith unto them: He hath deceived you: and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

6. Behold I say unto you that you shall not translate again these words which have gone forth out of your hands; for behold they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied; that you have pretended to translate, but that you have contradicted yourself: and behold they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation: but behold here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous: therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily I say unto you, that on account of those things that you have written, which have gone out of your hands, are engraven upon the plate of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

9. And now, because of the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

10. Behold they have only got a part, or an abridgment of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissentions.

11. Now this is not all, their faith in their prayers were, that this gospel should be made known also, if it were possible that other nations should possess this land: and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life, yea, that it might be free unto all of whatsoever nation, kindred, tongue or people, they may be.

12. And now, behold according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts, I will establish

my church among them. Now I do not say this to destroy my church; but I say this to build up my church: therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven, but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain, yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ, the Son of God, I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

15. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob: and I will bring to light their marvellous works, which they did in my name: yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my gospel, that there may not be so much contention: yea, satan doth stir up the hearts of the people to contention, concerning the points of my doctrine: and in these things they do err, for they do wrest the scriptures, and do not understand them: therefore, I will unfold unto them this great mystery, for behold I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts: yea, if they will come, they may, and partake of the waters of life freely.

16. Behold this is my doctrine: whosoever repenteth and cometh unto me, the same is my church, whosoever declareth more or less than this, the same is not of me, but is against me: therefore he is not of my church.

17. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen.

[*T&S* 3 (15 June 1842): 817-18]

I did not however go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February eighteen hundred and twenty nine my father came to visit us at which time I received the following revelation for him:

Revelation to Joseph Smith, Sen., given February, 1829.

[D&C 4; 1835:31]

[1.][35] Now behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day: therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

35. Although MSHiJS follows D&C [1835] in the numbering of paragraphs, *T&S* often left them out. Numbers have therefore been supplied in brackets.

[2.] Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris, and obtained[36]:

Revelation given March 1829.

[D&C 5; 1835:32]

[1.] Behold I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jr. have got the plates of which you have testified and borne record that you have received of me: and now behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, jr. and have commanded you that you shall stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates; and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

[2.] Verily I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words: for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O this unbelieving and stiffnecked generation, mine anger is kindled against them.

[3.] Behold verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things: and they shall go forth with my words that are given through you, yea, they shall know of a surety that these things are true: for from heaven will I declare it unto them: I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while; for ye are not yet ordained—and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them: for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming, Behold, I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

[4.] And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the

36. DHC 1:28: moves "and obtained" to follow "applied for"

commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

[5.] And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: behold I say unto him he exalts himself and does not humble himself sufficiently before me: but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold I have seen the things which the Lord has shown unto Joseph Smith, jr. and I know of a surety that they are true, for I have seen them: for they have been shown unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God: and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

[6.] And if this be the case, behold I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now because I foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

4.

OLIVER COWDERY BECOMES SCRIBE

April 1829

[*T&S* 3 (1 July 1842): 832-33]

On the fifteenth[1] day of April, eighteen hundred and twenty nine, Oliver Cowdrey came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the[2] school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to [3]make enquiries of me. Two days after the arrival of Mr. Cowdery, (being the 17th[4] of April,) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummim, and obtained the following revelation:—

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jr.

[D&C 6; 1835:8]

[1.] A great and marvellous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: Therefore give heed unto my words.

[2.] Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

[3.] Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich.

[4.] Verily, verily, I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but

1. Book A-1, 13, Book A-2, 17: "fifth"; DHC 1:32: "5th"
2. Book A-2, 17: "<the>" (prob. CWW)
3. Book A-2, 17: adds ellipses over erasure
4. Book A-1, 13, Book A-2, 17: "seventh"; DHC 1:32: "7th"

repentance unto his generation: keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed.

[5.] Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no other greater gift of salvation.

[6.] Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

[7.] Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

[8.] Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be, for the word's sake. Admonish him in his faults and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

[9.] Behold thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God; and I will encircle thee in the arms of my love.

[10.] Behold I am Jesus Christ, the son of God. I am the same that came unto my own and my own received me not.—I am the light which shineth in darkness, and the darkness comprehendeth it not.

[11.] Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart, that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And behold I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

[12.] Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves, in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

[13.] And now, behold I give unto you, and also unto my servant Joseph the keys of this gift, which shall bring to light this ministry: and in the mouth of two or three witnesses, shall every word be established.

[14.] Verily, verily, I say unto you if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors.

[15.] Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them: even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap: therefore, if ye sow good, ye shall also reap good for your reward.

[16.] Therefore, fear not little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold I do not condemn you, go your ways and sin no more: perform with soberness the work which I have commanded you: look unto me in every thought, doubt not, fear not: behold the wounds which pierced my side, and also the prints of the nails in my hands and feet: be faithful: keep my commandments, and ye shall inherit the kingdom of heaven: Amen.

[*T&S* 3 (15 July 1842): 853-54]

After we had received this revelation he (Oliver Cowdery) [5]stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord [6]manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being[7], so that after this revelation having been[8] given he knew that the work was true, because that no [9]being living[10] knew of the thing alluded to[11] in the revelation, but God and[12] himself.

During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the apostle, mentioned in the New Testament, John, twenty first chapter and twenty second verse,[13] whether he died or whether he continued[14]—[15]we mutually agreed to settle it[16] by the Urim and Thummim, and the following is the word which we received:

A Revelation given to Joseph Smith, jr. and Oliver Cowdery, in Harmony, Pennsylvania, April 1829, when they desired to know whether[17] *John, the beloved disciple, tarried on earth.—Translated from parchment, written and hid up by himself.*

[D&C 7; 1835:33]

[1.] And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desiredst this thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues and people.

[2.] And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desiredst of me that he might bring souls unto me; but thou desiredst that thou might speedily come unto me in my kingdom. I say unto thee, Peter, this was a good

5. Book A-2, 19: adds ellipses over erasure
6. Book A-2, 19, Book A-2, 19: add "had"
7. DHC 1:35: replaces "being" with "one"
8. DHC 1:35: replaces "having been" with "was"
9. Book A-1, 15: adds "~~mortal~~"
10. Book A-2, 19: "living being"
11. Book A-1, 15: "<to>" (pos. JM)
12. Book A-2, 19: "<and>" (prob. CWW)
13. DHC 1:35: moves "John, twenty first … verse" to a footnote
14. DHC 1:36: adds "to live"
15. Book A-1, 15: adds "~~We~~"
16. Book A-1, 15: "<it>" (prob. JM)
17. Book A-2, 19: "<whether>" (TB)

desire, but my beloved has desired that he might do more, or a greater work, yet among men than what he has before done; yea, he has undertaken a greater work, therefore, I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him and for thy brother James: and unto you three I will give this power and the keys of this ministry until I come.

[3.] Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation during the[18] month of April; Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained:

Revelation given April, 1829.

[D&C 8; 1835:34]

[1.] Oliver Cowdery, verily verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

[2.] Now, behold this is the Spirit of Revelation behold this is the Spirit by which Moses brought the children of Israel through the Red sea on dry ground; therefore this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so they would slay you and bring your soul to destruction.

[3.] O remember these words, and keep my commandments. Remember this is your gift. Now this is not all thy gift; for you have another gift, which is the gift of Aaron: behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands; for it is the work of God. And therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you and you shall have knowledge concerning it: remember that without faith you can do nothing.—Therefore, ask in faith. Trifle not with these things: do not ask for that which you ought not: ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it: and I am the same who spake unto you from the beginning. Amen.

Revelation given to Oliver Cowdery April, 1829.

[D&C 9; 1835:35]

[1.] Behold I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, jr. even so I would that you should continue until you have finished this record, which I have intrusted unto him: and then behold, other records have I that I will give unto you power that you may assist to translate.

18. Book A-1, 16, Book A-2, 20: replace "the" with "this"

[2.] Be patient my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold the work which you are called to do, is to write for my servant Joseph; and behold it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur my son, for it is wisdom in me that I have dealt with you after this manner.

[3.] Behold you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you: therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore, you cannot write that which is sacred, save it be given you from me.

[4.] Now if you had known this, you could have translated; nevertheless, it is not expedient that you should translate now. Behold it was expedient when you commenced, but you feared and the time is not expedient now: for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? and neither of you have I condemned.

[5.] Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation.—Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

5.

VISITATION OF JOHN THE BAPTIST

May-June 1829

[*T&S* 3 (1 August 1842): 865-67]

We still continued the work of[1] translation, when in the ensuing month, (May, eighteen hundred and twenty nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us[2]:

> Upon you[3] my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us[4] hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. [5]Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards[6] he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of[7] Peter, James, and John, who held the keys of the priesthood of Melchizedeck, which priesthood he said should[8] in due time be conferred on us—and that I should be called the first

1. Book A-1, 17: "<work of>" (JM); incorporated in Book A-2, 21.
2. DHC 1:39: omits "unto us"
3. Book A-2, 21: "<you>" (CWW)
4. Book A-1, 18: "<us>" (prob. JM); incorporated in Book A-2, 21.
5. Book A-1, 18: adds "~~and that I should be called the first elder of the the Church and he the second~~"
6. Book A-1, 18: "afterward"
7. Book A-1, 18: "<of>" (prob. JM)
8. DHC 1:40: replaces "should" with "would"

elder[9], and he [10]the second. It was on the fifteenth day of May, eighteen hundred and twenty nine, that we were baptized [11]and[12] ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the[13] church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had[14] thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized, and having received the priesthood[15]; owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had became very friendly to me, and [16]were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption: And therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days however, feeling it to be our duty, we commenced to reason out of the scriptures, with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and to reason with him out of the bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not however very easily persuaded of these things, but after much enquiry & explanation, he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth[17] day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit.

Not many days afterwards my brother Hyrum Smith came to us to enquire concerning these things, when, at his earnest request, I enquired of the Lord through the Urim and Thummim, and received for him[18] the following:

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9. Book A-1, 18, DHC 1:41: add "of the Church"
10. DHC 1:41: adds "(Oliver Cowdery)"
11. Book A-1, 18: adds "~~under~~"
12. DHC 1:41: reverses "baptized and" and moves it to the end of sentence
13. Book A-1, 18: replaces "the" with "this"
14. Book A-1, 18: "<had>" (prob. JM)
15. DHC 1:43: rearranges preceding words to read "the circumstances of having received the Priesthood and our having been baptized"
16. DHC 1:44: adds "who"
17. Book A-1, 19: replaces "fifteenth" with "twenty fifth"; DHC 1:44: replaces "fifteenth" with "twenty-fifth"
18. Book A-2, 22: omits "for him"

Revelation given to Hyrum Smith, [19]*Harmony, Susquehannah co. Penn. May, 1829.*

[D&C 11; 1835:37]

[1.] A great and marvelous work is about to come forth among the children of men: behold I am God and give heed to my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

[2.] Behold the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea; whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive: if you will knock it shall be opened unto you.

[3.] Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich.

[4.] Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you: and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

[5.] Behold thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee: for behold it is I that speaketh: behold I am the light that shineth in darkness, and by my power I give these words unto thee.

[6.] And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good: yea, to do justly; to walk humbly; to judge righteously; and this is my Spirit.

[7.] Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

[8.] Behold I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then behold, according to your desires, yea, even according to your faith, shall it be done unto you.

[9.] Keep my commandments; hold your peace; appeal unto my Spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken: yea, the translation of my work: be patient until you shall accomplish it.

[10.] Behold this is your work, to keep my commandments: yea, with all your might, mind, and strength: seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened: then, if you desire, you shall have my Spirit, and my word: yea, the power of God unto the convincing of men: but now hold your peace; study my word which hath gone forth among the children of men: and also study my word which shall come forth among the children of men; or that which is now translating: yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.

[11.] Behold thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things: there-

19. Book A-1, 19: adds "at"

fore, treasure up in your hearts until the time which is in my wisdom, that you shall go forth: behold I speak unto all who have good desires, and have thrust in their sickles to reap.

[12.] Behold I am Jesus Christ, the Son of God: I am the life and the light of the world: I am the same who came unto my own, and my own received me not: but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name. Amen.

[*T&S* 3 (15 August 1842): 884–85]

About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention; Mr. Joseph Knight, Sen. of Colesville, Broom county, N.Y.[20] who, having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation, by the want of such necessaries of life; and I would just mention here (as in duty bound) that he several times brought us supplies (a distance of at least thirty miles) which enabled us to continue the work which[21] otherwise we must have relinquished [22]for a season. Being very[23] anxious to know his duty as to this work I enquired of the Lord for him and obtained as follows[24]:

Revelation given to Joseph Knight Sen. at Harmony, Susquehannah co., Penn. May, 1829.

[D&C 12; 1835:38]

[1.] A great and marvelous work is about to come forth among the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

[2.] Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore if you will ask of me you shall receive; if you will knock it shall be opened unto you.

[3.] Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

[4.] Behold I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care.

[5.] Behold I am the light and the life of the world, that speaketh these words: therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer of Fayette, Seneca co., New York, and also with some of his family. In the beginning of the month of June, his son David Whitmer came to the place where we were residing, and brought with him a two horse wagon, for the purpose of having us accompany him to his father's place and there remain until we should finish

20. Book A-1, 19: incorrectly reads "Penn."
21. Book A-1, 21: replaces "which" with "when"
22. Book A-1, 21: adds "it"
23. Book A-2, 23 (darker ink): "<very>" (prob. TB)
24. DHC 1:48: replaces "as follows" with "the following"

the work. He proposed[25] that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient. Having much need of such timely aid in an undertaking so arduous, and being informed[26] that the people of the neighborhood [27]were anxiously [28]awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished, and the copyright secured.—Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during[29] the remainder of the work.

In the meantime, David, John, and Peter Whitmer Jr. became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations:

Revelation given to David Whitmer, at Fayette, Seneca co., New York, June, 1829.

[D&C 14; 1835:39]

[1.] A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

[2.] Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

[3.] Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God.

[4.] And it shall come to pass, that if you shall ask the Father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see; and also, that you may declare repentance unto this generation.

[5.] Behold I am Jesus Christ, the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness; wherefore, I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel. And behold thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer, jr.[30] [31]*June, 1829.*

[D&C 15; 1835:40]

[1.] Hearken my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is

25. DHC 1:49: replaces "He proposed" with "It was arranged"
26. Book A-2, 24: omits "informed"
27. DHC 1:49: adds "of the Whitmer's"
28. Book A-1, 21: adds "~~the~~"
29. Book A-2, 24 (darker ink): "<during>" (TB)
30. Book A-1, 22: omits "jr."
31. Book A-1, 22: adds "at Fayette, Seneca County, New York"

over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

[2.] Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments.

[3.] And now behold I say unto you, that the thing which will be of most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

Revelation given to Peter Whitmer, [32]*June, 1829.*

[D&C 16; 1835:41]

[1.] Hearken my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for my mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

[2.] Behold, blessed are you for this thing and for speaking my words which I have given you according to my commandments.

[3.] And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Amen.

[*T&S* 3 (1 September 1842): 897-99]

We found the people of Seneca county in general friendly and disposed to enquire into the truth of these strange matters which now began to be noised abroad: many opened their houses to us in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time, who were willing to hear us, and wishful[33] to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, Jr. were baptized in Seneca lake[34] the two former by myself; the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied[35] for information.

32. Book A-1, 22: adds "Jr at Fayette, Seneca County, New York"
33. DHC 1:51: replaces "wishful" with "who desired"
34. Book A-1, 23: "<in Seneca lake>" (JM); incorporated in Book A-2, 25.
35. Book A-1, 23: "<applied>" (JM); incorporated in Book A-2, 25.

6.

TESTIMONY OF THE WITNESSES

June 1829

[*T&S* 3 (1 September 1842): 897-99 (cont.)]

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant, that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same; as will be found recorded, Book of Mormon first edition page [*blank space*] and second edition page [*blank space*].[1]

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to enquire after our progress in the work) that they would have me enquire of the Lord, to know if they might not obtain of him to be these three special witnesses; and finally they became so very solicitous, and teased[2] me so much[3], that at length I[4] complied, and through the Urim and Thummim, I obtained of the Lord for them the following Revelation:

Revelation to Oliver Cowdery, David Whitmer and Martin Harris, at Fayette, Seneca co., N.Y. June 1829; given previous to their viewing the plates containing the Book of Mormon.

[D&C 17; 1835:42]

> [1.] Behold I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face and, the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

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1. *T&S* leaves the page references blank. Book A-1, 23, reads: "Book of Mormon[,] First edition <second book of Nephi, chap[ter]. 11.> Page \110/ [2 Nephi 27:12] and <third european edition section 17, page 102.> ~~Second Edition Page~~ [*blank space*]." First insertion in pencil by US; second and third insertions in ink by RLC. Reference to third European edition of BofM dates RLC's insertions to after 1852. Book A-2, 25, inserts these emendations in blanks that had been left in text.

2. DHC 1:53: replaces "teased" with "urged"

3. DHC 1:53: adds "to inquire"

4. Book A-1, 23: "<I>" (JM)

> [2.] And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jr. may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith jr. has seen them for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.
>
> [3.] Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four viz[5]: Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the[6] revelation: that they should have a view of the plates &c.[7] we accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God to bestow upon us a realization of these[8] promises.

According to previous arrangements[9] I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest[10] in succession; we did not yet[11] however obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer each calling on, and praying fervently to God in rotation; but with the same result as before.

Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly [12]withdrew from us, and we knelt down again, and had not been many[13] minutes engaged in prayer when presently we beheld a light above[14] us in the air of exceeding brightness, and behold an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of: he turned over the leaves one by one, so that we could see them, and discover[15] the engravings thereon distinctly. He addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps [16]his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I [17]command you to bear record of what you now see and hear."

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5. Book A-2, 26: replaces "viz" with "namely"
6. Book A-1, 24, Book A-2, 26: replace "the" with "this"; DHC 1:54: "the above"
7. Book A-1, 24, DHC 1:54: delete "&c."
8. Book A-1, 24, Book A-2, 26: replace "these" with "those"
9. Book A-1, 24, Book A-2, 26, DHC 1:54: "arrangement"
10. DHC 1:54: replaces "rest" with "others"
11. DHC 1:54: replaces "yet" with "at the first trial"
12. Book A-2, 26: adds ellipses over erasure
13. Book A-2, 26: "<many>" (pos. WWP)
14. Book A-2, 26: "{\above/}"
15. Book A-1, 25, Book A-2, 26, DHC 1:54: replace "discover" with "discern"
16. Book A-1, 25: adds "~~all~~"; Book A-2, 26: erasure
17. Book A-2, 26: adds ellipses over erasure

I now left David and Oliver, and went in pursuit of Martin Harris, who[18] I found at a considerable distance, fervently engaged in prayer, he soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also[19] might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; [20]at least it was again [21]to me, and I once more beheld[22], and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in [23]ecstasy of joy, "'Tis enough; mine eyes have beheld,"[24] and jumping up he shouted, hosanna, blessing God, and otherwise rejoiced exceedingly.

Having thus [25]through the mercy of God, obtained these [26]manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz[27]: to bear record of these things, in order to accomplish which, they drew up and subscribed the following document:—

[28]THE TESTIMONY OF THREE WITNESSES.

> Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their[29] brethren, and also of the people of Jared, who came from the tower [30]of which hath been spoken; and we also know that they [31]have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety, that the work is true[32]. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that[33] these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and

18. DHC 1:55: "whom"
19. Book A-2, 26: "<also>" (pos. CWW)
20. Book A-2, 27: adds "or"
21. DHC 1:55: adds "opened"
22. Book A-1, 25: adds "and seen"; Book A-2, 27 (pencil): "and seen <saw>" (US)
23. Book A-1, 25, Book A-2, 27, DHC 1:55: add "an"
24. Book A-1, 25, Book A-2, 27, DHC 1:55: repeat both phrases. Book A-1, for example, reads: "'Tis enough, 'tis enough; mine eyes have beheld, mine eyes have beheld."
25. Book A-2, 27: adds ellipses over erasure of about two words
26. Book A-1, 25, Book A-2, 27, DHC 1:56: add "glorious"
27. Book A-1, 25, Book A-2, 27: replace "viz" with "namely"
28. *Source*: BofM [1837], [620]-[21]. Indication that the source for these two testimonies was likely BofM [1837] comes from "The Testimony of Eight Witnesses," where JS is referred to as "translator of this work" instead of the first edition's "author and proprietor."
29. BofM [1830], [589]: replaces "their" with "his"; BofM [1837], [620]: "their"
30. Book A-2, 27 (pencil): adds at *eoln* "\of Babel/" (pos. WB)
31. Book A-2, 27 (pencil): adds "<the plates>" (pos. RLC)
32. Book A-2, 27 (pencil): "<is true>" (pos. RLC)
33. Book A-2, 27 (darker ink): "<that>" (pos. TB)

be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired the following additional testimony was obtained:

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the translator[34] of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto[35] the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH.

[*T&S* 3 (15 September 1842): 915-17]

Meantime[36] we continued to translate, at intervals, when not necessitated to attend[37] to the numerous enquirers, that[38] now began to visit us; some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests who[39] generally came for the purpose of disputation: however the Lord continued to pour out upon us his Holy Spirit, and as often as we had need, he gave us in that moment what to say; so that although unlearned, and inexperienced in religious controversies, yet were we able[40] to confound those learned Rabbis[41] of the day, whilst at the same time, we were enabled to convince the

34. BofM [1830], [590]: "Author and Proprietor"; BofM [1837], [621]: "translator"
35. Book A-2, 27: "<un>to"
36. Book A-2, 28: "Mean<time>" (TB)
37. DHC 1:59: "not under the necessity of attending"
38. DHC 1:59: replaces "that" with "who"
39. Book A-1, 26: "<who>" (prob. JM)
40. Book A-2, 28: "we were enabled"; DHC 1:59: "we were able"
41. DHC 1:59: replaces "Rabbis" with "priests"

honest in heart, that we had obtained (through the mercy of God) to[42] the true[43] and everlasting gospel of Jesus Christ, so that almost daily[44] we administered the ordinance of baptism for the remission of sins, to[45] such as believed.

42. DHC 1:59: omits "to"
43. Book A-2, 28: "tru{\e/}"
44. DHC 1:59: replaces "so that almost daily" with "and occasionally"
45. Book A-1, 26: replaces "to" with "so"

7.

REVELATIONS ON CHURCH GOVERNMENT

June 1829

[*T&S* 3 (15 September 1842): 915-17 (cont.)]

We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz[1]: that provided we continued faithful; we should also have the Melchizedec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some[2] time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the[3] truth of the Savior's promise; "Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you"[4]; for we had not long been engaged in solemn and fervent prayer, when the word of the Lord, came unto us in the chamber, commanding us; that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he [5]also should[6] ordain me to the same office, [7]and then to[8] ordain others as it should be made known unto us, from time to time: we were however commanded to defer this our ordination until, such times, as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously bap-

1. Book A-2, 28: replaces "viz" with "namely"
2. Book A-2, 28: "{\some/}"
3. Book A-2, 28: "{\the/}"
4. DHC 1:60 quotes Matthew 7:7 more accurately: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."
5. Book A-2, 28: adds ellipses over erasure; probably "{~~should~~}"
6. Book A-2, 28: "<should>" (TB)
7. Book A-1, 27: adds "~~accordin[g]~~"
8. Book A-1, 27: "<to>" (JM)

tized; doing all things in the name of the Lord. The following commandment will further illustrate the nature of our calling to this Priesthood as well as that of others who were yet to be sought after:

Revelation to Joseph Smith, jr. Oliver Cowdery and David Whitmer, making known the calling of twelve apostles in these[9] *last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: Given in Fayette,* [10]*New York, June, 1829.*

[D&C 18; 1835:43]

[1.] Now behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

[2.] Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel: wherefore as thou hast been baptized by the hand of my servant, Joseph Smith, jr. according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto mine own purpose, which purpose is known in me: wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

[3.] And now Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment: for behold I command all men every where to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God: for behold the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

[4.] And now if your joy will be great with one soul, that you have brought unto me in the kingdom of my Father, how great will be your joy, if you should bring many souls unto me? Behold you have my gospel before you, and my rock, and my salvation: ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day: wherefore if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

[5.] And now behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew: yea, even twelve, and the twelve shall be my disciples, and they shall take

9. Book A-2, 28: replaces "these" with "the"

10. Book A-1, 27, Book A-2, 28: add "Seneca County"

upon them my name: and the twelve are they who shall desire to take upon them my name, with full purpose of heart: and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature, and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it.—These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my Spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words.

[6.] And now behold I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, you shall know them: and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized; and not only men, but women and children, who have arriven to the years of accountability.

[7.] And now, after that you have received this, you must keep my commandments in all things: and by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father: wherefore the blessings which I give unto you, are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

[*T&S* 3 (1 October 1842): 928-31]

In this manner did the Lord continue to give us instructions from time to time, concerning the[11] duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again[12] here upon the earth:

[A Revelation on Church Government][13]

[D&C 20; 1835:2]

[1.] The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April:

11. Book A-1, 29: "~~our~~ <the>" (JM)

12. DHC 1:64: replaces "again" with "more"

13. Heading appears only in DHC 1:64. There is also no heading in D&C [1835], but the heading in BofC [1833] reads: "*The Articles and Covenants of the church of Christ, given in Fayette, New-York, June, 1830*" (24:1).

which commandments were given to Joseph Smith jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

[2.] After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to day, and forever.—Amen.

[3.] Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

[4.] By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

[5.] Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

[6.] And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall

into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever.—Amen.

[7.] *And again by way of commandment to the church concerning the manner of baptism.*

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

[8.] *The duty of the elders, priests, teachers, deacons, and members of the church of Christ.*

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

[9.] The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

[10.] The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

[11.] The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

[12.] Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

[13.] The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

[14.] The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

[15.] Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

[14][16.] No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counselors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

[17.] Every president of the high priesthood, (or presiding elder,) bishop, high counselor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

[18.] *The duty of the members after they are received by baptism.*

[19.] The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

[20.] Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

[21.] No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

[22.] Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

[23.] It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of they Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

[24.] The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

[25.] Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

[26.] It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall

14. Book A-2, 33, includes the following marginal note in pencil: "Sections 16 & 17 of this Revelation were given to Joseph at a subsequent date, when he prepared & revised the Book of Doc[trine] & Covenants for publication" (RLC).

appoint from time to time,—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

[27.] All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing: which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.

8.

BOOK OF MORMON PUBLISHED AND CHURCH ORGANIZED

June 1829–April 1830

[*T&S* 3 (15 October 1842): 943–45]

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, N.Y.: Secured the copyright; and agreed with Mr. Egbert Grandon [Grandin] to print five thousand copies, for the sum of three thousand dollars.

I wish also1 to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; 2the language of the whole running the3 same as all Hebrew writing in general; and that, said title page is not by any means a4 modern composition either of mine or of5 any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the Original Book of Mormon, as recorded on the plates:

[6]THE BOOK OF MORMON

An account written by the hand of Mormon, upon plates, taken from the plates of Nephi.

Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who[7] are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to

1. Book A-2, 34: "<also>" (prob. CWW); DHC 1:71: omits "also"
2. Book A-1, 34: adds "~~and not by any means~~"
3. Book A-1, 34: omits "the"
4. Book A-2, 34: "{\a/}"
5. Book A-2, 34: "\of/"
6. *Source*: BofM [1837].
7. BofM [1830]: "which"; BofM [1837]: "who"

come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth[8] in due time by the way of [the][9] Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the book of Ether, also; which is a record of the people of Jared; who[10] were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what[11] great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the[12] Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are[13] faults, they are[14] the mistakes[15] of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

The remainder of the title page[16] is of course, modern.

A commandment of God and not of man to Martin Harris, given (Manchester, New York, March, 1830,) by him who is eternal.

[D&C 19; 1835:44]

[1.] I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father concerning me: having done this, that I might subdue all things unto myself: retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth: yea, to those who are found on my left hand; nevertheless it is not written, that there shall be no end to this torment; but it is written endless torment.

[2.] Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether of my name's glory: wherefore, I will explain unto you, this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore—

Eternal punishment is God's punishment:	}	Endless punishment is God's punishment:

8. Book A-2, 34: "<by the gift … forth>" (TB)
9. DHC 1:72: adds "the"
10. BofM [1830]: "which"; BofM [1837]: "who"
11. BofM [1830]: "who"; BofM [1837]: "what"
12. Book A-1, 35: "<the>" (JM)
13. BofM [1830]: "be"; BofM [1837]: "are"
14. BofM [1830]: "it be"; BofM [1837]: "they are"
15. BofM [1830]: "mistake"; BofM [1837]: "mistakes"
16. Book A-1, 35: "<of the Title Page>" (JM)

wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jr. in my name: and it is by my almighty power that you have received them: therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore: how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I God have suffered these things for all, that they might not suffer, if they would repent, but if they would not repent, they must suffer even as I: which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men: wherefore, I command you again to repent lest I humble you by my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance; and show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive: wherefore, they must not know these things lest they perish: learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me: I am Jesus Christ: I came by the will of the Father, and I do his will.

[3.] And again: I command thee, that thou shalt not covet thy neighbor's wife. Nor seek thy neighbor's life. And again: I command thee, that thou shalt not covet thine own property, but impart it freely to the printing of the book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

[4.] And again: I command thee, that thou shalt pray vocally as well as in thy heart: yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings: yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost.

[5.] Behold, this is a great, and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels; yea, even destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all: yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying hosanna! hosanna! blessed be the name of the Lord God.

[6.] Pray always and I will pour out my Spirit upon you, and great shall be your blessing: yea even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me: yea, come unto me thy Savior. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received [17]commandment to organize the church, and accordingly we met together for that

17. DHC 1:75: adds "a"

purpose, at the house of the above mentioned Mr. Whitmer[18] (being six in number) on Tuesday the sixth day of April, A.D. one thousand, eight hundred and thirty. Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these [19]they consented by an[20] unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment:

Revelation to Joseph Smith, jr. given [21]April 6, 1830.

[D&C 21; 1835:46]

[1.] Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

[2.] Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me: for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you: yea, and the Lord God will disperse the powers of darkness from before you; and cause the heavens to shake for your good, and his name's glory.—For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard: yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

[3.] For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, lo, lo, to the Jews, also. Amen.

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18. DHC 1:76: "Mr. Peter Whitmer, Sen."

19. DHC 1:77: adds "several propositions"

20. DHC 1:77: "a"

21. Book A-1, 37: adds "at Fayette, Seneca Co NY"; Book A-2, 36: "at Fayette, Seneca County, N.Y." However, according to BofC [1833], this revelation was received at Manchester, NY (22:1).

[*T&S* 4 (15 November 1842): 12-13]

We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and[22] the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by him to ourselves in the[23] last days, as well as according to the order of the Church as recorded in the New Testament. Several persons who had attended the above meeting and[24] got[25] convinced of the truth, came forward shortly after, and were received into the church, among the rest, my own father and mother were baptized to my great joy and consolation, and about the same time Martin Harris and A. Rockwell[26].

Revelation to the Church of Christ which was established in these last days, in the year of our Lord one thousand eight hundred and thirty: Given at[27] *Manchester, New York, April 1830, in consequence of some desiring to unite with* [28]*the Church without rebaptism, who had previously been*[29] *baptized.*

[D&C 22; 1835:47][30]

[1.] Behold I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; even that which was from the beginning.—Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the strait gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me, even as in days of old. Wherefore enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

The following persons being anxious to know of the Lord what might be their respective duties, in relation to this work, I enquired of the Lord and received for them the following:

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith sen., and Joseph Knight sen. Given at Manchester, New York, April 1830.

[D&C 23; 1835:45]

[1.] Behold I speak unto you Oliver a few words. Behold thou art blessed and art under no condemnation. But beware of pride lest thou shouldst enter into temptation, make known

22. Book A-1, 38: "the ~~proces~~ <powers &>" (JM)

23. Book A-1, 38, Book A-2, 37, DHC 1:79: replace "the" with "these"

24. DHC 1:79: omits "and"

25. Book A-2, 37, DHC 1:79: replace "got" with "became"

26. Book A-1, 38, originally read "a [*blank space*] Rockwell". Later, TB inserted in the blank space "\Orrin Porter/". A space was also left in Book A-2, 37, without "a" preceding it, where TB inserted "\Orrin Porter/". DHC 1:79 includes this emendation. However, the "Rockwell" was probably Orrin's mother Sarah. At the bottom of pages 9-10 in HDft appears the following note: "Father Smith[,] Martin Harris baptized this evening 6th April. [p. 9] Mother [Lucy] Smith & Sister [Sarah] Rockwell 2 or 3 days afterward [p. 10]."

27. Book A-1, 38: "<at>" (prob. JM)

28. Book A-2, 37: adds ellipses over erasure

29. Book A-2, 37: moves "been" to precede "previously"

30. An early copy in W. E. McLellin Collection, CHL, dates this revelation to 16 Apr. 1830 (see Marquardt 1999, 62). While D&C [1835] neglects to give a location, BofC [1833] names Fayette, NY.

they calling unto the church, and also before the world; and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

[2.] Behold I speak unto you Hyrum a few words: for thou also art under no condemnation, and thy heart is opened and thy tongue loosed, and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever; and this because of thy family. Amen.

[3.] Behold I speak a few words unto you Samuel, for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church. And thou art not as yet called to preach before the world. Amen.

[4.] Behold I speak a few words unto you Joseph, for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church. And this is thy duty from henceforth and forever. Amen.

[5.] Behold I manifest unto you Joseph Knight by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places.—And behold it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

9.

PUBLIC MINISTRY AND TRIALS

April-July 1830

[*T&S* 4 (15 November 1842): 12-13 (cont.)]

On Sunday April 11th 1830 Oliver Cowdery preached the first public discourse, that was delivered by any of[1] our number, our meeting was held by previous appointment at the house of Mr. [Peter] Whitmer [Sr.], Fayette, large numbers[2] of people attended, and the same day the following were baptized; viz:[3] Hyrum Page, Katharine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer, and on the 18th day[4] Peter Whitmer sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z.[5] Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom co., N.Y., with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us, while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my[6] religious views, and were as usual friendly and hospitable. We held several meetings in the neighborhood, we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth.

Amongst those who attended our meetings regularly, was Newel Knight son to Joseph Knight. He and I had [7]many and serious conversations on the important subject of man's eternal salvation: we had got into[8] the habit of praying much at our meetings and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together he rather excused himself; I tried to prevail upon him making use of the figure, supposing that he should get into a mud-hole would he not try to help himself out? and that we were willing now to help him out of the mud-hole, he replied that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself, than have others to help him, and so he would wait until he should get into the

1. Book A-1, 39: "<of>" (US)
2. Book A-2, 38: "{\Large num/}=bers"
3. Book A-2, 38: replaces "viz" with "namely"
4. Book A-1, 39: replaces "day" with "Do", or ditto; Book A-2, 38: replaces "day" with "of the same month"
5. Book A-1, 39, DHC 1:81: "B."; Book A-2, 38: "{\B./}"
6. Book A-1, 39: "<my>" (prob. JM)
7. Book A-1, 40: adds "~~now~~"
8. Book A-2, 39: "in"

woods by himself, and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods; where (according to his own account afterwards) he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind[9] and body, [10]until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully.

His situation was soon made known to his neighbors and relatives[11], and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of[12] him by the hand, when almost immediately he spoke to me, and with great earnestness requested of me, that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out.

I replied "if you know that I can it shall be done," and then almost unconsciously I rebuked the devil; and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in this church [13]or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honor and the praise, the dominion and the glory be ascribed to the Father, Son, and Holy Spirit for ever and ever. Amen.

[*T&S* 4 (1 December 1842): 22-23]

The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view.— […][14] He afterwards related his experience as follows:

> [15]I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head; which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.

All this was witnessed by many, to their great astonishment and satisfaction, when they saw the

9. Book A-2, 39 (darker ink): "{\mind/}"

10. Book A-2, 39: adds ellipses over erasure

11. Book A-2, 39: "relations"

12. Book A-1, 40: "\of/" (JM)

13. Book A-1, 40: adds "~~and it~~"

14. Sentence appearing here in DHC 1:83 ("So soon as consciousness … time") originally located two paragraphs below.

15. *Source*: Probably composed in HDft, 13 (JM) (*PJS* 1:248; *EMD* 1:104), with Newel Knight's direct involvement. JSj [1839], 7, for 4-5 July 1839 reads: "(assisted by Br Newel Knight) dictating History" (*PJS* 2:326; *JSP* 1:345; *APR*, 238).

devil thus cast out; and the power of God and his holy spirit thus made manifest. [16]So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon[17] his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the Church.

Soon after this occurrence I returned to Fayette, Seneca County. The Book of Mormon, ('The stick of Joseph in the hands of Ephraim') had now been published for some time, and as the ancient prophet had predicted of it: "It was accounted as[18] a strange thing." [Hosea 8:12] No small stir was created by its appearance; great opposition and[19] much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth; and righteousness had looked down from heaven [Psalms 85:11]—so we feared not our opponents, knowing that we had both truth and righteousness on our side; that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we[20] continued to preach, and to give information to all who were willing to hear.

During the last week in May, the above mentioned Newel Knight, came to visit us, at Fayette, and was baptized by David Whitmer.

[21]On the first[22] day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom, many assembled with us, who were either believers, or anxious to learn. Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then [23]proceeded to confirm several who had lately been baptized; after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds, or other convenient places: among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account[24] of the transaction, he could not understand why we should lay him on the bed, as[25] he felt no sensibility of weakness[26]. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity[27] burst upon him[28]. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw the heaven opened, and beheld the Lord Jesus Christ seated at[29] the right hand of the Majesty on high, and had it made plain to his understanding, that the time would come

16. DHC 1:83: moves next sentence two paragraphs above, inserting it after the words "opened to his view"

17. Book A-2, 40 (darker ink): "{\upon/}"

18. Book A-2, 40: "\as/"

19. Book A-1, 41: "<and>" (JM)

20. Book A-1, 41: "<we>" (JM)

21. Book A-1, 41: adds "{~~Conference, as an~~}"

22. DHC 1:84: replaces "first" with "ninth". A footnote cites FWR as the authority for this change. MSHiJS's dating error is indication that FWR was not consulted for this entry (cf. FWR, 1; *FWR* [1983], 1-2).

23. Book A-1, 41: adds "~~called~~"

24. *Source*: Probably composed in HDft, 14 (JM) (*PJS* 1:249; *EMD* 1:106-7), with Newel Knight's direct involvement. JSj [1839], 7, for 4-5 July 1839 reads: "(assisted by Br Newel Knight) dictating History" (*PJS* 2:326; *JSP* 1:345; *APR*, 238).

25. Book A-1, 41: "<as>" (JM)

26. DHC 1:85: replaces "sensibility" with "sense"

27. DHC 1:85: replaces "futurity" with "the future"

28. Book A-2, 40 (darker ink): "<upon him>" (TB)

29. Book A-2, 40: replaces "at" with "on"

when he would be admitted into his presence, to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted "Hosannas to God and the Lamb," and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men, the enjoyment of such glorious blessings as were now [30]poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power[31] of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us[32] with fresh zeal and energy, in the cause of truth.

Shortly after this conference David Whitmer baptized the following persons in Seneca Lake, viz[33]: John Poorman, John Jelly[34], **Julia Anne Jolly, Harriett Jolly,**[35] Jerushee[36] Smith, Katharine Smith, William Smith, Don C.[37] Smith, Peter[38] Rockwell, Caroline Rockwell, and Electa Rockwell.

Immediately after this[39] conference I returned to my own house, and from thence, (accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer) journeyed[40] again on a visit to Mr. Knight's[41] of Colesville, Broom County. We found a number in the neighborhood still believing and [42]anxious to be baptized. We appointed [43]a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water which was convenient, for the purpose of there attending to the ordinance[44], but during the night a mob collected and tore down our dam, which hindered us of attending to the baptism on the Sabbath. We afterward found out[45] that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end. The Sabbath arrived and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, &c. &c. Amongst our audience were those who had torn down our dam, and who seemed wishful[46] to give us trouble, but did not until after the meeting

30. Book A-1, 42, Book A-2, 41, DHC 1:85: add "at this time"
31. Book A-1, 42, Book A-2, 41, DHC 1:85: "powers"
32. Book A-1, 42: "<us>" (JM)
33. Book A-2, 41: replaces "viz" with "namely"
34. Book A-1, 42, Book A-2, 41, DHC 1:86: "Jolly"
35. Book A-1, 42: adds "Julia Anne Jolly—and Harriett Jolly", which is also found (without "and") in Book A-2, 41, and DHC 1:86. Obviously an unintentional omission in *T&S*.
36. Book A-2, 41, DHC 1:86: "Jerusha"
37. Book A-2, 41 (darker ink): "C\arlos/" (TB)
38. HDft, 15: "Porter Rockwell" (*PJS* 1:250; *EMD* 1:108)
39. Book A-1, 42, Book A-2, 41: omit "this"
40. DHC 1:86: replaces "journeyed" with "went"
41. Book A-2, 41: "Knight{'s}"
42. Book A-1, 42, Book A-2, 41, DHC 1:86: add "now"
43. Book A-2, 41: adds ellipses over erasure of about four words
44. DHC 1:86: adds "of baptism"
45. Book A-2, 41: replaces "found out" with "ascertained"
46. DHC 1:86: replaces "wishful" with "desirous"

was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

[*T&S* 4 (15 December 1842): 39-41]

Amongst the many present at this meeting was one Emily Coburn[47] sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine[48] of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time[49] previous to this [50]meeting, came to labor with her, but having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house, and go with him to her father's, who lived at a distance of at least ten miles off[51]: for this purpose he had recourse to stratagem, he told her that one of her brothers was waiting at a certain place, wishful[52] to have her go home[53] with him, he succeeded thus to get[54] her a little distance[55] from the house when, seeing that her brother was not in waiting for her, she refused to go any further with him, upon which he got[56] hold of her by the arm to force her along; but her sister, was soon with them; [57]the two women were too many for him and[58] he was forced to sneak off without [59]his errand[60], after all his labor and ingenuity. Nothing daunted however he went to her father, represented[61] to him something or other, which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above named Sunday evening, he immediately served upon her and carried her off to her father's residence, by open violence, against her will. All his labor was in vain however, for the said Emily Coburn[62], in a short time afterwards, was baptized and confirmed, a member of the "Church of Jesus Christ of Latter-Day Saints."

However,[63] early on Monday morning[64] we were on the alert, and before our enemies were aware [65]we had repaired the dam, and proceeded to baptize, when[66] the following thirteen persons were baptized under the hands of[67] Oliver Cowdery, viz[68]: Emma Smith, Hezekiah Peck and wife, Joseph

47. Book A-2, 41: "Colburn"
48. Book A-1, 43: "~~divine~~ <Priest>" (pos. WR); Book A-2, 41: replaces "divine" with "Priest"
49. Book A-1, 43: "<time>" (JM)
50. Book A-1, 43: add "~~our~~"
51. Book A-1, 43 (insertion in lighter ink): "~~of at least \Some/ [*space*] miles off~~"; added by revision committee 1 Apr. 1845 (cf. vol. 7, IV.3). Book A-2, 42: "~~of at least ten miles off~~"; omitted in DHC 1:87.
52. DHC 1:87: replaces "wishful" with "desirous"
53. Book A-2, 42: "<home>" (TB); DHC 1:87: omits "home"
54. Book A-2, 42: "succeeded in getting"; DHC 1:87: "succeeded thus in getting"
55. Book A-2, 42: replaces "distance" with "way"
56. DHC 1:87: replaces "got" with "took"
57. Book A-1, 43: adds "~~and~~"; DHC 1:87: adds "and as"
58. DHC 1:87: replaces "and" with "to cope with"
59. DHC 1:87: adds "accomplishing"
60. Book A-1, 43: "~~errand~~ <Prey>" (pos. WR); Book A-2, 42: replaces "errand" with "Prey"
61. DHC 1:87: "representing"
62. Book A-2, 42: "Colburn"
63. DHC 1:87: omits "However"
64. Book A-2, 42: "on the <Monday> morning" (TB)
65. DHC 1:87: adds "of our proceedings"
66. DHC 1:87: omits "proceeded to baptize, when"
67. DHC 1:88: replaces "under the hands of" with "by"
68. Book A-2, 42: replaces "viz" with "namely"

Knight and wife, William Stringham and wife, Joseph Knight jr., Aaron Culver and wife, Levi Hall[69], Polly Knight and Julia Stringham.

Before the baptism[70] was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight (where[71] we had retired to[72]) raging with anger and apparently wishful[73] to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight. There also they[74] followed us, and it was only by the exercise of great prudence on our part, and reliance on[75] our heavenly Father that they were kept from laying violent hands upon us, and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized; the time appointed had arrived, and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on [76]charge of being a disorderly person; of setting the country in an uproar by preaching the Book of Mormon, &c. &c.[77] The constable informed me (soon after I had been arrested) that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me; but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip and drove me out of their reach.

Whilst driving along pretty quickly[78], one of the wagon wheels came off, which left us, once more, very nearly surrounded by them, as they had come on, in close pursuit, however we [79]managed to get[80] the wheel on again[81] and, again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being, in an upper room of a tavern, and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully, that[82] he would fight for me, and defend me[83] as far as in his power.

On the day following a court was convened for the purpose of investigating those[84] charges

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69. Book A-1, 43, Book A-2, 42, DHC 1:88: "Hale". *T&S* correctly identifies him as "Levi Hall" of Windsor, Broome County, NY (cf. *PJS* 1:489).
70. DHC 1:88: "baptizing"
71. Book A-1, 43: "whither" overwrites "where"; DHC 1:88: "whither"
72. Book A-2, 42, DHC 1:88: omit "to"
73. DHC 1:88: replaces "wishful" with "determined"
74. Book A-2, 42: "they also"
75. DHC 1:88: replaces "on" with "in"
76. Book A-2, 42: adds "a"; DHC 1:88: adds "the"
77. DHC 1:88: omits second "&c."
78. Book A-1, 44: "~~along pretty quickly~~ <in great haste>" (pos. WR); Book A-2, 43, DHC 1:89: "in great haste"
79. Book A-1, 44: adds "~~now~~"
80. Book A-1, 44: "~~get~~ <replace>" (pos. WR); Book A-2, 43, DHC 1:89: "replace"
81. Book A-1, 44: "~~on again~~"; Book A-2, 43, DHC 1:89: omit "on again"
82. DHC 1:89: omits "that"
83. Book A-2, 43: "<me>" (prob. RLC)
84. Book A-2, 43: "th{\ose/}"

which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out[85] in the sequel. In the mean time, my friend, Joseph Knight, had repaired to two of his neighbors viz[86]: James Davidson and John Reid Esqrs., (respectable farmers; men renowned for their integrity, and well versed in the laws of their country,) and retained them on my behalf during my trial.

At length[87] the trial commenced amidst a multitude of spectators who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous, that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stoal[88] (of whom I have made mention, as having worked for him some time) and examined to the following effect.

[89]Q. [“]Did not the prisoner Joseph Smith have a horse of you?[”]

Ans. [“]Yes.[”]

Q. [“]Did not he go to you and tell you, that an angel had appeared unto him, and authorized him to get the horse from you?[”]

Ans. [“]No, he told me no such story[90].[”]

Q. [“]Well; how [91]had he the horse of you?[”]

Ans. [“]He bought him of me, as another[92] man would do[93].[”]

Q. [“]Have you had your pay?[”]

Ans. [“]That is not your business.[”]—

The question being again put, the witness replied:

“I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph [94]Smith Jr., and know him to be an honest man; and if he wishes I am ready to let him have another horse on the same terms.”

Mr. Jonathan Thompson was next called up, and examined.

Q. [“]Has not the prisoner, Joseph Smith Jr. had a yoke of oxen of you?[”]

Ans. [“]Yes.[”]

Q. [“]Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?[”]

Ans. [“]No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another[95] man would.[”]

After a few more such attempts, the court was detained for a time, in order that two young women (daughters to[96] Mr. Stoal[97]) with whom I had at times kept company; might be sent for, in order, if possible to elicit something from them which might be made a pretext against me. The young

85. Book A-1, 44: “~~come out~~ <appear>” (pos. WR); Book A-2, 43, DHC 1:89: replace “come out” with “appear”
86. Book A-2, 43: replaces “viz” with “namely”
87. Book A-1, 44: “<length>” (JM)
88. Book A-1, 44: “Sto~~al~~<wel>” (pos. WR); Book A-2, 43: “Stowel”
89. DHC adds quotation marks for the following exchange in court.
90. Book A-2, 43: “{\story/}” (prob. TB)
91. Book A-1, 45: adds “~~did~~”
92. Book A-1, 45: “an\y/~~ther~~ [“y” *w.o.* “o”] <other>” (pos. WR); Book A-2, 43: “any other”
93. Book A-1, 45: “~~do~~” (pos. WR); Book A-2, 43, DHC 1:90: omit “do”
94. Book A-2, 43: adds ellipses over erasure
95. Book A-1, 45: “an\y/~~ther~~ [“y” *w.o.* “o”] <other>” (pos. WR); Book A-2, 43, DHC 1:90: “any other”
96. Book A-1, 45, Book A-2, 43: replace “to” with “of”
97. Book A-1, 45: “Sto~~al~~<wel>” (pos. WR); Book A-2, 43: “Stowell”

ladies arrived and were severally examined, touching my character, and conduct[98] in general but particularly as to my behavior towards them both in public and private, when they both bore such[99] testimony in my favor, as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broom county were brought forward; but these, my lawyers would not here[100] admit of [101]against me, [102]in consequence of which, my persecutors managed to detain the court, until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me, at the very moment in which I had been[103] acquitted by this court.

[*T&S* 4 (2 January 1843): 61-62]

The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court, without anything to eat since the[104] morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying[105] prophesy, prophesy: and thus did they imitate those who crucified the Savior of mankind, not knowing what they did.

We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife, at home, offering any wished for security, for my appearance, but this was denied me. I applied for something to eat.—The constable ordered me some crusts of bread, and water, which was the only fare[106] I that night received[107]. At length we retired to bed; the constable made me lie next the wall: He then laid himself down by me, and put his arm[108] around me; and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable[109]) manner did we pass the night.

[110]Next day I was brought before the Magistrate's court, of[111] Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like to[112] the false witnesses which[113] had appeared against

98. Book A-2, 43: "{\conduct/}"

99. Book A-2, 44: "<such>" (prob. CWW)

100. Book A-1, 45: "~~here~~"; Book A-2, 44, DHC 1:91: omit "here"

101. Book A-1, 45: "<as testimony>" (pos. WR); Book A-2, 44, DHC 1:91: add "as testimony"

102. Book A-1, 45: "<~~in this~~>" (pos. WR)

103. Book A-1, 45: "~~in which I had been~~ <that I was>" (prob. WR); Book A-2, 44, DHC 1:91: replace "in which I had been" with "that I was"

104. Book A-1, 45: "~~the~~"; Book A-2, 44: omits "the"

105. Book A-2, 44: "<saying>" (TB)

106. Book A-1, 45: "~~fare~~ <~~Pr~~ food>" (WR); Book A-2, 44, DHC 1:91: "food"

107. Book A-1, 45: "I ~~that night~~ received <that night>" (WR); Book A-2, 44: "I received that night"

108. Book A-2, 44: "arms"

109. Book A-1, 46: "~~not~~ very <dis>agreeable" (US); Book A-2, 44, DHC 1:91: replace "not very agreeable" with "very disagreeable"

110. Book A-1, 46: adds "\The/" (pos. WR); Book A-2, 44: adds "The"

111. DHC 1:92: replaces "of" with "at"

112. DHC 1:92: omits "to"

113. Book A-2, 44: replaces "which" with "who"

me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called who showed by their zeal that they were willing enough to prove something against me; but all they could do was to tell some things[114] which somebody else had told them.

In this "frivolous and vexatious" manner did they proceed for a considerable time, when finally[115], Newel Knight was called up and examined, by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also was on the side of the prosecution; but Mr. Seymour seemed to be[116] a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of Godliness: and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows[117]:

[118]Q. ["]Did the prisoner, Joseph Smith, jr. cast the devil out of you?["]

Ans. ["]No sir.["]

Q. ["]Why, have not you had the devil cast out of you?["]

A. ["]Yes sir.["]

[119]Q. ["]And had not Joe Smith some hand in its being done?["]

A. ["]Yes sir.["]—

Q. ["]And did he not cast him out of you?["]

A. ["]No sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him [120]out of me in the name of Jesus Christ.["]

Q. ["]And are you sure that it was the devil?["]

A. ["]Yes sir.["]

Q. ["]Did you see him, after he was cast[121] out of you?["]

A. ["]Yes sir, I saw him.["]

Q. ["]Pray[122], what did he look like?["]

(Here one of my lawyers informed the witness that he need not answer the question.) The witness replied[123],

["]I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question, first, and you answer me, viz[124]: Do you, Mr. Seymour, understand the things of the spirit![”]

["]No,["] (answered Mr. Seymour) ["]I do not pretend to such big things.["]

["]Well then,["] (replied Knight,) ["]it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it, were I to tell you of it.["]

The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken

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114. DHC 1:92: "something"

115. Book A-1, 46: "~~finally~~" (WR); Book A-2, 44: omits "finally"

116. Book A-1, 46: "<be>" (prob. JM)

117. Book A-1, 46: "~~So soon as~~ Mr Knight ~~had been~~ <was> sworn, <&> Mr Seymour ~~proceeded to~~ interrogate\d/ him as follows" (prob. WR). Incorporated in Book A-2, 45, and followed in DHC 1:92.

118. DHC adds quotation marks for the following exchange in court.

119. Book A-1, 46: adds "~~Q. And did he not cast~~"

120. Book A-1, 46: adds "<to come>" (prob. JM); Book A-2, 45, DHC 1:92: add "to come"

121. Book A-2, 45: replaces "was cast" with "came"

122. Book A-2, 45: "{\Pray/}"

123. Book A-2, 45: "<replied>" (CWW)

124. Book A-2, 45: replaces "viz" with "namely"

my character and bring me in guilty of the charges[125] which had been brought against me. Among other things, he brought up the story of my having been a[126] money digger; and in this manner proceeded, in hopes[127] to influence the court and the people against me.

Mr. Davidson, and Mr. Reed followed on my behalf. They held forth in true colors, the nature of the prosecution; the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought up by the lawyers for the prosecution, and having[128] showed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of [129]a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now began to find that nothing could be sustained against me: even the constable who arrested me[130], and treated me so badly, now came and apologized to me, and asked my forgiveness of[131] his behavior towards me; and so far was he changed [132]that he informed me that the mob were determined that[133] if the court acquitted me that they would have me, and rail ride me, and tar and feather me; and further, that he was willing to favor me, and lead me out in safety by a private[134] way.

The court finding[135] the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends, and vexation of my enemies, who were still determined upon molesting me, but through the instrumentality of my new friend, the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings: and with her[136] in company next day, arrived in safety at my own house.

125. Book A-2, 45: "charge"
126. Book A-2, 45: "{\having been a/}"
127. DHC 1:93: replaces "in hopes" with "hoping evidently"
128. Book A-2, 45: "~~having~~"
129. Book A-1, 47: adds "such"
130. Book A-1, 47: "<me>" (JM)
131. Book A-1, 47: "\for/ ~~of~~ <for>"; inline insertion at *boln* (US); interlinear insertion in blue ink (US).
132. Book A-2, 45: adds ellipses over erasure
133. DHC 1:96: omits "that"
134. Book A-1, 47: "by ~~another~~ <a private>" (JM)
135. DHC 1:96: "found"
136. DHC 1:96: moves "with her" to follow "in company"

10.

ESCAPING PERSECUTIONS

June-July 1830

[*T&S* 4 (2 January 1843): 61-62 (cont.)]

After a few days however[1], I again[2] returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon[3] for a time.—We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having traveled all night, except a short time, during which we were forced to rest ourselves under a large tree by the way side, sleeping and watching alternately.

And[4] thus were we[5] persecuted on account of our religious faith—in a country, the constitution of which, guarantees to every man the indefeasible right, to worship God according to the dictates of his own conscience; and by men too who were professors of religion, and who were not backward to maintain this privilege[6] for themselves; though they thus wantonly could[7] deny it to us. For instance, Cyrus M'Master, a Presbyterian of high standing in his church, was one of the chief investigators of these persecutions; and he at one time told me personally, that he considered me guilty, without judge or jury. The celebrated Doctor Boyington, also a Presbyterian, was another instigator to these[8] deeds of outrage: whilst a young man named Benton, of the same religious faith[9], swore out the first warrant against me. I could mention many others also, but for brevity's sake will make these suffice for the present.

[*T&S* 4 (16 January 1843): 71-73]

[10]I will say, however, that amid all trials and tribulations we had to wade through, the Lord, who

1. DHC 1:97: omits "however"
2. DHC 1:97: omits "again"
3. Book A-1, 47: "~~abandon~~ <leave>" (pos. TB); Book A-2, 46, DHC 1:97: replaces "abandon" with "leave"
4. DHC 1:97: omits "And"
5. Book A-2, 46: "[*eoe*] were <we>" (prob. TB); *eoe* probably "{~~we~~}"
6. DHC 1:97: replaces "this privilege" with "the right of religious liberty"
7. DHC 1:97: moves "could" to follow "they"
8. Book A-1, 48, Book A-2, 46: replace "these" with "those"
9. Book A-2, 46: "{\of the same religious faith/}"
10. Book A-1, 48: adds at *eoln*: "\[Here insert the sheet marked A.1.]/" (WWP). This is a folded sheet

well knew our infantile and delicate situation, vouchsafed for us a supply, and granted us "line upon line, here a little and there a little"; of which the following was a precious morsel:

[11]*A Revelation to Joseph Smith, jun. given June, 1830.*

[Moses 1]

The words of God which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain; and he saw God face to face, and he talked with him, and the glory of God was upon Moses: therefore Moses could endure his presence. And God spake unto Moses, saying: Behold I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years: and is not this endless? And behold thou art my son, wherefore, look and I will show the workmanship of mine hands, but not all: for my works are without end, and also my words, for they never cease: wherefore no man can behold all my works except he behold all my glory: and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses my son; and thou art in the similitude of mine only begotten; and mine only begotten is and shall be the Savior, for he is full of grace and truth; but there is no God besides me; and all things are present with me, for I know them all. And now behold this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee. And it came to pass that Moses looked and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which was and which are created: of the same he greatly marveled, and wondered! and the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself he fell unto the earth, and it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he saith unto himself, now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me: And I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold Satan came tempting him, saying: Moses, son of man, worship me. And it came to pass, that Moses looked upon Satan, and said who art thou? for behold I am a son of God, in the similitude of his only begotten; and where is thy glory, that I should worship thee? for behold I could not look upon God, except his glory should come upon me, and I were strengthened before him: But I can look upon thee in the natural man: Is it not so surely? Blessed is the name of my God, for his spirit hath not altogether withdrawn from me, or else, where is thy glory? for it is darkness unto me; and I am judge between thee and God: for God said unto me, worship God, for him only shalt thou serve: Get thou hence, Satan; deceive me not, for God said unto me, thou art after the similitude of mine only begotten. And he also gave me commandments, when he called unto me out of the "burning bush," saying: call upon God in the name of mine only begotten, and worship me. And again Moses said, I will not cease to call upon God: I have these things to inquire of him, for his glory has been upon me: wherefore I can judge between him and thee. Depart hence, Satan.

And now when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying: I am the only begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell: nevertheless, calling upon God, he received strength; and he commanded, saying: Depart from

containing the following introduction and text of Moses 1 on three pages in WWP's handwriting, now located among the papers inserted inside the back cover of Book A-1. Incorporated in Book A-2, 46-49, by CWW on 16 Apr. 1845 (see MSHi Chronology).

11. *Source*: OT MS #1, 1-3 (OC) (*JST*, 83-86).

me Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying, in the name of Jesus Christ, depart hence Satan. And it came to pass, that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed hence even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God he beheld his glory again, for it was upon him, and he heard a voice, saying: Blessed art thou Moses, for I the Almighty have chosen thee; and thou shall be made stronger than many waters; for they shall obey thy command as if thou wert God: And lo, I am with thee, even unto the end of thy days: for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass as Moses' voice was still speaking, he cast his eyes, and behold the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descrying it by the spirit of God.—And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God: And their numbers were great, even numberless as the sand upon the sea shore: And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only begotten Son, who is full of grace and truth: And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine only begotten: And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you: For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.—And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold this is my work to my glory, to the immortality and eternal life of man. And now Moses my son, I will speak unto you concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

[*T&S* 4 (1 February 1843): 92-93]

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to strengthen our faith, and cheer our hearts.

After our return from Colesville, the church there were, as might be expected,[12] very anxious

12. Book A-1, 48: "After our return ~~from Colesville~~, the Church ~~there, were~~, <at Colesville> as might be

concerning our again visiting them, during which time sister [Sally] Knight, (wife of Newel Knight,) had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived, and thus was our faith much strengthened[13], concerning dreams and visions in the last days, foretold by the ancient Prophet Joel: and although we, this time, were forced to seek safety from our enemies by flight, yet did we feel confident[14] that eventually we should come off victorious, if we only continued faithful to him who had called us forth from darkness, into the marvelous light of the Everlasting Gospel of our Lord Jesus Christ.

Shortly after our return home, we received the following commandments:

Revelation [15]*to Joseph Smith Jr. and Oliver Cowdery, given in Harmony Pennsylvania July, 1830.*

[D&C 24; 1835:9]

[1.] Behold thou wast called and chosen to write the book of Mormon, and to my ministry; and I have lifted thee up out of thy afflictions, and have counseled thee, that thou has been delivered from all thine enemies, and thou hast been delivered from the powers of satan, and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless go thy way and sin no more.

[2.] Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee: and I will bless them both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

[3.] And thou shalt continue in calling upon God in my name, and writing the things which shall be given by the Comforter, and expounding all scriptures unto the church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send them a cursing instead of a blessing:

[4.] For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many: but endure them, for lo, I am with you, even unto the end of thy days. And in temporal labors thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures. And continue in laying on of the hands, and confirming the churches.

[5.] And thy brother Oliver shall continue in bearing my name before the world; and also to the church. And he shall not suppose that he can say enough in my cause; and lo I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free: And at all times and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

[6.] Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you, by them who desire it, that the scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name ye shall leave a cursing instead of a blessing; by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

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expected, <were> …" (TB); incorporated in Book A-2, 49; DHC 1:101: "After our departure from Colesville, after the trial, the Church there were …"

13. Book A-1, 48: "thus was ~~our~~ <the> faith ~~much~~ <of the Saints> strengthened" (WR); incorporated in Book A-2, 49.

14. Book A-1, 48: "confidence"; Book A-2, 49: "confiden{\t/}"; "t" *w.o.* "{~~ee~~}"

15. Book A-1, 48, Book A-2, 49: add "given"

[7.] And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip: For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also, all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

Revelation given at Harmony, Penn., July, 1830.

[D&C 25; 1835:48]

[1.] Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters of my kingdom. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue, before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in a time to come.

[2.] And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jr. thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound Scripture, and to exhort the church, according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church: for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

[3.] And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church: for my soul delighteth in the song of the heart: yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

[4.] Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.

[*T&S* 4 (15 February 1843): 108]

Revelation to Joseph Smith, jr. Oliver Cowdery, and John Whitmer. Given at Harmony, Penn. July, 1830.

[D&C 26; 1835:49]

[1.] Behold I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then it shall be made known what you shall do. And all things shall

be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. [Peter] Whitmer's [Sen.], and I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

Whilst thus (and otherwise at intervals)[16] employed in the work appointed me, by my heavenly father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now[17] in my possession, I cannot, of course, give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he had discovered an error in one of the commandments: Book of Doctrine and Covenants, Sect. 2d, page 7th[18]—"And truly manifested[19] by their works that they have received of the Spirit of Christ unto the remission of their sins." [D&C 20:37]

The above quotation, he said, was erroneous, and added, ["]I command you in the name of God[20] to erase these[21] words, that no priestcraft be amongst us!!["]

I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command [22]me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God.

In[23] a few days afterwards I visited him and Mr. Whitmer's family, where[24] I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However Christian Whitmer at length got[25] convinced that it[26] was reasonable, and according to Scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, [27]to acknowledge [28]they had been in error, and that the sentence in dispute was in accordance with[29] the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of [30]us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths, and live by every word that[31] proceedeth forth from his mouth.

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16. Book A-1, 50: "~~(and otherwise at intervals)~~"; omitted in Book A-2, 51, and DHC 1:104.
17. Book A-1, 50: "<now>" (JM)
18. This refers to D&C [1835], Sec. 2, paragraph (not "page") 7; Book A-1, 51: "Sect. 2nd Par. 7th"; Book A-2, 51: "section second <20>, paragraph seventh <37>", apparently following D&C [1844]; DHC 1:105n: "Part of paragraph 37. sec. xx, Doctrine and Covenants"
19. Book A-1, 51, Book A-2, 51, DHC 1:105: "manifest"
20. Book A-2, 51: "{\God/}"
21. Book A-1, 51, Book A-2, 51, DHC 1:105: replace "these" with "those"
22. Book A-2, 51: adds ellipses over erasure
23. DHC 1:105: omits "In"
24. Book A-1, 51, Book A-2, 51, DHC 1:105: "when"
25. DHC 1:105 replaces "got" with "became"
26. DHC 1:105 replaces "it" with "the sentence"
27. Book A-1, 51: adds "~~also~~"
28. Book A-1, 51, Book A-2, 51, DHC 1:105: add "that"
29. Book A-1, 51: "~~of~~ <with>" (prob. JM)
30. Book A-1, 51: adds "~~the~~"
31. Book A-1, 51, Book A-2, 52: replace "that" with "which"

11.

REMOVAL TO FAYETTE

August–October 1830

[*T&S* 4 (1 March 1843): 117–19]

Early in the month of August, Newell Knight and his wife paid us a visit, at my place, at Harmony, Penn. and as neither his wife nor himself[1] had been as yet confirmed, [2]it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only[3] a short distance when I was met by a heavenly messenger, and received the following revelation; the first paragraph of which was written at this time, and the remainder in the September following:

Revelation given at Harmony, Penn. Aug. 1830.

[D&C 27; 1835:50]

[1.] Listen to the voice of Jesus Christ, your Lord, your God, and your redeemer, whose word is quick and powerful. For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

[2.] Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery,

1. Book A-1, 51, Book A-2, 52, DHC 1:106: replace "himself" with "mine"
2. Book A-1, 51: adds "~~and~~"
3. Book A-1, 51: "~~but~~ <only>" (prob. JM); Book A-2, 52: "{\only/}"

> to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph and Jacob, and Isaac, and Abraham your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:
>
> [3.] And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: and also with all those whom my father hath given me out of the world: wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all yea may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment we prepared some wine of our own make, and held our meeting, consisting only of five, viz[4]. Newell Knight and his[5] wife, myself and my[6] wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two sisters into the church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly.

About this time a spirit of persecution began again[7] to manifest itself against us in the neighborhood where I now[8] resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God, and whose name was _____[9]. This man came to understand[10] that my father-in-law and his family had promised us protection, and were friendly; and enquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few, he accordingly went to visit[11] my father-in-law, and told him falsehoods concerning me, of the most shameful nature, which turned the old gentleman and this[12] family so much against us, that they would no longer promise us protection, nor believe our doctrines.

Towards the latter end of August I (in company with John and David Whitmer, and my brother Hyrum Smith) visited the church at Colesville, New York[13]. Well knowing the determined hostili-

4. Book A-2, 53: replaces "viz" with "namely"
5. Book A-1, 52, Book A-2, 53: omit "his"
6. Book A-2, 53: omits "my"
7. Book A-1, 53: "<again>" (pos. TB)
8. Book A-2, 53: omits "now"
9. Book A-1, 53: "~~and whose name was~~ [*blank space*]"; omitted in Book A-2, 53, and DHC 1:108.
10. Book A-1, 53: "~~came to~~ underst\oo/d ["oo" *w.o.* "an"]"; DHC 1:108: replaces "came to understand" with "had learned"
11. DHC 1:108: "visited"
12. Book A-1, 53, Book A-2, 53, DHC 1:108: replace "this" with "his"
13. Book A-2, 53 (different ink): "\New York/"

ties[14] of our enemies in that quarter, and also knowing that it was our duty to visit the church, we had called upon our heavenly father, in mighty prayer, that he would grant us an opportunity of meeting with them; that he would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return[15] unmolested. Our prayers were not in vain, for when within a little distance of Mr. Knight's place we encountered a large company at work upon the public road, amongst whom[16] were several[17] of our [18]most bitter enemies. They looked earnestly at us, but not knowing us, we passed on without interruption. We[19] that evening assembled the church, and confirmed them, partook of the sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing Hosannas to his holy name.—Next morning we set out on our return home, and although our enemies had offered a reward of five dollars, to any one who would give them information of our arrival, yet did we get clear out[20] of the neighborhood, without the least annoyance, and arrived at[21] home in safety. Some few days afterwards, however, Newel Knight came to my place, and from him we learnt[22] that very shortly after our departure the mob had[23] came to know of our having been there, when they immediately collected together, and had[24] threatened the brethren, and very much annoyed them during all that day.

Mean time brother Knight had come with his wagon, prepared to move my family, &c. &c.[25] to Fayette, N.Y. Mr. Whitmer having heard of the persecutions which had been got up[26] against us at Harmony, Penn., had invited us[27] to go and live with him; and during the last week of[28] August we arrived at Fayette, amidst the congratulations of our brethren and friends.

To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained to certain[29] revelations, concerning the upbuilding of Zion, the order of the church, &c. &c.[30], all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our[31] late revelations.

[32]As a conference meeting had been appointed for the first[33] day of September, I thought it wis-

14. Book A-1, 53: "hostilit{\y/}"; Book A-2, 53, DHC 1:109: "hostility"
15. HDft, 24: "~~escape~~ <return>"
16. Book A-1, 53: "<whom>" (prob. JM)
17. Book A-2, 53: "{\several/}"
18. Book A-2, 53: adds erasure
19. DHC 1:109: moves "We" to follow "evening"
20. Book A-1, 53: "clear ~~out~~"; Book A-2, 54, DHC 1:109: omit "clear"
21. DHC 1:109: omits "at"
22. Book A-2, 54, DHC 1:109: "learned"
23. Book A-1, 53: "~~had~~"; Book A-2, 54, DHC 1:109: omit "had"
24. Book A-1, 53: "~~had~~"; Book A-2, 54, DHC 1:109: omit "had"
25. Book A-2, 54: omits second "&c."; DHC 1:109: omits "&c. &c."
26. DHC 1:109: omits "which had been got up"
27. Book A-1, 53: "<us>" (JM)
28. Book A-2, 54, DHC 1:109: replace "of" with "in"
29. Book A-1, 54: "~~to certain~~ <two>" (pos. WR); Book A-2, 54: replaces "certain" with "two"; DHC 1:109: omits "to"
30. DHC 1:110: replaces "&c. &c." with "etc."
31. Book A-2, 54: replaces "our" with "the"
32. For the minutes of this meeting, see FWR, 2; *FWR* [1983], 3. Error in dating suggests that these minutes were not consulted.
33. DHC 1:110: replaces "first" with "26th". FWR indicates that this conference was held 26[-28] Sept. 1830 (FWR, 2; *FWR* [1983], 3).

dom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, (especially the Whitmer family and Oliver Cowdery) were believing much in the thing[34] set forth by this stone, we thought best to enquire of the Lord, concerning so important a matter, and before conference convened, we received the following:

Revelation to Oliver Cowdery, given at Fayette, N.Y. September, 1830.

[D&C 28; 1835:51]

[1.] Behold I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

[2.] But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jr. for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom: And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

[3.] And now, behold I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations but write them not by way of commandment. And now behold I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold I say unto you, that it shall be on the borders by the Lamanites.

[4.] Thou shalt not leave this place until after the conference and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him: for behold these things have not been appointed unto him: neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.

[5.] And thou shalt assist to settle all these things according to the covenants of the church before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time that thou shalt go, until the time that thou shalt return, what thou shalt do. And thou must open thy mouth at all times declaring my gospel with the sound of rejoicing. Amen.

[*T&S* 4 (15 March 1843): 130-31]

Revelation given in the presence of six elders, in Fayette, New York, September, 1830.

[D&C 29; 1835:10]

[1.] Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time

34. Book A-1, 54, Book A-2, 54, DHC 1:110: "things"

your sins are forgiven you, therefore ye receive these things: but remember to sin no more, lest perils shall come upon you.

[2.] Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

[3.] And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with the robe of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth:—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

[4.] But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

[5.] Wherefore I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forest, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

[6.] And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts: the fowls of the air, and the fishes of the sea, and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

[7.] But behold, verily I say unto you, before the earth shall pass away, Michael mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my

right hand unto eternal life; and the wicked on my left hand will be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

[8.] And now behold I say unto you, never at any time, have I declared from mine own mouth, that they should return, for where I am they cannot come, for they have no power; but remember, that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit, created I them: yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my work: and again, firstly temporal, and secondly spiritual, which is the last of my work: speaking unto you, that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me and are agreed.

[9.] Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man nor the children of men; neither Adam your father, whom I created: behold I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.

[10.] And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me saying, Give me thine honor, which is my power: and also a third part of the hosts of heaven turned he away from me because of their agency: and they were thrust down, and thus came the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

[11.] Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.—Wherefore I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression: wherein he became spiritually dead: which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed.

[12.] But behold I say unto you, that I the Lord God gave unto Adam and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son: and thus did I the Lord God appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

[13.] But behold I say unto you, that little children are redeemed from the foundation of the world, through mine Only begotten: Wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

[14.] And again I say unto you, that whoso having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, I declare no more unto you at this time: Amen.

[*T&S* 4 (1 April 1843): 146-47]

At length our conference assembled; the subject of the stone mentioned in a previous number[35] was discussed, and after considerable investigation, Brother Page, as well as the whole church, who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness. We now[36] partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day[37], during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace, and faith, and hope, and charity abounded in our midst.

Before we separated we received[38] the following:

Revelation to David Whitmer, Peter Whitmer, jr. and John Whitmer, given [39]September, 1830.

[D&C 30; 1835:52]

[1.] Behold I say unto you, David, that you have feared man and have not relied on me for strength, as you ought: but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore you are left to inquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about: Amen.

[2.] Behold I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel: therefore, fear not but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance: for I have given unto him power to build up my church among the Lamanites: and none have I appointed to be his councilor, over him, in the church, concerning church matters, except it is his brother Joseph Smith, jr. Wherefore give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life: Amen.

[3.] Behold I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump. And your labor shall be at your brother Philip Burroughs', and in the regions round about:—yea, wherever you can be heard, until I command you to go from hence. And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause not fearing what man can do, for I am with you: Amen.

Revelation to Thomas B. Marsh, given [40]September, 1830.

[D&C 31; 1835:53]

[1.] Thomas, my son, blessed are you because of your faith in my work. Behold you have

35. Book A-1, 58: replaces "mentioned in a previous number" with "above mentioned"; Book A-2, 58: "above mentioned"; DHC 1:115: "previously mentioned"

36. Book A-2, 58: "<now>" (pos. CWW)

37. DHC 1:115: "on the first and the two following days". FWR indicates that the conference was held on 26[-28] Sept. 1830 (FWR, 2; *FWR* [1983], 3).

38. Book A-2, 58: replaces "received" with "obtained"

39. Book A-1, 58, Book A-2, 58: add "at Fayette, New York"

40. Book A-1, 59, Book A-2, 58: add "at Fayette"

many afflictions because of your family: nevertheless I will bless you, and your family: yea, your little ones, and the day cometh that they will believe and know the truth and be one with you in the church.

[2.] Lift up your heart and rejoice for the hour of your mission has come; and your tongue shall be loosed; and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, jr. You shall begin to preach from this time forth; yea to reap in the field which is white already to be burned: therefore thrust in your sickle with all your soul; and your sins are forgiven you; and you shall be laden with sheaves upon your back, for the laborer is worthy of his hire. Wherefore your family shall live.

[3.] Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you. And I will establish a church by your hand; and you shall strengthen them and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

[4.] Behold I say unto you, that you shall be a physician unto the church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation, and lose your reward.—Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father: Amen.

[*T&S* 4 (15 April 1843): 172–74]

/[41]During the[42] conference which continued three days, the utmost harmony prevailed, and all things were settled satisfactory to all present[43], and a desire was manifested by all the saints to go forward and labor with all their powers[44] to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference and the work[45] of the Lord spread and prevailed.

At this time a great desire was manifested[46] by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west; knowing that the purposes of God were great to[47] that people, and hoping that the time had come when the promises of the Almighty, in regard to that people[48] were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that[49] it was agreed upon[50] we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation[51]:

41. Handwriting of JM ends at the bottom of Book A-1, 59, and RBT's begins at the top of p. 60, and continues to p. 75 (this chap.).

42. Book A-1, 60, Book A-2, 59, DHC 1:118: replace "the" with "this"

43. Book A-2, 59: "p{\esen/}t"

44. Book A-1, 60: "power"

45. Book A-2, 59, DHC 1:118: replace "work" with "word"

46. Book A-1, 60: "manifest"

47. DHC 1:118: replaces "to" with "respecting"

48. DHC 1:118: replaces "that people" with "them"

49. DHC 1:118: omits "that"

50. DHC 1:118 replaces "upon" with "that"

51. DHC 1:118: omits "revelation"

Revelation to Parley P. Pratt and Ziba Peterson, given October, 1830.

[D&C 32; 1835:54]

> [1.] And now concerning my servant Parley P. Pratt, behold I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jr. into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst: and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them to their understanding; and they shall give heed unto these words and trifle not, and I will bless them: Amen.

Immediately on receiving[52] this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey[53], they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed. They continued their journey until they came to Kirtland[54], Ohio, [55]where they tarried some time, there being quite a number in that place [56]who believed their testimony, and came forward and obeyed the gospel. Among the number was Elder[57] Sidney S. Rigdon, and a large portion of the church over which he presided.

[58]**As there has been a great rumor, and many false statements have been given to the world respecting Elder Rigdon's connection with the Church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down[59], from authentic sources, as also an account of his connection with the Church of Christ.**

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52. Book A-1, 60: "on ~~the receipt~~ receiving," with "receiving" written over "of"

53. Book A-1, 61 (pencil): "~~Having got ready for their journey~~"; omitted in Book A-2, 60, and DHC 1:120.

54. Book A-1, 61 (pencil): "~~Kirtland~~ <Mentor>" (WR); Book A-2, 60: replaces "Kirtland" with "Mentor" (see next note)

55. Book A-1, 61 (pencil): adds "<*to page 72>" (WR). This note directs the scribe to skip the biographical material dealing with Sidney Rigdon, which was canceled, and resume copying a sentence on page 72 marked with an asterisk, which reads: "The first house at which they called was Mr. Rigdon's …. revelation from God." At this point, another note in pencil reads: "<see 2 paragraph above>" (WR). This directs the scribe to skip to the second paragraph above and begin copying at the words "Previous to this …" At the end of the second paragraph, the scribe is directed to skip the previously copied sentence and continue copying. The cancellation of SR's biography was a decision of the revision committee of 1 Apr. 1845 (cf. vol. 7, IV.3). When CWW copied this section of Book A-1 into A-2, 60, on 22 Apr. 1845 (see MSHi Chronology), he deleted the remainder of this paragraph (retained in DHC 1:120) as well as the bolded paragraphs below (also deleted in DHC). However, the last sentence from Book A-1, 61 ("They continued … Mentor Ohio") and first from p. 72 ("the first house … a Revelation from God.") appear as an inline insertion in TB's handwriting partly over the erasure of about ten words.

56. Book A-1, 61: adds "<& vicinity>" (WR); DHC 1:120: adds "and vicinity"

57. Book A-1, 61: "~~Elder~~"; DHC 1:120: replaces "Elder" with "Mr."

58. The account of Sidney Rigdon's life and conversion to Mormonism, which appears in Book A-1, 61-72, was designed to counter speculation that SR had authored the Book of Mormon. Although printed in *T&S* (4:177-78, 193-94, 209-10, 289) in 1843, the revision committee decided to cancel it on 1 Apr. 1845 (cf. vol. 7, IV.3), and it was not copied by CWW into Book A-2. BHR also deleted this biographical sketch and replaced it with one of his own in a footnote (DHC 1:120-21n). *Source*: A four-page fragment titled "Life of Elder Rigdon" in RBT's handwriting located in SRc, fd 13, contains text from paragraph beginning "Having now retired from the ministry …" to paragraph beginning "The doctrines he advanced …," abruptly ending with "which he complied with as much as he …."

59. Book A-1, 61: "drawn"

[*T&S* 4 (1 May 1843): 177-78]

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A.D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A.D. 1743[60], and died May 26th A.D. 1810, in the 62nd year of his age. William Rigdon was the son of Thomas Baker, and Ann Lucy[61] Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy[62] Rigdon, grandmother of Sidney S.[63] Rigdon, was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother[64] was a native of Freehold, Monmouth county, New Jersey, was born March 16th, 1759, and died October 3d, 1839, and was the eldest daughter of Bryant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their[65] parents were natives of Scotland.

In giving an account of his parents[66], Elder[67] Rigdon is of the opinion that he is of Norman extraction, and thinks that the name of Rigdon was derived from the French word Rig-o-dan[68], which signifies *a dance*, which language was spoken by the Normans, and that his ancestors came over to England with William the Conqueror. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage; to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same State; where they were married, and continued to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The eldest, sons, were[69] called Carvil[70], Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy[71].

Nothing very remarkable took place in the youthful days of Elder Rigdon, suffice it to say, that he continued at home with his parents, following the occupation of a farmer until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society which in that country[72] was called Regular Baptists. The Church he united with, was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm and went to reside with the Rev. Andrew Clark, a

60. Book A-1, 61: "1749"
61. Book A-1, 61: "Lacy"
62. Book A-1, 61: "Lacy"
63. Book A-1, 61: "~~S~~."
64. Book A-1, 61: "Nancy Rigdon his mother"
65. Book A-1, 61: "Her"
66. Book A-1, 62: replaces "parents" with "progenitors"
67. Book A-1, 62 (pencil): "~~Elder~~"
68. Book A-1, 62: "Rig-o-don"
69. Book A-1, 62: "were sons"
70. Book A-1, 62: "Carvel"
71. Book A-1, 62: "Lacy"
72. Book A-1, 62: "country" overwrites "quarter"

minister of the same order. During his continuance with him, he received a license to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March [73]1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumball county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of same year. While there, he became acquainted with Phebe Brook[74], to whom he was married on the 12th of June, A.D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county[75], and had previously removed to Trumball county, Ohio.—After his marriage he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburgh, to take the pastoral charge of said Church, which invitation he accepted, and in February, A.D. 1822, he left Warren, Trumball county, and removed to that city and entered immediately[76] upon his pastoral duties, and continued to preach to that Church with considerable success. At the time he commenced his labors in that Church, and for some time before, the Church was in a very low state and much confusion existed in consequence of the conduct of their former pastor.—However, soon after Elder[77] Rigdon commenced his labors, there was [78]a pleasing change effected, for by his incessant labors and his peculiar style of preaching, the Church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable Churches in that city.—He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place[79] some time, his mind was troubled and much perplexed, with the idea that the doctrines maintained by that society were not altogether[80] in accordance with the scriptures. This thing continued to agitate his mind, more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God, no other church that he was acquainted with was right, or with whom he could associate; consequently, if he was to disavow the doctrine of the Church with whom he was then associated, he knew of no other way of[81] obtaining a livelihood except by mental[82] labor, and at that time had a wife and three children to support.

[*T&S* 4 (15 May 1843): 193-94]

On the one hand was wealth, popularity and honor, on the other, appeared[83] nothing but poverty and hard labor. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who for the sake of popularity and

73. Book A-1, 62: adds "A.D."
74. Book A-1, 63: "Brooks"
75. Book A-1, 63: "<Bridgetown, Cumberland county>" (RBT)
76. Book A-1, 63: "immediately entered"
77. Book A-1, 63: "Mr." overwrites "Elder"
78. Book A-1, 63: adds "soon"
79. Book A-1, 63: replaces "place" with "City"
80. Book A-1, 63: omits "altogether"
81. Book A-1, 63: "of" overwrites "to"
82. Book A-1, 63: replaces "mental" with "manual"
83. Book A-1, 63: "<appeared>" (RBT)

of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church[84],) yet, his mind rose superior to all these considerations.—Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his Heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A.D. 1824, after laboring among that people two years and six months, he made known his determination, to withdraw from the[85] church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in[86] a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by[87] the name of Walter Scott, a Scotchman by birth, who was [88]a member of the Scandinavian[89] Church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Campbell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the "Christian Baptist." After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion; being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connection sprung up a new church[90] in the world, known by the name of "Campbellites," they call themselves "Disciples." The reason why they were called Campbellites, was, in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than Elder[91] Rigdon.

Having now retired from the ministry, and having no way by which to sustain[92] his family, besides his own industry, he was necessitated to find other employment in order to provide for his[93] maintenance,[94] and for this purpose he engaged in the humble capacity of a journeyman tanner, in that city, and followed[95] his new employment, without[96] murmuring, for

84. Book A-1, 64: replaces "church" with "faith"
85. Book A-1, 64: "that"
86. Book A-1, 64: replaces "in" with "for"
87. Book A-1, 64: replaces "by" with "of"
88. Book A-1, 64: adds "~~at that time~~"
89. Book A-1, 64: "Sandamenian" overwrites "Scandinavian"
90. Book A-1, 65: replaces "church" with "sect"
91. Book A-1, 65: "~~Elder~~ <Mr>" (pos. WR)
92. RBT MS, [1]: replaces "sustain" with "support"
93. Book A-1, 65: replaces "his" with "their"
94. RBT MS, [1]: replaces "besides … maintenance" with "his attention was immediately called to that object"
95. RBT MS, [1]: "contin=ued to follow"
96. Book A-1, 65: "<without>" (RBT), which is supported in RBT MS, [1].

two years—[97]during which time[98] he both[99] saw and experienced, that, by resigning his pastoral vocations[100] in that city, and engaging in[101] the humble occupation of a tanner, he had lost many who once professed the greatest friendship[102], and who manifested the greatest love for his society[103]—that when he was seen by them in the garb suited to the employment of a tanner[104], there was no longer that freedom, courtesy and friendship manifested—that[105] many of his former[106] friends became estranged and looked upon him with[107] coolness and indifference—too obvious to admit of deception[108]. To a well regulated and enlightened mind—to one[109] who soars above the arbitrary and vain[110] lines of distinction which pride or envy may draw[111], such conduct appears ridiculous—while at the same time it cannot but cause feelings of a peculiar nature[112], in those who, for their honesty and integrity of heart[113], have brought themselves into situations to be made the subjects of it.

These things, however, did not[114] affect his mind, so as to change his purpose[115]. He had counted the cost before his separation, and had made his mind known[116] to his wife, who[117] cheerfully[118] shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done[119] was for conscience sake, and in the fear of the Lord.

[120]After laboring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public[121] speaker, and the people soliciting him[122] to preach[123], he complied with their

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97. Book A-1, 65 (pencil): adds "<1826 Aug>" (US)
98. Book A-1, 65: "<time>" (prob. RBT), which is supported in RBT MS, [1].
99. RBT MS, [1]: omits "both"
100. RBT MS, [1]: replaces "vocations" with "duties"; Book A-1, 65: "vocation"
101. RBT MS, [1]: replaces "engaging in" with "taking to"
102. RBT MS, [1]: "friendship" overwrites "attachment"
103. RBT MS, [1]: replaces "manifested … society" with "former[ly] courted his society and friendship ~~most d◊◊~~"
104. RBT MS, [1]: "in the humble garb of his own of that profession have to wear"
105. Book A-1, 65: "<& that>" (RBT)
106. RBT MS, [1], Book A-1, 65: omit "former"
107. Book A-1, 65: "<with>" (RBT), which is supported in RBT MS, [1].
108. RBT MS, [1]: replaces "too obvious … deception" with "& which became apparent"
109. RBT MS, [1]: omits "to one"
110. RBT MS, [1]: replaces "arbitrary and vain" with "superficial"
111. RBT MS, [1], Book A-1, 65: "have drawn"
112. RBT MS, [1]: replaces "nature" with "feelings"
113. RBT MS, [1]: omits "of heart"
114. Book A-1, 65 (darker ink): "<did not>" (US), which is supported in RBT MS, [1].
115. RBT MS, [1]: replaces "purpose" with "resolution"
116. RBT MS, [1]: "known his mind"
117. Book A-1, 65: "\who/" at *boln* (RBT), which is supported in RBT MS, [1].
118. RBT MS, [1]: "~~with that~~ cheerfull\y/"; "y" *w.o.* "ness"
119. RBT MS, [1]: "& knowing what they had done"; Book A-1, 65: "<done>" (RBT)
120. RBT MS, [1]: adds "~~In the~~"
121. RBT MS, [1]: "gained some notoriety ~~in that vicinity~~ <as a public>"
122. Book A-1, 66: "~~to~~ him ~~him~~", with first "him" written over "have"
123. RBT MS, [1]: replaces "and the people … preach" with "he was solicited to preach to the people"

request[124]. From this time forward[125], he devoted himself to the work of the ministry, confining himself to no creed[126], but held up the Bible as the rule of faith, and advocating[127] those doctrines which had been the subject of his, and Mr. Campbell's investigations, viz: Repentance and[128] baptism, for the remission of sins.

He continued to labor in that vicinity one year,[129] and during that[130] time, his former success attended his labors. Large numbers invariably[131] attended his meetings[132]. While[133] he labored in that neighborhood, he was instrumental in building up a large and respectable church, in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement pervaded[134] throughout that whole section of country, and frequently the congregations[135] which he addressed[136], were so large that it was impossible to make himself audible to all[137]. The subjects he proposed were presented in such an impressive manner to the congregations[138], that those who were unbiased by bigotry and prejudice[139], had to exclaim, "we never heard it in this manner before." There were some, however,[140] that opposed the doctrines[141] which he advanced[142], but not with that [143]opposition which ever ought to[144] characterize the noble and ingenious[145]. Those by whom he was [146]opposed, well knew that an honorable and public investigation[147], would[148] inevitably discover the weakness and fatality[149] of their doctrines; con-

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124. RBT MS, [1]: replaces "he ... request" with "which he complied with"

125. RBT MS, [1]: omits "forward"

126. RBT MS, [1]: "but not confining himself to any particular creed"

127. RBT MS, [2]: omits "advocating"; Book A-1, 66: "advocated"

128. RBT MS, [2]: "<Repentance &>"

129. Book A-1, 66 (pencil): adds "1827" in margin (US)

130. Book A-1, 66: replaces "that" with "the"

131. RBT MS, [2]: replaces "invariably" with "constantly"

132. RBT MS, [2]: "~~on~~ his meeting"

133. RBT MS, [2]: "~~and the~~ During the time"

134. Book A-1, 66: "prevailed"

135. RBT MS, [2]: replaces "congregations" with "audiences"; Book A-1, 66: "~~congregation~~ <congregations>" (RBT)

136. RBT MS, [2]: replaces "addressed" with "had to address"

137. RBT MS, [2]: replaces "audible to all" with "heard"

138. RBT MS, [2]: replaces "proposed … congregations" with "advanced were impressed upon the congregation in such a manner"

139. RBT MS, [2]: "unbias=ed by party prejudice and bigotry"

140. Book A-1, 66: "however some"

141. RBT MS, [2]: replaces "the doctrines" with "his principles"

142. RBT MS, [2]: omits "which he advanced"

143. RBT MS, [2]: adds "noble"; Book A-1, 66: "~~noble~~"

144. Book A-1, 66: "<ever> ought <to>" (prob. WR)

145. RBT MS, [2]: replaces "the noble and ingenious" with "those who hold different sentiments respecting religion"; Book A-1, 66: adds "when they hold different views respecting religion"

146. Book A-1, 66: "~~chiefly~~ opposed"

147. RBT MS, [2]: "or the opposition of free. honorable and public investigation. No. those by whom he was opposed knew full well that an honorable"

148. RBT MS, [2]: replaces "would" with "must ~~prove~~"

149. RBT MS, [2], Book A-1, 66: replace "fatality" with "falsity"

sequently they shunned it, but [150]and endeavored[151], by ridiculing[152] the doctrines which he promulgated, to suppress them[153].

This, however, did not turn him from the path which he felt to be his duty[154]; for he[155] continued to set forth the [156]doctrines[157] of repentance, and baptism[158] for remission of sins, and the gift of the Holy Ghost[159], according to the teachings[160] of *Peter*, on the day of Pentecost, exhorting his hearers in the mean time, to throw away their creeds [161]of faith—to take the Bible as their standard[162], and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above[163] every sectarian sentiment, and the traditions[164] of the age, and explore the wide and glorious fields of truth which the [165]scriptures holds out to them[166].

[*T&S* 4 (1 June 1843): 209-10]

After laboring[167] in that [168]neighborhood one year, he received a very pressing invitation to remove to [169]the town of Mentor, in the same county, [170]about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with[171]. The persons by whom he was more particularly requested to move to that place[172], were the remnants of a Baptist Church, which was nearly broken up, the members of which had [173]become attached to the [174]doctrines promulgated by Elder[175] Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by

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150. Book A-1, 66: adds "but resorted to base slander and abuse," which is supported in RBT MS, [2].
151. Book A-1, 66: "<endeavored>" (prob. RBT), which is supported in RBT MS, [2] (see next note).
152. RBT MS, [2]: "<endeavored to> ridicule~~d~~"
153. RBT MS, [2]: omits "to suppress them"
154. RBT MS, [2]: "But these things did not move him ~~his not~~ or turn him aside from the path which he thought was duty".
155. RBT MS, [2]: "<For he>"
156. Book A-1, 66: adds "<Mr Rigdon was teaching> <the>" (prob. WR); "the" in pencil
157. Book A-1, 66: "doctrine"
158. RBT MS, [2]: replaces "baptism" with "immersion"
159. RBT MS, [2]: replaces "Ghost" with "spirit"
160. RBT MS, [2]: replaces "teachings" with "promise"
161. RBT MS, [2]: adds "and articles"
162. RBT MS, [2]: adds "of faith"
163. RBT MS, [3]: replaces "above" with "superior to"
164. Book A-1, 67: "tradition"
165. RBT MS, [3]: adds "sacred"
166. Book A-1, 67: replaces "them" with "view"
167. RBT MS, [3]: replaces "laboring" with "he had labored"
168. RBT MS, [3]: adds "immediate"
169. RBT MS, [3]: adds "and take up residence in"
170. RBT MS, [3], Book A-1, 67: add "~~and~~"
171. RBT MS, [3]: replaces "which he … with" with "After some deliberation he removed to that place"
172. RBT MS, [3]: replaces "place" with "neighborhood"
173. RBT MS, [3]: adds "in some measure"
174. RBT MS, [3]: adds "new"
175. Book A-1, 67: "~~Elder~~ <Mr>" (prob. WR)

their[176] industry and good management made that township one of the most delightful[177] in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made[178] it[179] particularly attractive to[180] the eye of the traveler, and gives evidence of enterprise and wealth.—In that beautiful location he took[181] up his residence, and immediately commenced his labors, [182]with that zeal and assiduity which had formerly characterized him.

[183]But being a stranger, and many reports being put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavored[184] to stir up persecution against him; consequently many of the citizens were jealous, and did not extend to him that confidence which he might otherwise have[185] expected.

His path was not strewed with flowers, but the thorns of persecution beset him[186], and he had to contend against much prejudice and [187]opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavorable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after laboring[188] in that neighborhood about eight months,[189] he so wrought[190] upon the feelings of the people by his consistent walk and conversation—his [191]sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed[192], their prejudices gave way,[193] and the man whom they had looked upon with jealousy was now their theme of praise, and[194] their welcome guest. Those who had been most hostile, now[195] became his warmest admirers, and most constant friends.

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176. RBT MS, [3], Book A-1, 67: omit "their"
177. RBT MS, [3]: replaces "most delightful" with "handsomest"
178. Book A-1, 67: "make"
179. RBT MS, [3]: replaces "mansions made it" with "farm houses so thickly studded that Township so as to"
180. RBT MS, [3]: replaces "attractive to" with "attract"
181. RBT MS, [3]: "took" overwrites "takes"
182. RBT MS, [3]: adds "~~altho he was <almost> an entire stranger~~ in that neighborhood"
183. In RBT MS, [3-4], this paragraph reads: "but being a stranger to that ~~neigh~~ people and many wicked and malicious reports being circulated respecting him [many?] of which were believed; consequently many of the Citizens were jealous and some were wicked enough to stir up slanders which had been promul=gated in that section of the country and endeavored to stir up persecution against him [p. [3]] ~~and in~~ consequently"; remainder of paragraph not in RBT MS, but continues with next paragraph.
184. Book A-1, 67: "endeavour"
185. Book A-1, 67: replaces "have" with "be"
186. RBT MS, [4]: replaces "beset him" with "now beset his way"
187. RBT MS, [4]: adds "make headway against considerable"
188. RBT MS, [4]: replaces "laboring" with "he had labored"
189. Book A-1, 68 (pencil): adds "1828" in margin (US)
190. RBT MS, [4], Book A-1, 68: replace "wrought" with "won"
191. RBT MS, [4], Book A-1, 68: add "frankness and"
192. RBT MS, [4]: replaces "were allayed" with "departed"
193. RBT MS, [4]: omits "their prejudices gave way"
194. RBT MS, [4]: omits "their theme of praise, and"
195. RBT MS, [4]: omits "Those who had … now"

The churches in which he preached[196], which had heretofore been[197] filled with anxious hearers, were now filled to overflowing, the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced, were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether superior to what they had listened[198] [199]to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true, and in accordance with the scriptures. Nor were his labors and success confined to that township alone, but calls were made in every direction for him to preach[200], which he complied with, as much as he possibly could, until his labors became very extensive, and spread over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was every where[201] received with kindness, and welcomed by persons of all classes. Prejudice after prejudice, gave way on every hand—opposition after opposition, was broken down, and bigotry was rooted[202] from its strong holds. The truths he advanced, were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their[203] windows, from a considerable distance. The humble pedestrian, and the rich in their splendid equipages—might be seen crowding the roads.

The churches in the different places, where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the wide spread canopy of heaven, and in the woods and in the groves, he addressed the multitudes which flocked to hear him—Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those[204] prophesies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new, and deeply interesting. No longer did he follow the old beaten track[205], which had been traveled for ages by the religious world, but he dared to enter upon new grounds; called in ques-

196. RBT MS, [4]: replaces "preached" with "labored"
197. RBT MS, [4]: replaces "heretofore been" with "a short time ago were"
198. Book A-1, 68: replaces "had listened" with "had been accustomed"
199. RBT MS, [4]: "had been accustomed to listen"
200. RBT MS, [4]: adds "in the different neighborhoods"
201. Book A-1, 68: replaces "where" with "way"
202. Book A-1, 69: replaces "rooted" with "routed"
203. Book A-1, 69: replaces "their" with "the"
204. Book A-1, 69: replaces "those" with "their"
205. Book A-1, 69: "tract"

tion the opinions of uninspired men; showed the foolish ideas of many commentators on the sacred scriptures—exposed their ignorance and contradictions—threw new light on the sacred volume, particularly those prophecies which so deeply interest[206] this generation, and which had been entirely overlooked, or mystified by the religious world—cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things "new and old"—proved to a demonstration the literal fulfilment of prophesy, the gathering of Israel in the last days, to their ancient inheritances, with their ultimate splendor and glory; the situation of the world at the coming of the Son of Man—the judgments which Almighty God would pour out upon the ungodly, prior to that event, and the reign of Christ with his saints on the earth, in the millennium.

These important subjects could not fail to have their weight on the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon, numbers felt the importance of obeying that form of doctrine which had been delivered them; so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about—persons of all ranks and standings in society—the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals, or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He now was a welcome visitor wherever he traveled—[207]his society was courted by the learned, and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention, he felt deeply for the salvation of his fellow man, and for the attainment of which, he labored with unceasing diligence.

[*T&S* 4 (15 August 1843): 289-90]

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles: and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and[208] made no greater appearance in the world, than when he labored at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfurnished frame house, hardly capable of making a family comfortable; which affords a clear[209] proof that his affections were not set upon things of a worldly nature, or secular aggrandizement. After he had labored in that vicinity some time, and having received but little pecuniary aid, the members of the church[210] which he had built up, held a meeting to take his circumstances into con-

206. Book A-1, 70: "interested"
207. Book A-1, 70: adds "~~and~~"
208. Book A-1, 71: omits "and"
209. Book A-1, 71: replaces "a clear" with "an evident"
210. Book A-1, 71: "churches"

sideration[211], and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate his numerous friends, who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered [212]the work with pleasure, and seemed to vie with each other in their labors[213] of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things, were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A.D. 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, called at that town, on their way to the western boundary[214] of the State of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a Prophet, and restored the priesthood.

[215]Previous to this, elder Parley Pratt[216] had been a preacher in the same church with elder Rigdon[217], and resided in the town of Amherst, Lorain county, in that state[218], and had been sent into the State of New York, on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, Junior, and others[219] of the church of Latter Day Saints[220]. [221]**After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was[222] ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.**

Believing[223] there were many in the church with whom he had formerly been united, who were

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211. Book A-1, 71: "into consideration his circumstances"

212. Book A-1, 71: adds "into"

213. Book A-1, 71: "labor"

214. Book A-1, 72: "boundaries"

215. As mentioned in previous notes, after publication in *T&S*, the revision committee of 1 Apr. 1845 canceled the material dealing with Sidney Rigdon in Book A-1, 61-72 (see vol. 7, IV.3), and inserted a note to skip to the first sentence of the second paragraph below ("The first house … revelation from God") before proceeding to copy the remainder of A-1 beginning at this point. BHR did not follow this instruction, but simply skipped SR's biography and continued from this point, without moving the specified sentence below.

216. Book A-1, 72: "\Mr/ <Elder Parley P.> Pratt" (TB); "Mr" *w.o.* "Elder" in different ink (US). Book A-2, 60: "{\Elder/} <P. P.> Pratt" (TB); DHC 1:121: "Elder Parley P. Pratt"

217. Book A-1, 72: "~~Elder~~ <Mr> Rigdon" (pos. WR); Book A-2, 60, DHC 1:121: replace "elder" with "Mr."

218. DHC 1:121: replaces "in that state" with "in Ohio"

219. DHC 1:122: replaces "others" with "other members"

220. DHC 1:122: omits "of Latter Day Saints"

221. Remainder of paragraph in MSHiJS and *T&S*, but deleted in DHC 1:122.

222. Book A-2, 60: "<was>" (prob. CWW)

223. DHC 1:122: replaces "Believing" with "The belief that"

honest seekers after truth, induced him[224], while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass.[225]

[226]The first house at which they called, [227]was elder Rigdon's[228]; and after the usual salutations, presented him with the Book of Mormon—stating it was a revelation from God. [229]This being the first time he[230] had ever heard of or seen the Book of Mormon, he felt very much prejudiced[231] at the assertion; and replied that, "he had one[232] Bible which he believed was a revelation from God, and with[233] which he pretended to have some acquaintance; but with respect[234] to the book they had presented him, he must say that he had considerable doubt[235]." Upon which[236] they expressed a desire to investigate the subject, and argue the matter; but he replied, "No, young gentlemen[237], you must not argue with me on the subject; but I will read your book, and see what claim[238] it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not."

After some farther conversation on the subject[239], they expressed a desire to lay the subject before the people, and requested the privilege of preaching in elder Rigdon's[240] church[241], to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, elder Rigdon[242] arose and stated to the congregation that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration: and as the apostle advised his brethren "to prove all things, and hold fast that which is[243] good [1 Thess. 5:21]," so he would exhort his brethren to do likewise, and give the matter a careful investigation; and not turn against it[244], without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

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224. DHC 1:122: replaces "him" with "Elder Pratt"

225. At this point in Book A-1, 72, a penciled notation in right margin reads: "<see four lines below—This being>" (WR). This note instructs the scribe to skip the first sentence of the next paragraph, which had already been copied at the beginning of the second paragraph above (see above).

226. At this point in Book A-1, 72, appears an asterisk. The scribe had been directed on p. 61 to skip the material on SR and proceed to this location, copy the following sentence, and then skip up two paragraphs to the paragraph beginning "Previous to this …" BHR did not follow this instruction, but retained the original order (DHC 1:121-22).

227. DHC 1:122: adds "in the vicinity of Kirtland"

228. Book A-1, 72: "~~Elder~~ \Mr/ Rigdon" (pos. WR); insertion at *boln*. Book A-2, 60, DHC 1:122: replace "Elder" with "Mr."

229. At this point in Book A-1, 72, appears a penciled cross and the words "see 2 paragraphs above". As discussed in previous notations, this note directs the scribe to skip above to the paragraph that begins with "Previous to this …"

230. Book A-1, 72 (pencil): "~~he~~ <Mr Rigdon>" (WR); Book A-2, 60: replaces "he" with "Mr. Rigdon"

231. Book A-1, 72, Book A-2, 60, DHC 1:123: replace "prejudiced" with "surprised"

232. Book A-1, 72, DHC 1:123: replace "one" with "the"; Book A-2, 60: replaces "one" with "their"

233. Book A-1, 73: omits "with"

234. Book A-2, 60: "{\with respect/}" (CWW)

235. Book A-1, 73, Book A-2, 60: "doubts"

236. DHC 1:124: replaces "which" with "this"

237. Book A-2, 60: "gentlem{\e/}n"

238. Book A-1, 73, Book A-2, 60: "claims"

239. Book A-1, 73: "~~on the subject~~"; Book A-2, 60, DHC 1:124: omit "on the subject"

240. Book A-1, 73: "~~Elder~~ <Mr> Rigdon's" (pos. WR); Book A-2, 60, DHC 1:124: replace "elder" with "Mr."

241. Book A-1, 73, Book A-2, 60, DHC 1:124: "chapel"

242. Book A-1, 73 (pencil): "~~Elder~~ <Mr> Rigdon" (US); Book A-2, 60: "{\Mr./}" (CWW); DHC 1:124: replaces "elder" with "Mr."

243. Book A-1, 73, Book A-2, 60: replace "is" with "was"

244. Book A-1, 73: omits "it"

[245]**This was, indeed, generous on the part of elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammeled, through the scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the scriptures, he felt desirous to receive more, from whatever quarter it should come[246]. This was his prevailing[247] characteristic; and if any sentiment was advanced by any one, that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind[248].**

After the meeting broke up, the brethren returned home with elder[249] Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings[250] on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two[251] miles [252]form elder[253] Rigdon's, [254]at the town of Kirtland, were[255] a number of the members of his church, who lived together, and had all things common—from which circumstance has arisen the idea that this was the case with the Church of Jesus Christ—to which place they[256] immediately repaired, and proclaimed the gospel to[257] them, with some[258] considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited elder[259] Rigdon occasionally, and found him very earnestly engaged in[260] reading the "Book of Mormon,"—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim "flesh and blood hath not revealed it unto me, but my father which is in heaven [Matt. 16:17]."

[261]**Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not**

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245. Following two paragraphs appear in *T&S*, but omitted in DHC 1:124. At this point in Book A-1, 73, a penciled note instructs scribe to "\See p. 74—/" (US), thus skipping the following two paragraphs, which are canceled with diagonal penciled lines and omitted in Book A-2, 60-61.

246. Book A-1, 73: adds "from"

247. Book A-1, 73: "<his prevailing>" (RBT)

248. Book A-1, 73: "it was always treasured up in his mind, and gladly received"

249. Book A-1, 74: "Mr" overwrites "Elder" (US)

250. Book A-1, 74: replaces "feelings" with "belief"

251. Book A-1, 74 (pencil): "~~About two~~ <A few>" (WR); Book A-2, 61, DHC 1:124: replace "About two" with "A few"

252. Book A-2, 61: adds ellipses over erasure

253. Book A-1, 74, Book A-2, 61, DHC 1:124: replace "elder" with "Mr."

254. DHC 1:124: adds "home in Mentor"

255. DHC 1:124: replaces "were" with "lived"

256. DHC 1:124: replaces "they" with "the Elders"

257. Book A-1, 74, Book A-2, 61, DHC 1:124: "unto"

258. Book A-1, 74, Book A-2, 61, DHC 1:124: omit "some"

259. Book A-1, 74, Book A-2, 61, DHC 1:124: replace "elder" with "Mr."

260. DHC 1:124: omits "engaged in"

261. Following five paragraphs appear in *T&S*, but omitted in DHC 1:125. In Book A-1, 74-75, these paragraphs are canceled by vertical and diagonal penciled lines and were not copied into Book A-2, 61.

only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

[*T&S* 4 (1 September 1843): 305a]

The consequence of[262] obeying the truth, and embracing a system of religion, so unpopular as that of the Church of Jesus Christ[263], presented itself in the strongest possible light.

At present, the honors and applause of the world were showered down upon him, his wants were abundantly supplied, and were[264] anticipated. He was respected by the entire community, and his name was a tower of strength. His counsel was sought for, respected and esteemed.—But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind, agitate[265] his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining.—He informed her what the consequences would undoubtedly be respecting their worldly circumstances if they obeyed the gospel; and then said: "my dear, you have once followed me into poverty, are you again willing to do the same?" She then said[266]: "I have weighed the matter, I have contemplated on[267] the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; [268]it is my desire to do the will of God, come life or come death."

/[269]Accordingly, they [270]were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made [271]a little branch, in this section of Ohio, of about twenty members, whom[272] the brethren, bound for the borders of the Lamanites, [273]after adding to their number[274], one of their converts, Dr. Frederic G. Williams, bid an affectionate farewell, and[275] went on their way rejoicing.

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262. Book A-1, 74: "<of>" (US)

263. Book A-1, 74: adds "at that time was"

264. Book A-1, 75: replaces "were" with "even"

265. Book A-1, 75: "agitating" overwrites "agitate"

266. Book A-1, 75: replaces "said" with "answered"

267. Book A-1, 75: "<on>" (prob. RBT)

268. Book A-1, 75: adds "yea"

269. Handwriting of RBT ends and WWP's begins in Book A-1, 75, and continues to p. 157 (chap. 17).

270. Book A-1, 75 (pencil): "<Mr Rigdon & wife>" (pos. WR); Book A-2, 61: adds "(Mr. Rigdon and wife)"; DHC 1:125: adds "he and his wife"

271. Book A-2, 61: adds ellipses over erasure

272. DHC 1:125: replaces "whom" with "This much accomplished"

273. Remainder of paragraph rearranged in DHC 1:125: "after adding one of their new converts to their number—Dr. Frederick G. Williams—they went on their way rejoicing."

274. DHC 1:125: moves "to their number" to follow "converts"

275. DHC 1:125: replaces "bid an affectionate farewell, and" with "they"

12.

SIDNEY RIGDON'S ARRIVAL

October–December 1830

[*T&S* 4 (1 September 1843): 305a–305b (cont.)]

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation[1] at Fayette, New York:

A revelation to Ezra Thayre, and Northrop Sweet, given October, 1836 [1830].

[D&C 33; 1835:55]

[1.] Behold I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart. For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trump, to declare my gospel to a crooked and perverse generation: for behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit: and there is none that doeth good save it be a few; and they err in many instances, because of priest-crafts, all having corrupt minds.

[2.] And verily, verily I say unto you, that this church have I established and called forth out of the wilderness: and even so will I gather mine elect from the four quarters of the earth even as many as will believe in me, and hearken unto my voice: yea, verily, verily I say unto you, that the field is white already to harvest: wherefore thrust in your sickles and reap with all your might, mind and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness: yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for lo I am with you: yea, open your mouths and they shall be filled, saying, repent, repent and prepare ye the way of the lord, and make his paths straight: for the kingdom of heaven is at hand: yea, repent and be baptized every one of you; for remission of your sins: yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

[3.] Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved: and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you;

1. Book A-2, 61: "<revelation>" (TB)

and ye shall remember the church articles and covenants to keep them; and whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things: wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily I say unto you, that I come quickly; even so: Amen.

In the forepart of November, Orson Pratt, a young man of[2] 19 years[3], who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th, (his birth day) about six weeks previous, in Canaan, N.Y. came to inquire of the Lord what his duty was, and received the following answer:

A revelation to Orson Pratt, given in[4] *November, 1830.*

[D&C 34; 1835:56]

[1.] My son Orson, hearken and hear and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world: a light which shineth in darkness and the darkness comprehendeth it not: who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a day at the time of my coming, for all nations shall tremble.

[2.] But before that great day shall come, the sun shall be darkened and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked: wherefore lift up your voice and spare not, for the Lord God hath spoken.—Therefore prophesy and it shall be given by the power of the Holy Ghost; and if you are faithful behold I am with you until I come:—and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer; even so: Amen.

[*T&S* 4 (15 September 1843): 320-21]

[5]It was in December that elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to enquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully,) named Edward Partridge: he was a pattern of piety, and one of the Lord's great men, known by his steadfastness, and patient endurance to the end,—Shortly after the arrival of these two brethren, thus spake the Lord:—

2. Book A-2, 62, DHC 1:127: omit "of"

3. Book A-2, 62, DHC 1:127: add "of age"

4. Book A-1, 77, Book A-2, 62, DHC 1:128: omit "in"

5. This paragraph is heavily edited in Book A-1, 78, as follows: "~~It was~~ in December. ~~that~~ Elder Sidney Rigdon, ~~a sketch of whose history I have before mentioned,~~ came to inquire of the Lord, and with <him> came ~~that man, (of whom I will hereafter speak more fully,) named~~ Edward Partridge; he was a pattern of piety, and one of \the/ Lord's great men, ~~known by his stead=fastness and patient endurance to the end.~~ Shortly after the arrival of these two brethren, thus spake the Lord:— …" Except for the first cancellation, emendations are in pencil; first insertion in darker ink by US, second pos. WWP. Changes incorporated in Book A-2, 62, and DHC 1:128.

A Revelation to Joseph Smith, Jun'r., and Sidney Rigdon, [6]December 1830.

[D&C 35; 1835:11]

[1.] Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

[2.] Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a great work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John—to prepare the way before me, and before Elijah, which should come, and thou knew it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

[3.] And it shall come to pass, that there shall be a great work in the land, even among the Gentiles; for their folly and their abominations shall be made manifest in the eyes of all people: for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh, that great things are to be shown forth unto the children of men: but without faith, shall not any thing be shown forth, except desolations upon Babylon—the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fullness of my gospel, which I have sent forth to this generation:

[4.] Wherefore, I have called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me: and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree: for even now already summer is nigh, and I have sent forth the fullness of my gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

[5.] Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect: for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you;—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy: and thou shalt preach my gospel, and call upon the holy prophets to prove his words, as they shall be given him.

[6.] Keep all the commandments and covenants by which ye are bound, and I will cause

6. Book A-1, 78, Book A-2, 62: add "given at Fayette, N.Y."

the heavens to shake for your good: and Satan shall tremble; and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time. Any by the keys which I have given, shall they be led, and no more be confounded at all. Lift up your heads and be glad: your redemption draweth nigh. Fear not, little flock—the kingdom is yours, until I come.—Behold I come quickly; even so. Amen.

And the voice of the Lord to Edward Partridge, was:—

[7]*Revelation to Edward Partridge, given December, 1830.*

[D&C 36; 1835:57]

[1.] Thus saith the Lord God, the mighty One of Israel, behold I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: and you shall declare it with a loud voice, saying, Hosanna, blessed be the name of the most high God.

[2.] And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

[3.] And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God: wherefore gird up your loins, and I will suddenly come to my temple; even so. Amen.

[*T&S* 4 (1 October 1843): 336-39]

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the saints, concerning the books mentioned, and referred to in various places[8] in the Old and New Testaments, which were now nowhere to be found. The common remark was, they were[9] *lost books*; but it seems [10]the apostolic churches[11] had some of these writings, as Jude mentions or quotes the prophesy of Enoch, the seventh from Adam. To the joy of the [12]flock, which in all, from Colesville to Canandaigua, N[ew]. York,[13] numbered about seventy members, did the Lord reveal the following doings of olden times[14], from the prophecy of Enoch:

7. Book A-1, 80, Book A-2, 64, DHC 1:131: add "A"
8. Book A-1, 80: "<places>" (WWP)
9. Book A-1, 81, Book A-2, 64, DHC 1:132: replace "were" with "are"
10. Book A-2, 64: adds "that"
11. DHC 1:132: "Church"
12. Book A-1, 81, Book A-2, 65, DHC 1:132: add "little"
13. Book A-1, 81, Book A-2, 65: omit "N. York"
14. Book A-1, 81, Book A-2, 65: "time"

[15]*Extract from the Prophesy of Enoch.*[16]

[Moses 7]

And it came to pass that Enoch continued his speech saying, Behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying and stood upon the place Manhujah, I cried unto the Lord, and there came a voice out of heaven, saying, Turn ye and get ye upon the mount Simeon.—And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another face to face; and he said unto me, Look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hananniahah, and all the inhabitants thereof: and the Lord said unto me, Go to this people and say unto them, Repent, lest I come out and smite them with a curse, and they did. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass, that Enoch continued to call upon all the people, save it were the people of Canaan, to repent: and so great was the faith of Enoch, that he lead the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preach-

15. *Source*: OT MS #1, 15-19 (JW, SR) (*JST*, 103-10). Cf. *E&MS* 1 (Aug. 1832): [18]-[19].

16. Book A-1, 81: adds "<Given by Revelation to Joseph Smith Jr.>" (prob. WR), which was copied by CWW in Book A-2, 65, on 22 Apr. 1845 (see MSHi Chronology). These words omitted in DHC 1:133.

ing in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION. And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.—And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth! And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion: And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it, saying: How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, how is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also, you are just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me, their Father, but behold they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them: and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.—Behold I am God; Man of holiness is my name; Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand, there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers:—Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore, should not the heavens weep, seeing these shall suffer? But behold, these, which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them. And that which I have chosen has plead before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment: wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity

of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, the righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father: and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice form the bowels thereof, saying, Wo, wo is me the mother of men! I am pained: I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness, for a season, abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whoso comes in at the gate and climbs up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent: and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest—but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to

sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fullness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God and, he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

[*T&S* 4 (15 October 1843): 352-54]

Soon after the words of Enoch were given, the Lord gave the following commandment:—

[17]*Revelation to Joseph Smith* [18]*and Sidney Rigdon, given December, 1830.*

[D&C 37; 1835:58]

[1.] Behold I say unto you that it is not expedient in me that ye should translate any more until ye shall go to Ohio; and this because of the enemy and for your sakes. And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville: for behold they pray unto me in much faith.

[2.] And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold here is wisdom, and let every man choose for himself until I come; even so: Amen.

17. Book A-1, 87, Book A-2, 69, DHC 1:139: add "A"

18. Book A-2, 69 (lighter ink): adds "\jr./"; DHC 1:139 adds "Jun."

13.

REMOVAL TO OHIO

January–February 1831

[*T&S* 4 (15 October 1843): 352–54 (cont.)]

The year [1831][1] opened with a prospect great and glorious for the welfare of the kingdom; for, on the 2d of January, 1831; a conference[2] was held in the town of Fayette, N.Y., [3]at which was received, besides the ordinary business transacted for the church, the following revelation:

Revelation given January, [4]1831.[5]

[D&C 38; 1835:12]

[1.] Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into mine own bosom: and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them: But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth: and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

[2.] But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am: for the vail of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore gird up your loins and be prepared. Behold the kingdom is yours and the enemy shall not overcome.

[3.] Verily I say unto you; ye are clean but not all: and there is none else with whom I am

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1. DHC 1:140: adds "1831"

2. A brief notation in FWR indicates that there were "no minutes taken" of this meeting (cf. FWR, 2; *FWR* [1983], 5).

3. Remainder of paragraph rearranged in DHC 1:140: "at which the ordinary business of the Church was transacted; and in addition, the following revelation was received."

4. DHC 1:140: adds "2nd"

5. Heading omitted in Book A-1, 88, and an erasure apparently reads "{~~given for~~}"

well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned: and behold the enemy is combined.

[4.] And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord, cometh: and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

[5.] But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your Lawgiver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them; and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

[6.] Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives: Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers: wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

[7.] And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you my law; and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

[8.] And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church:—and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented as seemeth them good. See that all things are preserved and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the bosom of the church.

[9.] And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people: for ye shall have the riches of eternity: and it must needs be that the riches of the earth is mine to give; but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves.—Be ye clean that bear the vessels of the Lord; even so: Amen.

Not long after the conference [6]closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment[7] that the Lord would give [8]through me as his servant, and I received the following [9]revelation, [10]given at Fayette, New York, January 5, 1831:

Revelation to James Covill, given [11]January, [12]1831.[13]

[D&C 39; 1835:59]

[1.] Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not: the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

[2.] And verily, verily I say unto you, he that receiveth my gospel, receiveth me; and he that receiveth not my gospel, receiveth not me.—And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

[3.] And now behold I say unto you, my servant James, I have looked upon thy works and I know thee: and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head—nevertheless thou hast seen great sorrow for thou hast rejected me many times because of pride, and the cares of the world: but behold the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee, Arise and be baptized, and wash away your sins, calling on my name and you shall receive my spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fullness of my gospel which I have sent forth in these last days: the covenant which I have sent forth to recover my people, which are of the house of Israel.

[4.] And it shall come to pass that power shall rest upon thee; thou shalt have great faith and I will be with thee and go before thy face. Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to

6. DHC 1:143: adds "of the 2nd of January"
7. Book A-1, 91, DHC 1:143: "command"
8. DHC 1:143: adds "to him"
9. DHC 1:143: omits remainder of paragraph and uses some of the information in heading that follows.
10. Book A-1, 91 (pencil): adds "<to James Covill>" (pos. TB)
11. Book A-2, 71 (pencil): adds "<in Fayette, New York>" (CWW); DHC 1:143 adds "at Fayette, New York"
12. Book A-2, 71 (pencil): adds "<5th>" (CWW); DHC 1:143 adds "5th"
13. Heading omitted in Book A-1, 91.

the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

[5.] Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word:—wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fullness of my gospel, and become sanctified, I will stay mine hand in judgment: wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying Hosanna! blessed be [the] name of the most High God. Go forth baptizing with water, preparing the way before my face, for the time of my coming: for the time is at hand: the day nor the hour no man knoweth, but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

[6.] And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold I come quickly; even so: Amen.

As James Covill rejected the words[14] of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word: [15]given at Fayette, N.Y., January, [16]1831.

Revelation to Joseph Smith, jun. and Sidney Rigdon, given January, 1831, explaining why James Covill obeyed not the revelation which was given unto him.[17]

[D&C 40; 1835:60]

[1.] Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me, that he would obey my word. And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word;—wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good: Amen.

[*T&S* 4 (1 November 1843): 368-71]

The latter part of January, in company with[18] brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February[19], and were kindly received and welcomed into the house of brother[20] N[ewel]. K. Whitney. I and my wife[21] lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister [Elizabeth Ann] Whitney.

The branch of the church [22]in this part of the Lord's vineyard, which had increased to nearly

14. Book A-1, 91, Book A-2, 73, DHC 1:145: "word"

15. DHC 1:145: adds "Revelation" and turns remainder of paragraph into a heading.

16. Book A-1, 92: adds "<6>" (US); Book A-2, 73: adds "6th"

17. Heading omitted in Book A-1, 92, and Book A-2, 73; DHC 1:145 replaces this heading with another made from the last part of the preceding paragraph.

18. Book A-1, 92: "<with>" (prob. WWP)

19. Book A-2, 73: "{~~Jan~~}{\Febr/}uary"

20. Book A-2, 73: "<Brother>" (TB)

21. DHC 1:145 : "My wife and I"

22. Book A-1, 93: adds "~~of church~~"

one hundred members, were striving to do the will of God, so far as they knew it: though some strange notions and false spirits had crept in among them. With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had [23]embraced the everlasting gospel, was readily abandoned for the more perfect law of [24]the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the church the following [25]revelation, [26]at Kirtland, Ohio, February 4th, 1831:—

Revelation given February, 1831.[27]

[D&C 41; 1835:61]

[1.] Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me—and ye that hear not, will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

[2.] And I will be your ruler when I come: and behold I come quickly: and ye shall see that my law is kept. He that receiveth my law, and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you: for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

[3.] And again it is meet that my servant Joseph Smith, jr. should have a house built, in which to live and translate. And again it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me: wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment; even so. Amen.

[28]**As Edward Partridge now appears, by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Birkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor**[29] **emigrated from Berwick, in Scotland, during the seventeenth century, and settled at Hadley, Mass. on**

23. Book A-1, 93: adds "~~embraced~~"

24. Book A-2, 73: adds ellipses over erasure

25. DHC 1:147 uses remainder of paragraph for a heading.

26. DHC 1:147: adds "given"

27. Heading omitted in Book A-1, 93, and Book A-2, 73. Also omitted in DHC 1:147, which makes a heading from the last part of the above introduction.

28. This and following paragraph containing information about Edward Partridge appear in Book A-1, 94, Book A-2, 74, and *T&S*, but were omitted in DHC 1:148.

29. Book A-1, 94, Book A-2, 74: "ancestors"

[30]Connecticut River. Nothing worthy of note transpired in his youth, with this exception,[31] that he remembers (though the precise time he cannot recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept, and that sometimes he went silently and powered[32] the effusions of his soul to God in prayer.

At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He, however, heard a universal restorationer preach upon the love of God; this sermon gave him exalted opinions[33] of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till[34] 1828, when he and his wife were baptized into the Campbellite church, by Elder[35] Sidney Rigdon, in Mentor, though they resided in Painesville, Ohio. He continued a member of this church, though doubting at times its being the true[36] one, till [37]P[arley]. P. Pratt, O[liver]. Cowdery, P[eter]. Whitmer, and Z[iba]. Peterson came along with the Book of Mormon, when he began to investigate the subject of religion anew; [38]went with Sidney Rigdon to Fayette, N.Y. where, on the 11th of December, I baptized him in the Seneca river. Other incidents of his life will be noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the church:—

Revelation given February, 1831.[39]

[D&C 42; 1835:13]

[1.] Hearken, O ye elders of my church who have assembled yourselves together, in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken and hear and obey the law which I shall give unto you: for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

[2.] Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith jr. and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go froth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

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30. Book A-2, 74 (pencil): adds "<the>" (pos. RLC)

31. Book A-1, 94: "excepting <on<ly>>"; apparently the first scribe intended "except~~ing~~<on>", which was followed in *T&S*; however, because "ng" was not canceled, the second scribe was evidently confused and added "ly" to make "<only>"; Book A-2, 74: "exception only"

32. Book A-1, 94, Book A-2, 74: replace "powered" with "poured"

33. Book A-2, 74: "an exhalted [exalted] opinion"

34. Book A-2, 74: "until"

35. Book A-1, 94: "~~elder~~"; Book A-2, 74: omits "Elder"

36. In Book A-1, 94: "<true>" (prob. WWP)

37. Book A-1, 94 (different ink): "<Elders>" (WR)

38. Book A-2, 74: adds "and"

39. Heading omitted in Book A-1, 95, and Book A-2, 74.

[3.] And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared that ye may be gathered in one, that ye may be my people and I will be your God. And again, I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress another shall be appointed in his stead; even so: Amen.

[4.] Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

[5.] And again, the elders, priests and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit: and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fullness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold the Comforter knoweth all things, and beareth record of the Father and of the Son.

[6.] And now, behold I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness, in this world, nor in the world to come.

[7.] And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shalt not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that commiteth adultery and repenteth not, shall be cast out—but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out.

[8.] If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance to the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counselors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose.

[9.] And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

[10.] And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store house to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building

houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

[11.] And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me, for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

[12.] And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live they shall live unto me.—Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them, and they that die not in me, wo unto them, for their death is bitter!

[13.] And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who has faith to see shall see: he who has faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons: and inasmuch as they break not my laws, thou shalt bear their infirmities.

[14.] Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my store house, that all things may be done according to that which I have said.

[15.] Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men:—for they shall be taught to all nations, kindreds, tongues and people.

[16.] Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

[17.] If thou shalt ask, thou shalt receive revelation upon revelation; knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

[18.] And behold, it shall come to pass, that my servants shall be sent forth to the east, and to the west, and to the north, and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom let him ask of me, and I will

give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given; even so: Amen.

[19.] The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishops as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services in the church.

[20.] Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

[21.] And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church—and it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land: For, remember, that he hath no forgiveness, and it shall be proven according to the laws of the land.

[22.] And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which come before you.—And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or [she] shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

[23.] And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct all things.

[*T&S* 5 (1 January 1844): 384–87]

Soon after the foregoing revelation was received, a woman came with[40] great pretensions to[41]

40. DHC 1:154 replaces "with" with "making"

41. DHC 1:154: "of"

revealing commandments, laws, and other curious matters and as every person (almost)[42] has advocates for both theory and practice, in the various notions[43] and projects of the age, it became necessary to inquire of the Lord, when I received the following [44]revelation, [45]given at Kirtland, February, 1831.[46]

A Revelation given February, 1831.[47]

[D&C 43; 1835:14]

[1.] O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

[2.] But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before to teach those revelations which you have received, and shall receive through him whom I have appointed.

[3.] And now, behold I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act, and direct my church how to act upon the points of my law and commandments, which I have given: and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken even that which ye have received. Purge ye out the iniquity which is among you: sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jr. and uphold him before me by the prayer of faith. And again I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work wherewith I have commanded him: and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

[4.] Again I say, hearken ye elders of my church, whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit: and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

[5.] Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: Ye sinners stay and sleep until I shall call again: wherefore gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free: saying, Prepare yourselves for the

42. DHC 1:154 removes parentheses and moves "almost" to follow "as"
43. Book A-2, 79 (lighter ink): "<notions>" (US)
44. DHC 1:154 uses remainder of paragraph for a heading.
45. Remainder of paragraph omitted in Book A-2, 79.
46. Book A-1, 101: adds "\to Joseph Smith Jr./" (WR)
47. Heading omitted in Book A-1, 101, and DHC 1:154.

great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come?

[6.] And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants; and by the ministering of angels; and by mine own voice; and by the voice of thunderings; and by the voice of lightnings; and by the voice of tempests; and by the voice of earthquakes; and great hailstorms; and by the voice of famines and pestilences of every kind; and by the great sound of a trump; and by the voice of judgment; and by the voice of mercy all the day long; and by the voice of glory and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full.

[7.] Behold, verily I say unto you, that these are the words of the Lord your God: wherefore, labor ye, labor ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come: for satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

[8.] Hearken ye to these words; behold I am Jesus Christ the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so: Amen.

The latter part of February I received the following revelation which caused the church to appoint a conference to be held on the 6th of June[48], ensuing. [49]It was given at Kirtland, [50]February, 1831, to me[51] and Sidney Rigdon.

Revelation to Joseph Smith jr. and Sidney Rigdon, given [52]February, 1831.[53]

[D&C 44; 1835:62]

[1.] Behold thus saith the Lord unto you my servants it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and from the south, by letter or some other way.

48. DHC 1:157: replaces "on the 6th of June" with "early in the month of June". This change probably due to the dating of this conference in FWR to 3 June 1831, which also includes only a brief mention of ordinations for 6 June (cf. FWR, 3-4; *FWR* [1983], 6-9).

49. Remainder of paragraph omitted in DHC 1:157.

50. Remainder of paragraph omitted in Book A-2, 81.

51. Book A-1, 103: "~~me~~ <Joseph Smith Jr.>" (prob. WR)

52. DHC 1:157: adds "at Kirtland"

53. Heading omitted in Book A-1, 103.

[2.] And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

[3.] Behold I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received: Amen.

14.

COMBATING FALSE SPIRITS

March–May 1831

[*T&S* 5 (1 January 1844): 384–87 (cont.)]

At this age of the church many false reports, lies and foolish stories were published in the newspapers, and circulated in every direction, to prevent people from investigating the work or embracing the faith. A great earthquake in China, which destroyed from one to two [1]thousand inhabitants, was burlesqued in some papers, as "Mormonism in China."[2] But to the joy of the saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following [3]revelation, at Kirtland, March 7th, 1831:[4]

Revelation [5]*given* [6]*March 7th, 1831.*[7]

[D&C 45; 1835:15]

[1.] Hearken, O ye people of my church to whom the kingdom has been given: hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again I say, hearken unto my voice, lest death shall overtake you: in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him: saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore, Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

[2.] Hearken O ye people of my church, and ye elders listen together, and hear my voice while it is called today and harden not your hearts: for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth

1. Book A-1, 104, Book A-2, 81: add "hundred"
2. *Painesville Telegraph* (5 Apr. 1831): 3 (see Backman 1983, 56).
3. Book A-2, 81, DHC 1:158: omit remainder of paragraph and insert some of this material in the introduction below.
4. Book A-1, 104: adds at *eoln*: "\Given to Joseph Smith, Jr—/" (WR)
5. DHC 1:158: adds "at Kirtland"
6. Book A-2, 81: adds "to Joseph Smith Jr. Kirtland"
7. Heading omitted in Book A-1, 104.

in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world; to be a light to the world and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations: and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

[3.] And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away, until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the word cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

[4.] And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they receive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes, also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

[5.] And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

[6.] And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven: and the remnant shall be gathered unto this place: and then they shall look for me, and behold I will come: and they shall see me in the clouds of heaven clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

[7.] But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

[8.] Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

[9.] And then shall the Jews look upon me and say, What are these wounds in thine hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

[10.] And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

[11.] And now, behold I say unto you, it shall not be given unto you to know any farther concerning this chapter, until the New Testament be translated and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you; that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh even at your doors and not many years hence ye shall hear of wars in your own lands.

[12.] Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it: and it shall be called Zion:

[13.] And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered

unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Wherefore we cannot stand.

[14.] And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

[15.] And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you: that when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble: and all nations shall be afraid because of the terror of the Lord, and the power of his might; even so: Amen.

[*T&S* 5 (15 January 1844): 400-403]

The next day after the above was received, I also received the following revelation, relative to the gifts of the Holy Ghost; [8]given at Kirtland, March 8th, 1831.[9]

Revelation given [10]*March,* [11]*1831.*[12]

[D&C 46; 1835:16]

[1.] Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world: ye are also commanded not to cast any one, who belongeth to the church, out of your sacrament meetings: nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

[2.] And again I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church.

[3.] And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

[4.] Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

[5.] And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every

8. DHC 1:163: deletes remainder of paragraph and inserts some of this material in the introduction below.
9. Book A-1, 109 (different ink): adds at *eoln* "\To Joseph Smith Jr./" (WR)
10. DHC 1:163: adds "at Kirtland"
11. DHC 1:163: adds "8th"
12. Heading omitted in Book A-1, 109, and Book A-2, 85.

gift given unto them: for there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

[6.] And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

[7.] And again, verily I say unto you, to some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

[8.] And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

[9.] And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually; even so: Amen.

The same day that I received the foregoing revelation, I also received the following, setting apart John Whitmer as a historian, inasmuch as he was[13] faithful; [14]given at Kirtland, March 8th, 1831[15].

Revelation to Joseph Smith, jr. and John Whitmer, given [16]*March,* [17]*1831.*[18]

[D&C 47; 1835:63]

[1.] Behold it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

[2.] And again I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things; even so: Amen.

13. DHC 1:166: replaces "was" with "is"
14. Book A-2, 86, DHC 1:166: omit remainder of paragraph and insert some of the information in the heading below
15. Book A-1, 111 (different ink): adds "to ~~me~~ <Joseph Smith Jr.> and John Whitmer" (WR)
16. Book A-2, 86, DHC 1:166: add "at Kirtland"
17. Book A-2, 86: adds "8"; DHC 1:166: adds "8th"
18. Heading omitted in Book A-1, 111.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon; and where they should finally make a permanent location; I received the following [19]revelation, given at Kirtland, March 1831.[20]

Revelation [21]given [22]March, 1831.[23]

[D&C 48; 1835:64]

[1.] It is necessary that ye should remain, for the present time, in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time.

[2.] It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, for to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive; even so: Amen.

[24]About this time came Lemon Copley, one of the sect called Shaking Quakers; and embraced the fulness of the everlasting gospel, apparently honest hearted, but still retained ideas[25] that the Shakers were right in some particulars of their faith; and[26] in order to have more perfect understanding on the subject, I inquired of the Lord and received[27] the following revelation[28].

Revelation [29]to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given[30] March 1831.

[D&C 49; 1835:65]

[1.] Hearken unto my word my servant Sidney and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you, my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be

19. Book A-2, 87, DHC 1:166: omit remainder of paragraph and insert some of the material in heading below.
20. Book A-1, 111 (different ink): adds at *eoln* "\to Joseph Smith Jr./" (WR); Book A-2, 87: moves this insertion to the heading below; DHC 1:166: ignores this insertion
21. Book A-2, 87: adds "to Joseph Smith jr."
22. Book A-2, 87, DHC 1:166: add "at Kirtland"
23. Heading omitted in Book A-1, 111.
24. DHC 1:167: adds "At"
25. DHC 1:167: replaces "retained ideas" with "retaining the idea"
26. DHC 1:167: omits "and"
27. Book A-2, 87: "<and received>" (TB)
28. Book A-1, 112, Book A-2, 87, DHC 1:167: omit "revelation"
29. Book A-1, 112, Book A-2, 87: add "given"
30. Book A-1, 112, Book A-2, 87: replace "given" with "at Kirtland"

taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

[2.] And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it: but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

[3.] And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation: and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another:—wherefore the world lieth in sin; and wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

[4.] And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man traveling on the earth:—wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.

[5.] But before the great day of the Lord shall come, Jacob shall flourish in the wilderness;—and the Lamanites shall blossom as the rose: Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: behold I will go before you, and be your rearward; and I will be in your midst, and you shall not be confounded; behold I am Jesus Christ, and I come quickly; even so: Amen.

During the month of April, I continued to translate the scriptures as time would allow.—In May a number of elders being present, and not understanding the different spirits abroad in the land[31], I inquired and received from the Lord the following revelation[32]:

31. Book A-1, 114, Book A-2, 89, DHC 1:170: "earth"

32. Book A-1, 114, Book A-2, 89, DHC 1:170: omit "revelation"

A[33] *revelation* [34]*given May 1831.*[35]

[D&C 50; 1835:17]

[1.] Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also satan hath sought to deceive you, that he might overthrow you.

[2.] Behold I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment.

[3.] Behold verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and wo unto them who are cut off from my church, for the same are overcome of the world: wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

[4.] And now come, saith the Lord by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I the Lord reason with you that you may understand: wherefore I the Lord asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong.

[5.] Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and if it be by some other way, it be not of God: therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

[6.] Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness; that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life, and the light, the spirit, and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things, except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you:

33. Book A-1, 114, Book A-2, 89, DHC 1:170: omit "A"

34. Book A-2, 89: adds "to Joseph Smith jr."

35. Book A-1, 114 (different ink): adds at *eoln* "\To Joseph Smith Jr/" (WR)

[7.] Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God: and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith: he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him: and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

[8.] Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches and strengthen them by the word of exhortation; and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward Partridge, is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost:—and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye have received me, ye are in me, and I in you: wherefore I am in your midst; and I am the good Shepherd, (and the stone of Israel: He that buildeth upon this rock shall never fall.) And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so:—Amen.

[*T&S* 5 (1 February 1844): 416-18]

Not long after the foregoing was received, and[36] the saints from the state of New York began to come on, and it seemed necessary to settle them; [37]at the solicitation of bishop Partridge, I inquired and received the following revelation[38]:

Revelation [39]*given May 1831.*[40]

[D&C 51; 1835:23]

[1.] Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he

36. DHC 1:173: omits "and"
37. DHC 1:173: adds "therefore"
38. Book A-1, 116, Book A-2, 91, DHC 1:173: omit "revelation"
39. Book A-2, 91: adds "to Joseph Smith jr."
40. Book A-1, 116 (different ink): adds at *eoln* "\To Joseph Smith Jr/" (WR)

shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus, all things shall be made sure according to the laws of the land.

[2.] And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

[3.] And let that which belongeth to this people not be taken and given unto that of another church; wherefore if another church would receive money of this church, let them pay unto this church again according as they shall agree—and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

[4.] And again, let the bishop appoint a store house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws: and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them: wherefore let them act upon this land as for years;—and this shall turn unto them for their good.

[5.] Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.—Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not;—even so: Amen.

15.

HIGH PRIESTHOOD REVEALED AND MISSION TO MISSOURI

June–August 1831

[*T&S* 5 (1 February 1844): 416–18 (cont.)]

[1]On the 6th[2] of June, the elders from the various parts of the country where they were laboring came in, and the conference[3] before appointed, convened, in Kirtland, and the Lord displayed his power in a manner that could not be mistaken[4]. The man of sin was revealed, and the authority of the Melchisedek priesthood was manifested, and conferred for the first time upon several of the elders[5]. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us; and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the saints.

The next day as a kind continuation of this great work of the last days, I received the following:

Revelation, given June, 1831.[6]

[D&C 52; 1835:66a]

[1.] Behold, thus saith the Lord unto the elders whom he hath called and chosen, in

1. At this point in Book A-1, 118, WWP wrote a brief introduction to D&C 52 and part of the first verse before canceling it with large Xs: "~~As the elders began to enquire what they should do until the conference, before mentioned should commence its sitting I inquired at the hand of the Lord and received the following~~. …" In Book A-2, 92, there is a marginal note in pencil: "Andrew Jenson commenced comparing from here" (AJ). Probably written in conjunction with preparing vol. 1 of DHC for publication in 1902.

2. DHC 1:175: replaces "6th" with "3rd". A footnote informs that the correct date comes from FWR (cf. FWR, 3; *FWR* [1983], 6).

3. For the minutes of this meeting, see FWR, 3-4; *FWR* [1983], 6-7. Error in dating suggests that these minutes were not consulted.

4. Book A-1, 118: "~~in a manner that could not be mistaken~~ <to the most perfect satisfaction, of the saints>" (WR); Book A-2, 92: "to the [*eoe*] perfect satisfaction of the saints"; DHC 1:175 incorporates text as emended in A-1.

5. Book A-1, 118: "~~The man of sin was revealed, and the authority of the Melchisedec <priesthood> was manifested and~~ <I> conferred, <the high priesthood> for the first time, upon several of the elders" (WR); incorporated in Book A-2, 92. DHC 1:175-76 combines both readings: "The man of sin was revealed, and the authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders."

6. Book A-1, 118 (different ink): adds at *eoln* "\To Joseph Smith Jr/" (WR); Book A-2, 92, incorporates these words following "Revelation". Book A-2 also has a penciled note at *eoln*: "(Doc & Cov., 52.)", with post-1876 versification marked with pencil in the revelation that follows (prob. AJ, ca. 1902).

these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, who are a remnant of Jacob, and those who are heirs according to the covenant.

[2.] Wherefore, verily I say unto you, let my servant Joseph Smith, jr. and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

[3.] And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill take their journey speedily: and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory. And tell my servant Lyman Wight beware, for Satan desireth to sift him as chaff.

[4.] And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

[5.] And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayre, take their journey also, preaching the word by the way, unto this same land. And again let my servant Isaac Morley, and my servant Ezra Booth, take their journey, also preaching the word by the way unto the same land.

[6.] And again, let my servants Edward Partridge and Martin Harris, take their journey with my servant Sidney Rigdon and Joseph Smith, jr. Let my servants David Whitmer and Harvy Whitlock, also take their journey, and preach by the way unto this same land. Let my servants Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

[7.] And let my servants Newel Knight and Selah J. Griffin, both be ordained and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept and blessed with much fruit.

[8.] And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands. Let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen, and heard, and most assuredly

believe, that the prophesies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.

[9.] And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labor with their own hands, that there be no idolatry nor wickedness practiced. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. And again let my servants Joseph Smith, jr. and Sidney Rigdon and Edward Partridge, take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold I the Lord will hasten the city in its time, and will crown the faithful with joy and with rejoicing. Behold I am Jesus Christ the Son of God, and I will lift them up at the last day; even so. Amen.

[*T&S* 5 (15 February 1844): 432–35]

Shortly after the foregoing[7] was received, at his request[8], I[9] inquired [10]and received[11] the following:

Revelation to Sidney Gilbert, given June, 1831.

[D&C 53; 1835:66b]

[1.] Behold I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you, of the Lord your God, concerning your calling, and election in this church, which I the Lord have raised up in these last days.

[2.] Behold I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world. Take upon you mine ordinances, even that of an elder, to preach faith and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

[3.] And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, jr. and Sidney Rigdon. Behold these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end; even so: Amen.

The branch of the church in Thompson, on account of breaking the covenant, and not knowing what to do, [12]sent in their elders[13] for[14] me to inquire of the Lord for them, which I did, and received the following:

7. Book A-1, 121, Book A-2, 94: replace "foregoing" with "above"
8. DHC 1:179 replaces "at his request" with "at the request of Algernon Sidney Gilbert"
9. Book A-1, 121 (different ink): adds "<Joseph Smith Jr>" (WR); Book A-2, 94: adds "Joseph Smith jr."
10. Book A-1, 121 (different ink): adds "<of the Lord>" (WR); Book A-2, 94: adds "of the Lord"
11. DHC 1:179: "obtained"
12. DHC 1:180: adds "they"
13. DHC 1:180: replaces "their elders" with "Newel Knight and other Elders"
14. DHC 1:180: replaces "for" with "to ask"

Revelation to Newel Knight, given June, 1831.

[D&C 54; 1835:67]

[1.] Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world.—Behold, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you: and if your brethren desire to escape their enemies let them repent of all their sins; and become truly humble before me and contrite: and as the covenant which they made unto me has been broken, even so it has become void and of none effect; and wo to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the commandment, for they shall obtain mercy.

[2.] Wherefore, go to now and flee the land, lest your enemies come upon you: and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.—And thus you shall take your journey, into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold I say unto you, seek ye a living like unto men, until I prepare a place for you.

[3.] And again, be patient in tribulation until I come: and behold I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls; even so: Amen.

The elders now began to go to the western country, two and two, according to the previous[15] word of the Lord.[16]

[17]From P[arley]. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information[18]; and from letters from the still remaining elders we had written intelligence; and as this[19] was the most important subject which then engrossed the attention of the saints[20], I will here insert the copy of a letter received about this time, from that section, dated[21]

[22]KAW Township, (Mo.) May 7, 1831.

Our dearly beloved brethren: I have nothing particular to write as concerning the Lamanites; and[23] because of a short journey which I have just[24] returned from[25]; [26]in consequence of which I have not written to you since the 16th of [27]last month. I [28]and brother Ziba [Peter-

15. Book A-1, 122: "~~previous~~" (WR); Book A-2, 95, DHC 1:181: omit "previous"

16. Book A-2, 95: adds "{~~About~~}"

17. In Book A-1, 122, WR made the following alterations to this paragraph: "~~From~~ <about this time> P.P. Pratt, ~~who had~~ returned from this ~~expedition~~ <mission> of last fall, ~~during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the saints, I will here insert the copy of a letter received~~ about this ~~from that Section,~~ <time we received the following letter> dated at …"; these emendations incorporated in Book A-2, 95; DHC 1:182 retains and edits cancellations (see following notations).

18. DHC 1:182: "who during the spring had returned from his mission of last fall, we had verbal information"

19. DHC 1:182: replaces "this" with "the mission to Western Missouri and the gathering of the Saints to that place"

20. HDC 1:182: replaces "saints" with "Church"

21. DHC 1:182: adds "at"

22. *Source*: JSLB 1:12-13 (FGW).

23. DHC 1:182: omits "and"

24. JSLB 1:12: "<just>"

25. Book A-2, 95: moves "from" to follow "journey"

26. DHC 1:182: adds "and"

27. JSLB 1:12: adds "this"

28. Book A-1, 123 (different ink): adds "<myself>" (WR); Book A-2, 95: adds "myself"

son][29] went into the county east, which is Layette[30], and is[31] about forty miles; and in the name of Jesus we called on[32] the people to repent; many of whom are, I[33] believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; [34]that equity ⋆ ⋆ ⋆[35]

[36]The letter we received from you, [37]informed us[38] that the opposition was great against you. Now our beloved brethren we verily believe that we also can[39] rejoice, that we are counted worthy to suffer shame for his name; for almost the whole country, which consists[40] of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists[41], and [42]professed Christians, priests[43] and people, with all the devils from the infernal pit, are united and foaming out their own shame[44].—God forbid that I should bring a railing accusation against them, for vengeance belongeth to him who is able to repay: and herein brethren we confide.

I am informed of another tribe of Lamanites lately[45], who have abundance of flocks of the best kinds[46] of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every[47] information concerning[48] the Lamanites[49] that I meet with in[50] my[51] labors and travels; believing as I do, that much is expected from me in the cause of our Lord:—and doubting not[52] but I am daily[53] remembered in your prayers[54] before the throne of the Most High, by all of[55] my brethren, as well by[56] those who have not seen my face in the flesh, as [57]those who have.

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29. Book A-1, 123 (different ink): "<Peterson>" (WR); Book A-2, 95: adds "Peterson"; DHC 1:182: "Brother Ziba Peterson and myself"

30. Book A-1, 123: "Fayette"; Book A-2, 95 (pencil): "~~Fayette~~ <Lafayette>" (pos. WR); JSLB 1:12, DHC 1:182: "Lafayette"

31. JSLB 1:12, DHC 1:182: omit "and is"

32. Book A-2, 95: "{~~up~~}on"

33. JSLB 1:12: "<are I>"

34. Book A-1, 123 (different ink): "<so>" (WR); Book A-2, 95: adds "so"

35. Book A-1, 123 (different ink): adds at *eoln* "\cannot enter/". Because these words were missing when printed, *T&S* used ellipses. JSLB 1:12, Book A-2, 95: add "cannot enter"; DHC 1:182: "and equity cannot enter"

36. JSLB 1:12: adds "in"

37. JSLB 1:12: adds "we were"

38. JSLB 1:12: omits "us"

39. JSLB 1:12: "can also"

40. DHC 1:182: "consisting"

41. JSLB 1:12: "<Baptists>"

42. DHC 1:182: adds "other"

43. Book A-1, 123, Book A-2, 95: "professed Christian priests"

44. DHC 1:182: adds "[against us]"

45. DHC 1:182: moves "lately" to follow "I am"

46. Book A-1, 123, Book A-2, 95: "kind"

47. DHC 1:182: replaces "every" with "any"

48. JSLB 1:13: replaces "concerning" with "respecting"

49. JSLB 1:13: "<my brethren … the Lamanites>"

50. JSLB 1:13: replaces "that I meet with in" with "to you all"

51. Book A-1, 123: "<my>" (prob. WWP)

52. JSLB 1:13: "not do<ub>ting"

53. JSLB 1:13: "daily am"

54. JSLB 1:13, Book A-1, 123, Book A-2, 96, DHC 1:182: omit "in your prayers"

55. Book A-2, 96: "\of/"

56. JSLB 1:13, Book A-1, 123: omit "by"

57. DHC 1:182: adds "by"

We begin to expect our[58] brother [Parley P.] Pratt[59], soon; we have [60]heard from him only when he was at[61] St. Louis. We are all well (bless the Lord) and preach the gospel we will, if earth and hell oppose our way, and[62] we dwell in the midst of scorpions: for in Jesus we[63] trust. Grace be with you all: Amen.

P.S. I beseech brother Whitney to remember and write; and direct to me, Independence, Jackson county, Missouri.

OLIVER COWDERY.[64]

[65]While we were preparing for our journey to Missouri, about the middle of June[66], W[illiam]. W. Phelps and his family arrived among us, and as[67] he said[68], ["]to do the will of the[69] Lord,["][70] [71]I inquired [72]and[73] received the following:

Revelation to W. W. Phelps[74], given June, 1831.

[D&C 55; 1835:68]

[1.] Behold thus saith the Lord unto you, my servant William, yea even the Lord of the whole earth, thou art called and chosen and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands. And then thou shalt be ordained by the hand of my servant Joseph Smith, jr. to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

[2.] And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, jr. and Sidney Rigdon, that you may be planted in the land of your inheritance, to do this work.

[3.] And again let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter; even as I will:—Amen.

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58. Book A-2, 96: omits "our"
59. JSLB 1:13: replaces "Pratt" with "Parley"
60. Book A-2, 96: "{~~not~~}"
61. Book A-2, 96: replaces "at" with "in"
62. DHC 1:183: replaces "and" with "for"
63. JSLB 1:13: "<we>"
64. DHC 1:183: moves name to precede postscript above
65. *Source*: Probably based on information provided by WWP, who was scribe for this section of Book A-1.
66. DHC 1:184: moves "About … June" to beginning of sentence
67. Book A-1, 124 (darker ink): "<as>" (US)
68. DHC 1:185: omits "and as" and moves "he said" to follow "Lord"
69. Book A-1, 124: "<the>" (WWP)
70. Quotation marks in Book A-1, 124, and DHC 1:185.
71. DHC 1:185: adds "so"
72. DHC 1:185: adds "of the Lord concerning him"
73. Book A-2, 96: "{\and/}"
74. DHC 1:185: omits "to W. W. Phelps"

Soon after I received the above[75], elder T[homas]. B. Marsh came to inquire what he should do; as elder Ezra Thayre, his yoke-fellow, in the ministry, could not get ready [76]for his mission, to start[77] as soon as he (Marsh) would; and I inquired of the Lord and received the following:

Revelation [78]given [79]June, 1831.[80]

[D&C 56; 1835:69]

[1.] Hearken O ye people who profess my name, saith the Lord your God, for behold mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

[2.] Behold I the Lord commandeth, and he that will not obey shall be cut off in mine own due time: and after that I have commanded and the commandment is broken, wherefore I the Lord command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious saith the Lord: wherefore I revoke the commandment which was given unto my servant Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant Selah J. Griffin shall also go with him: for behold I revoke the commandment which was given unto my servant Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson; and their rebellions: wherefore let my servant Newel Knight remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

[3.] And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts: and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

[4.] And if my servant Joseph Smith, jr. must needs pay the money, behold I the Lord will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again, according to that which they do. For according to that which they do, they shall receive; even in the lands for their inheritance. Behold thus saith the Lord unto my people, you have many things to do, and to repent of: for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

[5.] Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

75. Book A-1, 124, Book A-2, 96, DHC 1:186: "foregoing"
76. DHC 1:186: adds "to start on"
77. DHC 1:186: omits "to start"
78. Book A-2, 96: adds "to Joseph Smith jr."
79. DHC 1:186: adds "at Kirtland"
80. Book A-1, 124: "\To Joseph Smith Jr/" (WR)

> [6.] But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance: for the fatness of the earth shall be theirs: for behold the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice: and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you; even so: Amen.

[81]On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W[illiam]. W. Phelps, Joseph Coe, A[lgernon]. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem should be revealed. We went by wagon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers[82] of the Campbellites[83], or Newlitt[84] Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ("that these signs should follow them that believe," as recorded in the 16th chapter of the gospel, according to St. Mark,[85]) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, Ky., where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, brother[86] Harris, Phelps, Partridge and Coe, went on foot by land[87], to Independence, Jackson county, Missouri, where we arrived about the middle of July: and the residue[88] [89]of the company came by water a few days after[90].

Notwithstanding the corruptions and abominations of the times, and the evil spirits[91] manifested towards us on account of our belief in the Book of Mormon; at many places and among various persons, yet the Lord continued his watchful care and[92] loving kindness[93] to us day by day: and we made it a rule, wherever there was an opportunity to read a chapter in the Bible, and pray; and these[94] seasons of worship gave us great consolation.

The meeting of our brethren, who had long waited[95] our arrival, was a glorious one[96], and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great[97], coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wil-

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81. *Source*: WWP possibly responsible for this and following two paragraphs, as he was both scribe and participant in the events described.
82. DHC 1:188: replaces "fathers" with "founders"
83. Book A-1, 126: "Campbellite"
84. Book A-1, 125: "Newlite"; Book A-2, 98, DHC 1:188: "Newlight"
85. DHC 1:188: "in Mark the 16th chapter"
86. Book A-2, 98, DHC 1:188: "brothers"
87. DHC 1:188: "by land on foot"
88. DHC 1:188: replaces "residue" with "rest"
89. Book A-2, 98: adds ellipses over erasure of about two words
90. DHC 1:188: replaces "after" with "later"
91. DHC 1:188: "spirit"
92. Book A-2, 98: "<and>" (TB)
93. Book A-2, 98: "{\loving kindness/}"
94. Book A-2, 98: "those"
95. DHC 1:189: "awaited"
96. Book A-1, 127: "<one>" (prob. WWP)
97. DHC 1:189: replaces "great" with "many"

derness of those that sat in darkness;—how natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time[98], and to feel for those who roamed about without the benefit of civilization, refinement or religion! yea, and exclaim in the language of the prophets: "When will the wilderness blossom as a[99] rose? when will Zion be built up in her glory, and where will thy temple stand unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following:

Revelation given in Zion, July, 1831.

[D&C 57; 1835:27]

[1.] Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward upon a lot which is not far from the court house: wherefore it is wisdom that the land should be purchased by the saints: and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance.

[2.] And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

[3.] And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded: and also those whom he has appointed to assist him.

[4.] And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints; and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a licence, (behold here is wisdom, and whoso readeth let him understand,) that he may send goods also unto the people, even by whom he will as clerks, employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

[5.] And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church: and lo, if the world receiveth his writings, (behold here is wisdom,) let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

[6.] And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter; even so: Amen.

98. Book A-1, 127, Book A-2, 98, DHC 1:189: "times"

99. Book A-1, 127, Book A-2, 98, DHC 1:189: replace "a" with "the"

[*T&S* 5 (1 March 1844): 448-52]

[100]The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of "all the families of the earth," [101]for there were[102] several of the Indians[103], [104]quite a respectable number of Negroes, [105]and the balance was made up of citizens of the surrounding counties[106], and fully represented themselves as pioneers of the west[107]. At this meeting two were baptized who had previously believed in the fulness of the gospel.

During this week the Colesville branch referred to in the latter part of the last revelation[108], and Sidney Rigdon [109]and wife, and elders Morley and Booth arrived: and I also[110] received the following:

Revelation given in Zion, August, 1831.

[D&C 58; 1835:18]

[1.] Hearken O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

[2.] Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand.

[3.] Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly the rich, and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold I the Lord have spoken it.

[4.] And that the testimony might go forth from Zion; yea from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither; and have selected my servant Edward Partridge and have appointed unto him his mission in this land: but if he repent not

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100. *Source*: Probably WWP, who was scribe for this portion of Book A-1.

101. Book A-1, 129: adds "~~Shem, Ham, and Japheth~~"; DHC 1:191: adds "Shem, Ham and Japheth"

102. DHC 1:191: omits "for there were"

103. Book A-1, 129: "~~Lamanites~~ <Indians>" (WWP); DHC 1:191: "several of the Lamanites or Indians"

104. Book A-1, 129: adds "~~as descendants of Shem~~"; DHC 1:191: "representative of Shem"

105. Book A-1, 129: adds "~~as descendants of Ham~~"; DHC 1:191: adds "descendants of Ham"

106. Book A-1, 127, Book A-2, 99, DHC 1:191: "country"

107. Book A-1, 129: "\them/ ~~great progenitor, Japheth~~ <selves as pioneers of the west>" (WWP); "them" *w.o.* "their"

108. Book A-1, 129 (pencil), Book A-2, 100 (pencil): add "<see note to be inserted>" (US). This note not found. DHC 1:191 has a footnote referencing D&C 57:15.

109. Book A-1, 129, Book A-2, 100, DHC 1:191: add "Sidney Gilbert"

110. DHC 1:191: omits "also"

of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him and it shall not be given again. And whoso standeth in this mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God: for verily I say unto you, my laws shall be kept on this land.

[5.] Let no man think that he is ruler but let God rule him that judgeth, according to the counsel of his own will; or in other words, him that counseleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them forth. Behold here is wisdom.

[6.] And now as I spake concerning my servant Edward Partridge: this land is the land of his residence, and those whom he has appointed for his counselors. And also the land of the residence of him whom I have appointed to keep my storehouse: wherefore let them bring their families to this land, as they shall counsel between themselves and me: for behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant: wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing:—then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled.—But wo unto such, for their reward lurketh beneath, and not from above.

[7.] And now I give unto you further directions concerning this land. It is wisdom in me, that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs. And it is wisdom also, that there should be lands purchased in Independence, for the place of the storehouse: and also for the house of the printing.

[8.] And other directions, concerning my servant Martin Harris, shall be given him of the spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

[9.] And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land.—And also, he hath need to repent, for I the Lord am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more. By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them. And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high,

and the low, and the poor, to repent; and let them build up churches inasmuch as the inhabitants of the earth will repent.

[10.] And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

[11.] And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

[12.] And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order.—And let the privileges of the lands be made known from time to time, by the bishop, or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

[13.] And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple, unto the Lord. And let a conference meeting be called, and after that, let my servant Sidney Rigdon and Joseph Smith, jr. return, and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land; and the residue as shall be ruled by the conferences.

[14.] And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson, be taken from him: and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.

[15.] Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also, hold a conference upon this land. And let my servant Edward Partridge direct the conference, which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them; for verily the sound must go forth from this place unto all the world: and unto the uttermost parts of the earth, the gospel must be preached unto every creature, with signs following them that believe. And behold the Son of man cometh: Amen.

16.

FOUNDING ZION

August–September 1831

[*T&S* 5 (1 March 1844): 448–52 (cont.)]

[1]On the second day of August, I assisted the Colesville branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by elder [Sidney] Rigdon[2]: and[3] it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful.

As we had received a commandment for elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object.—

[4]**Unlike the timbered states in the east, except upon the rivers and water courses; which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance. The beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, [5]cherry, honey locust, mulberry, coffee bean, hackberry,**

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1. *Source*: WWP, scribe for this portion of Book A-1, was probably responsible for recording the events of 2–4 Aug. 1831.

2. DHC 1:196: "by Elder Sidney Rigdon" and moves it to follow "dedicated"

3. DHC 1:196: omits "and"

4. This paragraph appears in MSHiJS and *T&S*, but DHC 1:197 replaces it with the following rewrite: "The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons." *Source*: Although SR had been given the assignment (D&C 58:50), the following description of western Missouri (comprising this and following three paragraphs) was not written by him, as implied, but is "largely a condensation" of WWP to OC, 20 Oct. 1834, *M&A* 1 (Nov. 1834): 22–24 (R. Anderson 1974, 496). The substitution was likely made under WR's direction with the assistance of WWP, the latter being scribe for this portion of Book A-1. SR's description of Missouri can be found in JWHi, 34–37 (*JWHi* [1995], 88–91). For an earlier similarly worded description by WWP, see *Ontario Phoenix* 4 (7 Sept. 1831).

5. Book A-1, 138, Book A-2, 103, DHC 1:197: add "ash"

box elder and bass wood, together with the addition of cotton wood, button wood[6], pecan, soft and hard maple, upon the bottoms. The shrubbery was beautiful; and consisted in part of plumbs, grapes, crab apples, and persimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous[7] and[8] grand as the brilliancy[9] of [10]stars in the heavens, and exceed description.

The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mold, intermingled with clay and sand. It produces[11] in abundance, wheat, corn, and many other [12]commodities[13], together with sweet potatoes and cotton[14]. Horses, cattle and hogs, though of an inferior breed, are tolerable plenty[15], and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty[16] [17]where man has commenced the cultivation of the soil, than it is a little distance farther[18] in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many lesser[19] animals [20]roam at pleasure. Turkeys, geese, swans, ducks, yea[21], a variety of the feathered race[22] are among the rich abundance that graces[23] the delightful regions of this goodly land of[24] the heritage of the children of God. [25]Nothing is more fruitful, or a richer stockholder in[26] the blooming prairies, than the honey bee; [27]honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal[28] distances from the Atlantic and Pacific oceans, as well as from the Allegheny and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth[29] and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land[30], [31]if not before. The winters are milder than in[32] the Atlantic

6. Book A-2, 103: "butt~~on~~<er> wood"; DHC 1:197: "butterwood"
7. Book A-2, 103: "gorgeously"
8. Book A-1, 138, Book A-2, 103: omit "and"
9. Book A-1, 138: "brilliance"
10. Book A-2, 103: adds "the"
11. DHC 1:197: replaces "produces" with "yields"
12. Book A-1, 138, Book A-2, 103, DHC 1:197: add "common agricultural"
13. DHC 1:197: replaces "commodities" with "products"
14. DHC 1:197: replaces "together with … cotton" with "sweet potatoes, cotton" and moves it to follow "corn"
15. Book A-2, 103: "tolerably plenty"; DHC 1:197: "tolerably plentiful"
16. DHC 1:197: "plentiful"
17. DHC 1:197: adds "of course"
18. Book A-1, 138: "furthe[r]"; Book A-2, 103: "further"; DHC 1:197: omits "it is a little distance farther"
19. DHC 1:197: replaces "lesser" with "smaller"
20. DHC 1:197: adds "here"
21. Book A-2, 103: replaces "yea" with "and"
22. DHC 1:197: replaces "race" with "tribe"
23. DHC 1:197: "grace"
24. DHC 1:197: replaces "of" with a dash
25. DHC 1:197: moves the following sentence to the bolded paragraph above
26. Book A-2, 103: replaces "in" with "on"
27. DHC 1:197: omits remainder of paragraph (see above bolded paragraph)
28. Book A-1, 138: "<equal>" (pos. WWP)
29. Book A-1, 138, Book A-2, 103: "16th"; DHC 1:198: "sixteenth"
30. DHC 1:198: moves "when the curse … land" to follow "bids fair"
31. DHC 1:198: deletes remainder of sentence
32. DHC 1:198: omits "in"

states, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts[33] of those inhabitants; there would be a measure of the good things of life; for the benefit of the saints, full, pressed down and running over, even a hundred fold. The disadvantages here, like[34] all new counties[35] are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and[36] the refinement of society with[37] the polish of science overcome.

But all these impediments vanished[38], when it is recollected that[39] the prophets have said concerning Zion in the last days: how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box [40]together, to beautify the place of his sanctuary, that he may make the place of his feet glorious, where for brass, he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one[41] consideration, for the good of his people; the calculations of men and the vain glory of the world vanishes[42]; and we exclaim: God will shine—the perfection of beauty out of Zion [Psalms 50:2][43].

On the third day of August, [44]the spot[45] for the Temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself[46], Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe.

The 87th Psalm was read:—

> [47]**His foundation is in the holy mountains.**
>
> **The Lord loveth the gates of Zion more than all the dwellings of Jacob.**
>
> **Glorious things are spoken of thee, O city of God. Selah.**
>
> **I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.**
>
> **And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her.**
>
> **The Lord shall count, when he writeth up the people, that this man was born there. Selah.**

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33. DHC 1:198: omits "and efforts"
34. DHC 1:198: replaces "like" with "as in"
35. Book A-1, 139, Book A-2, 104, DHC 1:198: "countries"
36. DHC 1:198: omits "and"
37. DHC 1:198: replaces "with" with "and"
38. Book A-1, 138, Book A-2, 104: "banish"; DHC 1:198: "vanish"
39. Book A-1, 139, Book A-2, 104: "what"
40. DHC 1:199: adds "tree"
41. Book A-1, 139, Book A-2, 104, DHC 1:199: replace "one" with "our"
42. DHC 1:198: "vanish"
43. DHC 1:198: "Out of Zion the perfection of beauty, God hath shined"
44. Book A-1, 139: adds "<I proceeded to dedicate>" (WR); these words incorporated in Book A-2, 104, and added in DHC 1:199. This emendation initiated by revision committee on 1 Apr. 1845 by asking: "who dedicated the Temple spot[?]" (see vol. 7, IV.3).
45. Book A-1, 139: "spot" overwrites "ground"; Book A-2, 104: "{\spot/}"
46. Book A-1, 139: "~~was dedicated in~~ <and there were> presen\t/ ["t" *w.o.* "ce"] ~~of eight men, among whom were myself~~" (WR). This emendation made to accommodate the previous insertion that identified JS as the one who dedicated the temple spot. Book A-2, 104: replaces "was dedicated … myself" with "There were present"; DHC 1:199: "and there were also present"
47. Following quote of Psalms 87 appears only in DHC 1:199.

As well the singers as the players on instruments shall be there: all my springs are in thee.

And[48] the scene was solemn and impressive.

[49]On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in presence of the Colesville branch of the church. The spirit of the Lord was there.

On the 7th, I attended the funeral of sister Poly Knight, the wife of Joseph Knight, Sen. This was the first death in the church in this land, and I can say a worthy member sleeps in Jesus till the resurrection.—I also received the following:

Revelation given in Zion, August, [50]1831.

[D&C 59; 1835:9]

[1.] Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments: for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength: and they shall also be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

[2.] Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength: and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness: even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

[3.] And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

[4.] And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fulness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards: yea, all things which cometh of the earth, in the season thereof, is made for the benefit and the use

48. DHC 1:199: omits "and"

49. For the minutes of this meeting, see FWR, 4-5 (*FWR* [1983], 9-10). There is no indication that these minutes were consulted.

50. DHC 1:200: adds "7th"

of man, both to please the eye, and to gladden the heart: yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

[5.] And it pleaseth God that he has given all these things unto man: for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets: wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it and the spirit beareth record: Amen.

On the 8th, as there[51] had been some inquiry among the elders what they were to do, I received the following:

Revelation given August, 1831.

[D&C 60; 1835:70]

[1.] Behold thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came. Behold it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Wo unto such for mine anger is kindled against them.

[2.] And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I the Lord ruleth in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis. And from thence let my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

[3.] And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the churches; for this intent have I sent them. And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine elders, who are commanded to return; and he that is able, let him return it by the way of the agent, and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my gospel among the congregations of the wicked: wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time: neither shalt thou bury thy talent that it may not be known.

[4.] And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return proclaiming my word among the congregations of the wicked. Not in haste, neither in wrath nor with strife: and shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret, and wash thy feet as a testimony against them in the day of judgment. Behold this is sufficient for you, and the will of him who hath sent you. And by the mouth of my servant Joseph Smith, jr. it shall be made known concerning Sidney Rigdon and Oliver Cowdery, the residue hereafter; even so: Amen.

51. Book A-1, 141: "<there>" (US)

[*T&S* 5 (15 March 1844): 464-67]

[52]On the 9th, in company with ten elders, I left Independence landing for Kirtland. We started down the river in 16[53] canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till[54] the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at McIlwain[e]'s[55] bend, brother Phelps, in [56]open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision.

The next morning after prayer, I received the following:

Revelation given August, 1831.

[D&C 61; 1835:71]

[1.] Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts: but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless, I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

[2.] Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

[3.] Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but today mine anger is turned away. Where-

52. *Source*: Probably WWP, scribe for this section of Book A-1, authored this paragraph.
53. This number does not appear in Book A-1, 142, Book A-2, 106, or DHC 1:202.
54. Book A-2, 106: "until"
55. Book A-1, 142, Book A-2, 106: "McIlwaine's"
56. Book A-1, 142, Book A-2, 106: add "an"

fore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

[4.] And now, concerning my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

[5.] And behold this commandment you shall give unto all your brethren nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whither upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jr. and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yes, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

[6.] And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

[57]On the 13th [August][58], I met several of the elders on their way to the land of Zion, and after the joyful salutation [59]which brethren meet each other with[60], who are actually contending for the faith once delivered to the saints, I received the following:

Revelation given August, 1831.

[D&C 62; 1835:72]

[1.] Behold and hearken, O ye elders of my church, saith the Lord your God; even Jesus Christ, your advocate who knoweth the weakness of man and how to succor them who are

57. Among those JS met were Hyrum Smith and John Murdock (see TB's notes from John Murdock's journal, 1831, in back of Book A-1).

58. DHC 1:205: adds "[August]"

59. Book A-1, 145: "salutations <with>" (pos. WR); Book A-2, 108, DHC 1:205: "salutations with"

60. Book A-1, 145: "~~with~~"; Book A-2, 108, DHC 1:205: move "with" to precede "which"

tempted: and verily mine eyes are upon those who have not as yet gone up unto the land of Zion: wherefore your mission is not yet full:—nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

[2.] And now continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it matter-eth not unto me, only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold I the Lord have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I the Lord promised the faithful and cannot lie.

[3.] I the Lord am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo I am with the faith-ful always; even so: Amen.

[61]After this little meeting of[62] the elders, myself, and[63] Sidney Rigdon, and[64] Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well, on the 27th [August][65]. Many things transpired upon[66] this journey to strengthen our faith, and [67]displayed the goodness of God in such a marvelous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as[68] to hide the true light that lights[69] every man that comes into[70] the world.—

In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal[71] object in view, I enquired of the Lord for further information upon the gathering of the saints and the purchase of the land[72] and other matters, and received the following:

Revelation given in Kirtland, August, 1831.

[D&C 63; 1835:20]

[1.] Hearken, O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will con-cerning you: yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willeth to take even them whom he will take, and preserveth in life them

61. *Source*: Probably WWP, scribe for this section of Book A-1.
62. DHC 1:206: replaces "of" with "with"
63. DHC 1:206: reverses "myself and" and moves it to follow "Cowdery"; Book A-2, 109: omits "and"
64. DHC 1:206: omits "and"
65. DHC 1:206: adds "[August]"
66. Book A-2, 109: "on"
67. Book A-1, 146 (pencil): "<which>" (US); Book A-2, 109, DHC 1:206: add "which"
68. Book A-1, 146: "{\so as/}" overwrites "{~~from which~~}"
69. Book A-2, 109: "lightens"
70. Book A-1, 146: "comes unto"; Book A-2, 109: "cometh into"
71. Book A-2, 109 (darker ink): "<temporal>" (TB)
72. Book A-2, 109: "of lands"

whom he will preserve: who buildeth up at his own will and pleasure; and destroyeth when he please; and is able to cast the soul down to hell.

[2.] Behold I the Lord utter my voice, and it shall be obeyed. Wherefore verily I say, let the wicked take heed, and let the rebellious fear and tremble. And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

[3.] Verily I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he showeth no signs, only in wrath unto their condemnation.

[4.] Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you; that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

[5.] And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

[6.] And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not received.

[7.] And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

[8.] And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord holdeth it in mine own hands; nevertheless, I the Lord rendereth unto Caesar the things which are Caesar's:—wherefore I the Lord willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

[9.] I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly

escape; nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is not yet, but by and by: wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion;—and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

[10.] Let my servant Titus Billings, who has the care thereof dispose of the land, that he may be prepared in the coming spring, to take his journey up to the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much sent up unto the land of Zion, unto them whom I have appointed to receive.

[11.] Behold I the Lord will give unto my servants Joseph Smith, jr. power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

[12.] Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. Nevertheless let him impart all the moneys which he can impart, to be sent up unto the land of Zion. Behold these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold this is my will, obtaining moneys even as I have directed.

[13.] He that is faithful and endureth shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: wherefore children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand: and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

[14.] And now, behold I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not my counsel, but grieved the Spirit; wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

[15.] And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning, and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold I am Alpha and Omega, even Jesus Christ.—Wherefore let all men beware, how they take my name in their lips:

for behold verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority. Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

[16.] Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation: Let my servant Joseph Smith, jr. and Sidney Rigdon, seek them a home as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory; otherwise a greater condemnation: Amen.

[*T&S* 5 (1 April 1844): 480–84]

The forepart[73] of September was spent in making preparations to remove to the town of Hiram and recommence[74] [75]the translation of the[76] Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following:

A[77] *Revelation given in*[78] *Kirtland, September, 1831.*[79]

[D&C 64; 1835:21]

[1.] Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye, and hear, and receive my will concerning you; for verily I say unto you, I will that ye should overcome the world: wherefore I will have compassion upon you. There are those among you who have sinned; but verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

[2.] I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, jr. through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I the Lord forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened: wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sins. I the Lord will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins and confesseth them not, then shall ye bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may, not offend him who is your Lawgiver.

[3.] Verily I say, for this cause ye shall do these things. Behold I the Lord was angry with

73. DHC 1:211: replaces "forepart" with "early part"

74. Book A-1, 141: "commence"; Book A-2, 112: "\re/commence"; DHC 1:211: replaces "recommence" with "renew"

75. DHC 1:211: adds "our work on"

76. Book A-1, 141: omits "the"

77. Book A-2, 112, DHC 1:211: omit "A"

78. Book A-2, 112: "{\in/}"

79. DHC 1:211: omits date

him who was my servant Ezra Booth; and also, my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts, and I the Lord withheld my Spirit. They condemned for evil, that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold he hath sinned, and satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil, and they shall be forgiven.

[4.] And now verily I say, that it is expedient in me that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that this farm should be sold. I willeth not that my servant Frederick G. Williams should sell his farm, for I the Lord willeth to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some; and after that day, I the Lord will not hold any guilty, that shall go, with an open heart, up to the land of Zion: for I the Lord requireth the hearts of the children of men.

[5.] Behold now it is called today, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming;) for after today cometh the burning; this is speaking after the manner of the Lord; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble: and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remaineth in Babylon. Wherefore if ye believe me, ye will labor while it is called today. And is it not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store, and their possessions here, for this is not wisdom until the residue of the church, which remaineth in this place, shall go up to the land of Zion.

[6.] Behold it is said in my laws, or forbidden to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and what ever ye do according to the will of the Lord, is the Lord's business, and he has set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion; and behold I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well doing, for ye are laying the foundation of a great work.—And out of small things proceedeth that which is great.

[7.] Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land: for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold I the Lord have made my church in these last days, like unto a judge sitting on a hill, or in an high place, to judge the nations: for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion: and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

[8.] And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead: for behold I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people: and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones; the Lord hath spoken it: Amen.

17.

PREPARATIONS FOR PUBLISHING REVELATIONS

September–November 1831

[*T&S* 5 (1 April 1844): 480–84 (cont.)]

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was[1] in Portage county and about thirty miles south easterly from Kirtland. From this time until the forepart of October, I did little more than to[2] prepare to re-commence the translation of the Bible.

About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time[3] previous to his embracing the fulness of the gospel, as developed in the Book of Mormon, and upon his admission into the church, he was ordained an elder; as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder Morley; but when he actually learned that faith, humility, patience, and tribulation, were[4] before blessing; and that God brought[5] low before he[6] exalted[7]; that instead of "the Savior's granting him power to smite men, and make them believe" (as he said he wanted God to do him[8];) [9]he found he must become all things to all men, that he might peradventure save some, and that too, by all diligence, by perils, by sea and land; as was the case in the days of Jesus, which appears[10] in the 6th chapter of St. John's gospel [26th verse][11], he said[12]; "verily, verily I say unto you, ye seek me not because ye[13] saw the miracles, but because ye did eat of the loaves, and were filled."

1. Book A-2, 114: replaces "is" with "was"
2. DHC 1:215: omits "to"
3. Book A-1, 153: "<time>" (pos. WWP)
4. DHC 1:216: replaces "were" with "go"
5. DHC 1:216: "brings"
6. Book A-1, 154: "<he>" (pos. WWP)
7. DHC 1:216: "exalts"
8. Book A-2, 114: omits "him"; DHC 1:216: replaces "him" with "in his own case"
9. DHC 1:216: adds "when"
10. DHC 1:216: replaces "which appears" with "then he was disappointed"
11. DHC 1:216: adds "26th verse"
12. DHC 1:216: replaces "he said" with "it is written"
13. Book A-2, 114: "you"

[John 6:26] So it was[14] with[15] Booth, and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate,[16] and wrote a series of letters which by their coloring, falsity, and vain calculations to overthrow [17]the work of the Lord exposed his weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at.

[18]A conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the *Evening and Morning Star*.

The first[19] Sunday in October, Orson Hyde, a clerk in brothers[20] Sidney Gilbert and Newel K. Whitney's store, in Kirtland[21], was baptized and became a member of the church. As[22] he was soon after designated as one of the chosen men of the Lord, to bear his word to the nations, [23]**I feel a desire to notice him as he was and as he is.—He was, in his own words[24], left in his infancy, an orphan with none to look upon him with a father's eye, and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast[25] that gave him suck was[26] cold, and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years, he saw no one in whose veins flowed a[27] drop of kindred blood, and consequently grew up as[28] a wild and uncultivated plant of nature, and now had come into[29] the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the Fatherly care of Him whose yoke is easy, and whose burden is light; and who rewardeth his sons and daughters, who serve him faithfully to the end, with eternal life.**

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life, to feed the poultry of the gentlemen[30] with whom he had[31] resided; for says he when I poured the corn upon the ground, the fowls all came together en masse, but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with

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14. Book A-1, 154, Book A-2, 114: "was it"
15. Book A-1, 154: "<with>" (WWP)
16. Book A-2, 114 (darker ink): "<became an apostate>" (TB)
17. Book A-2, 114: adds ellipses over erasure
18. *Source*: Probably remembered and composed by WWP, the scribe for this section of Book A-1. This conference was perhaps the one held on 1 Oct. 1831 (FWR, 6; *FWR* [1983], 13), although the minutes do not mention WWP's instructions. There is no indication that these minutes were consulted.
19. Book A-2, 114 (pencil): "~~last~~ <first>" (pos. WR)
20. DHC 1:217: "Brother"
21. Book A-1, 154: "<in Kirtland>" (WWP)
22. DHC 1:217: omits "As"
23. Remainder of this and next paragraph containing biographical information about Orson Hyde appear in MSHiJS and *T&S*, but omitted in DHC, where BHR substituted them with his own sketch in a footnote (cf. DHC 1:217-18n).
24. Book A-1, 154: "<in his own words>" (prob. WWP)
25. Book A-1, 154, Book A-2, 115: "breasts"
26. Book A-2, 115: "were"
27. Book A-2, 115: replaces "a" with "one"
28. Book A-2, 115: "\as/"
29. Book A-1, 154: replaces "into" with "unto"
30. Book A-1, 155, Book A-2, 115: "gentleman"
31. Book A-1, 155, Book A-2, 115: omit "had"

religion, while God poured out the stream of revelation upon the ancient church, they were all united and ate the living bread, but when he withheld revelations in latter times, because of the[32] unbelief of men[33], they turned and went their own course[34], and sung[35] their own song, some a Methodist song, some a Baptist song, some a Presbyterian song, &c.; but if they had had revelation they would have sung one of the songs of Zion. [36]His further history will come in, in place hereafter.

In the fore part of October I received the following[37]:

Revelation [38]on prayer, given October, 1831.

[D&C 65; 1835:24]

> [1.] Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdoms of God which is set up on the earth:—wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou O God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

Soon after the above revelation was received I recommenced[39] [40]the translation of the scriptures, in company with elder Rigdon, who had removed to Hiram to act in his office of scribe to me.

[41]On the 11th of October, a conference was held at brother Johnson's, where I was living, at which the elders were instructed into the ancient manner[42] of conducting meetings[43], [44]of which knowledge most of them were ignorant. A committee of six were[45] appointed to instruct the several branches of the church. Elders David Whitmer, and Reynolds Cahoon were appointed as two of the[46] said committee,

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32. Book A-1, 155, Book A-2, 115: omit "the"
33. Book A-1, 155: "of man"; Book A-2, 115: "in man"
34. Book A-2, 115: replaces "course" with "way"
35. Book A-2, 115: "sang"
36. Remainder of paragraph canceled in Book A-1, 155, and omitted in Book A-2, 115.
37. DHC 1:218: adds "prayer through revelation"
38. DHC 1:218: omits rest of heading
39. DHC 1:219: replaces "recommenced" with "renewed"
40. DHC 1:219: adds "my work on"
41. *Source*: Based on FWR, 8-9 (ER) (*FWR* [1983], 16-17). Wording and content suggests that these minutes were consulted, or more likely the original minutes (see discussion in Sources Cited).
42. Book A-1, 156: "<manner>" (prob. WWP)
43. Book A-2, 116: "{\conducting meetings/}" (prob. CWW)
44. FWR, 8: adds "as they were led by the Holy Ghost"
45. DHC 1:219: "was"
46. Book A-2, 116 (different ink): "\the/" (pos. TB)

with the further duty on their mission, of setting forth the condition of Br.[47] Joseph Smith, jr. and Sidney Rigdon, that they might obtain means to continue the translation. This conference was[48] adjourned till the 25th of October, to meet at the house of Serems[49] Burnett, in Orange, Cuyahoga county.

[50]On the 21st I attended a special conference to settle a difficulty which had occurred in Kirtland, on account that[51] William Cahoon and Peter Devolve[52] had[53] abused one of brother Whitney's children. Myself and elder Rigdon[54] were appointed to go to Kirtland and settle the difficulty, which we did.

[55]At the conference, on the 25th, at Orange, twelve high priests, seventeen elders, four priests, three teachers, and four deacons,[56] together with a large congregation attended. Much business was done, and the four[57] remaining [58]committee, authorized by the conference at Hiram, on the 11th were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris.

At the request of William E. McLellen[59], I inquired of the Lord and received the following:

Revelation given October, 1830 [1831].[60]

[D&C 66; 1835:74]

[1.] Behold thus saith the Lord, unto you my servant William E. McLellin, blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name. Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life, and be made partakers of the glories, which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

[2.] Verily I say unto you, my servant William, that you are clean, but not all; repent therefore of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you. And now verily I the Lord will show unto you what I will concerning you, or what is my will concerning you, behold, verily I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city, yea, in those regions round about where it has not been proclaimed.

[3.] Tarry not many days in this place: go not up unto the land of Zion, as yet; but inasmuch as you can send, send; otherwise think not of thy property. Go unto the eastern lands; bear testimony in every place, unto every people, and in their synagogues, reasoning with the people.

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47. Book A-1, 156: "Brs."; Book A-2, 116: "brothers"; DHC 1:219: "Brothers"

48. Book A-2, 116, Book A-2, 116: omit "was"

49. FWR, 8: "Sirenes"; Book A-1, 156: "Serenus"; Book A-2, 116, DHC 1:219: "Irenus"

50. *Source*: Based on FWR, 9 (ER) (*FWR* [1983], 18). Wording and content suggests that these minutes were consulted, or more likely the original minutes (see discussion in Sources Cited).

51. DHC 1:219: replaces "that" with "of"

52. Book A-1, 156, Book A-2, 116, DHC 1:219: "Devolue"

53. DHC 1:219: "having"

54. DHC 1:219: "Elder Rigdon and myself"

55. *Source*: Based on FWR, 10-14 (ER) (*FWR* [1983], 19-25). This paragraph conflates the minutes of two meetings held on 25 Oct. 1831. Wording and content suggests that these minutes were consulted, or more likely the original minutes (see discussion in Sources Cited).

56. FWR, 10, lists three deacons.

57. Book A-2, 116: "<four>" (prob. CWW)

58. DHC 1:219: adds "members of the"

59. Book A-1, 156, Book A-2, 116, DHC 1:221: "McLellin"

60. Book A-1, 156, Book A-2, 116, DHC 1:220: "1831". Revelation given at Hiram, OH, 29 Oct. 1831, according to William E. McLellin (see Shipps and Welch 1994, 248; Marquardt 1999, 163-64).

[4.] Let my servant, Samuel H. Smith go with you, and forsake him not, and give him thine instructions: and he that is faithful shall be made strong in every place, and I the Lord will go with you.

[5.] Lay your hands upon the sick and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things, even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth.—Verily thus saith the Lord your God, your Redeemer, even Jesus Christ: Amen.

I returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November,[61] at which I received the following revelation[62]:

[D&C 1; 1835:1]

/[63][1.] Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

[2.] Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure unto every man according to the measure which he has measured to his fellow man.

[3.] Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth: and the arm of the Lord shall be revealed: and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness but every man walketh in his own way, and after the image of his own god,

61. For the minutes of the 1-2 Nov. 1831 meeting, see FWR, 15-16; *FWR* [1983], 26-28.

62. Book A-1, 157: "\Revelation/" at *eoln* (WR); DHC 1:222: uses "revelation" for a heading. At this point in Book A-2, 117, a penciled note reads: "\Lord's preface to Doc & Cov page 65/" (US). Page number indicates that reference is being made here to the first European edition of 1845 or later.

63. Handwriting of WWP ends at the bottom of Book A-1, 157; WR begins at the top of p. 158, and continues to Book B-1, 812 (vol. 3, chap. 6).

whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

[4.] Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr. and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world, that faith also might increase in the earth; that mine everlasting covenant might be established: that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

[5.] Behold I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding: and inasmuch as they erred it might be made known: and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my servant Joseph Smith, jr. might have power to translate through the mercy of God, by the power of God, the Book of Mormon: and also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance: nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

[6.] And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion: and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

[7.] Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

[8.] What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

[*T&S* 5 (15 April 1844): 496-99]

After this revelation was received, some conversation was had concerning revelations and language; I received the following:

Revelation given November, 1831.

[D&C 67; 1830:25]

[1.] Behold, and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come

up before me. Behold and lo, mine eyes are upon you; and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavored to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

[2.] And now I the Lord give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jr.; and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language: this you also know: now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true: but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true: for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

[3.] And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the vail shall be rent and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels: wherefore continue in patience until ye are perfected.

[4.] Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jr. Amen.

After the above[64] was received, William E. McLellin, as[65] the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed, it was an awful responsibility to write in the name of the Lord. The elders and all [66]present, that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith [67]in the fullness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

[68]**Accordingly I received the following:**

[69]**The testimony of the witnesses to the book of the Lord's commandments, which He gave to his church through Joseph Smith, Jr. who was appointed by the**

64. DHC 1:226: replaces "above" with "foregoing"

65. Book A-2, 119: "\as/" at *boln*

66. Book A-2, 119: adds ellipses over erasure

67. Book A-2, 119: adds ellipses over erasure

68. The following Testimony was omitted in *T&S*, although it appeared in Book A-1, 162-63, Book A-2, 119-20, and DHC 1:226, without signatures. In Book A-1, there is a penciled "x" at the beginning and end of the Testimony, presumably marking it for deletion in *T&S*. Text here is from DHC.

69. *Source*: The original Testimony with signatures is located in BCR, 121 (JW) (*JSP*, MRB, 215). However, variant wording indicates that the text in MSHiJS was probably taken from D&C [1835], 256. BHR speculated that the Testimony was intended to appear at the end of BofC [1833], which was not completed due to the destruction of the press (DHC 1:226n). The minutes for 2 Nov. 1831 meeting indicate that "A number of the brethren then arose in turn and bore witness to the truth of the Book of Commandments" (FWR, 16 [ER]; *FWR* [1983], 27).

voice of the church for this purpose; we therefore[70] feel willing to bear testimony to all the world of mankind, to every creature upon the face of all[71] the earth and upon the islands of the sea, that[72] the Lord[73] has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our[74] helper and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, [75]that the children of men may be profited thereby.[76]

[77]**Joshua Fairchild**	**Sidney Rigdon**
Peter Dustin	**Orson Hyde**
Newel Knight	**Wm E. McLellin**
Levi Hancock[78]	**Luke Johnson**
Thomas B. Marsh	**Lyman Johnson**
	Reynolds Cahoon
	John Corrill
	Parley [P.] Pratt
	Harv[e]y Whitlock
	Lyman Wight
	John Murdock
	Calvin Beebe
	Zebedee Coltrin

As the following elders [79]were desirous to know the mind of the Lord concerning themselves, I enquired and received[80]:

A[81] Revelation given November, 1831, [82]to Orson Hyde, Luke Johnson, Lyman Johnson and Wm. E. Mc'Lellin. The mind and will of the Lord, as made known by the voice of the Spirit to a conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.

[D&C 68; 1835:22]

[1.] My servant, Orson Hyde, was called, by his ordinance, to proclaim the everlasting

70. BCR, 121: replaces "therefore" with "the undersigners"

71. Book A-1, 162: "<all>" (prob. WR)

72. Book A-2, 120: omits "that"

73. BCR, 121: replaces "the Lord" with "god"

74. BCR, 121: "~~my~~ <our>"

75. BCR, 121: adds "in the which we rejoice exceeding ~~by~~ praying the Lord always"; D&C [1835], 256: adds "in the which we rejoice exceedingly, praying the Lord always"

76. BCR, 121: adds "Amen"

77. Names added here from BCR, 121. All but five appear to have signed their own names, while the others (SR, OH, WEM, and Luke and Lyman Johnson) appear in JW's handwriting.

78. Following Levi Hancock's name in BCR, 121, are words in very light ink that apparently read "never to be [erased?]".

79. DHC 1:227: adds "Orson Hyde, Luke Johnson, Lyman E. Johnson, and William E. M'Lellin."

80. DHC 1:227: adds "the following"

81. DHC 1:227: omits "A"

82. DHC 1:227: omits remainder of heading

gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; behold this is the promise of the Lord unto you, O ye my servants: wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord unto you my servant, Orson Hyde; and also unto my servant Luke Johnson, and unto my servant, Lyman Johnson, and unto my servant, William E. McLellin; and unto all the faithful elders of my church: Go ye into all the world; preach the gospel to every creature; acting in the authority which I have given you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man; and of as many as the Father shall bear record to you it shall be given power to seal them up unto eternal life: Amen.

[2.] And now concerning the items in addition to the covenants and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron: for the first born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron: but as a high priest of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

[3.] And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.

[4.] And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the

> hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall not be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children also are growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

[83]It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by[84] the 15th of the month [November], and possibly before[85]. All[86] this time, there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering, and in order to walk by the true light, and be instructed from on high, on the 3d of November, 1831, I inquired of the Lord and received the following [87]revelation which from its importance and for distinction[88] has since been [89]added to the book of Doctrine and Covenants, and called the

APPENDIX:[90]

[D&C 133; 1835:100]

> [1.] Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds from one end of heaven to the other.
>
> [2.] Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles,

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83. *Source*: Probably based on 2 Nov. 1831 meeting in FWR, 16-17 (ER) (*FWR* [1983], 28-29), or more likely the original minutes (see discussion in Sources Cited).

84. Book A-2, 122 (different ink): "{\by/}"

85. DHC 1:229: rewrites "or, if possible, before", and moves this phrase to follow "to be by"

86. Book A-1, 166, Book A-2, 122, DHC 1:229: replace "All" with "At"

87. DHC 1:229: adds "important"

88. Book A-1, 166: "which ~~by way of~~ <from its> importance and <for> distinction" (WR); DHC 1:229: omits "from its importance and for distinction"

89. Book A-1, 166: adds "~~called the Appendix and~~"

90. DHC 1:229: adds its own heading "*Revelation, given November 3, 1831.*"

and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people;—Awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth let him not look back, lest sudden destruction shall come upon him.

[3.] Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olives, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And a high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.—And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever.

[4.] And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as melting fire that burneth, and as the fire

which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

[5.] And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night and forever and ever.

[6.] And for his cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit.—And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

[7.] And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud: yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out.—When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

[8.] Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: there shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it.—even so: Amen.

[*T&S* 5 (1 May 1844): 512-14]

The book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:

Revelation given November, 1831.

[D&C 69; 1835:28]

[1.] Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake, it is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful:—wherefore I the Lord willeth that my servant John Whitmer, should go with my servant Oliver Cowdery. And also that he shall continue in writing and making a history of all the important things which he shall observe and know, concerning my church, and also that he receive counsel and assistance from my servant Oliver Cowdery, and others.

[2.] And also, my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all these things; nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge: preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever: Amen.

My time was occupied closely in receiving[91] the commandments and sitting in conference, for nearly two[92] weeks; for we held[93] from the first to the twelfth of November, four special conferences.[94] [95]In the last, which was held at brother Johnson's, in Hiram, after deliberate consideration, in consequence of the book of Revelations, now to be printed, being the foundation of the church in these last days and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior, are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore[96] the conference prized[97] the revelations to be worth to the church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the revelations, which the Lord has

91. Book A-1, 172, Book A-2, 126, DHC 1:235: replace "receiving" with "reviewing"

92. Book A-2, 126: "{\two/}"

93. DHC 1:235: moves "we held" to follow "November"

94. For the minutes of these meetings held in Hiram, OH, on 1-2, 8-9, 11, 12-13 Nov. 1831, see FWR, 15-19; *FWR* [1983], 26-32.

95. *Source*: Based on FWR, 18-19 (ER) (*FWR* [1983], 31-32), or more likely the original minutes (see discussion in Sources Cited).

96. Book A-1, 173: "~~therefore~~"; Book A-2, 126: omits "therefore"

97. Book A-1, 173, Book A-2, 126: "priced"; DHC 1:235: "the conference voted that they prize"

seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following:

Revelation given November, 1831.

[D&C 70; 1835:26]

[1.] Behold and hearken, O ye inhabitants of Zion, and all ye people of my church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jr.; and also unto my servant Martin Harris; and also unto my servant Oliver Cowdery; and also unto my servant John Whitmer; and also unto my servant Sidney Rigdon; and also unto my servant Wm. W. Phelps; by the way of commandment unto them: for I give unto them a commandment: wherefore hearken and hear, for thus saith the Lord unto them I the Lord have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them; and which I shall hereafter give unto them and an account of this stewardship will I require of them in the day of judgment: wherefore I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof:

[2.] Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world, nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generation, inasmuch as they become heirs according to the laws of the kingdom.

[3.] Behold this is what the Lord requires of every man in his stewardship; even as I the Lord have appointed, or shall hereafter appoint unto any man. And behold none are exempt from this law who belong to the church of the living God: yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse;—neither he who is appointed in a stewardship over temporal things: He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit: nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

[4.] Now this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence; and for their security for food and for raiment, for an inheritance; for houses and for lands, in whatsoever circumstances I the Lord shall place them, and whithersoever I the Lord shall send them: for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold I the Lord am merciful and will bless them, and they shall enter into the joy of these things; even so: Amen.

18.

AMHERST CONFERENCE AND VISION OF GLORIES

December 1831–March 1832

[*T&S* 5 (1 May 1844): 512–14 (cont.)]

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the scriptures, and continued to labor in this branch of my calling[1] with elder Sidney Rigdon, as my scribe, until [2]I received the following:

Revelation given November, 1831.[3]

[D&C 71; 1835:90]

[1.] Behold, thus saith the Lord unto you my servants, Joseph Smith, jr., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of spirit and power, which shall be given unto you, even as I will.

[2.] Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be made known unto you. Verily this is a mission for a season, which I give unto you, wherefore, labor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power: wherefore, confound your enemies; call upon them to meet you, both in public and private; and inasmuch as you are faithful their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time: wherefore, keep these commandments, they are true and faithful; even so: Amen.

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1. Book A-1, 175 (different ink): "<calling>" (pos. WR)
2. Book A-1, 175: adds "~~the first day of December when~~"
3. Book A-1, 175, Book A-2, 127, DHC 1:238: "December 1, 1831"

Knowing now the mind of the Lord, that the time had come that the gospel should be proclaimed in the power and demonstration to the world, from the scriptures, reasoning with men as in days of old; I took a journey to Kirtland, in company with elder Sidney Rigdon, on the 3d day of December, to fulfil the above revelation. On the 4th, several of the elders and [4]members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our spiritual and temporal[5] welfare, I received the following:

Revelation given December, [6]1831.

[D&C 72; 1835:89]

[1.] Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a bishop to be appointed unto you, or of you unto the church in this part of the Lord's vineyard: and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the elders of my church in this part of my vineyard, shall render an account of their stewardship, unto the bishop which shall be appointed of me, in this part of my vineyard.—These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

[2.] And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power: this is the will of the Lord your God, your Redeemer; even so: Amen.

[3.] The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has been ordained unto the church in this part of the vineyard; which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy: and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands: and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion: thus it cometh out of the church, for according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion.

[4.] And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are

4. Book A-1, 176: adds "~~brethren~~"
5. Book A-1, 176, Book A-2, 127, DHC 1:239: "temporal and spiritual"
6. Book A-1, 176, DHC 1:239: add "4th"; Book A-2, 127: adds "4"

appointed as stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings: Amen.

[5.] A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample: Amen.

[*T&S* 5 (15 July 1844): 576-77]

[7]From this time till[8] the 8th or 10th of January, 1832, myself and elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night: that prejudice, blindness, [9]darkness, filled the minds of many, and caused them to persecute the true church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before mentioned apostate, Ezra Booth.[10] On the 10th of January[11], I received the following[12]:

Revelation to Joseph Smith, jun. and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning [13]*the church of the living God established in the last days, making known the will of the Lord unto the elders, what they shall do until conference.*

[D&C 73; 1835:29]

[1.] For verily thus saith the Lord, it is expedient in me, that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference, and then behold it shall be made known unto them by the voice of the conference their several missions.

[2.] Now verily I say unto you, my servants Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about, until conference; and after that, it is expedient to continue the work of translation, until it be finished. And let this be a pattern unto the elders, until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober; even so: Amen.

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7. The following paragraph and revelation (D&C 73) appear out of sequence in Book A-1, which at this point (p. 178) has the following note: "\See Note A, page 179/" (WR). This note directs the scribe to skip to the revelation recorded on pages 179-80, which is prefaced with the following note: "(Note A the following observations and revelation belong where the reference is on the previous page 178)" (WR). Book A-2, 129, and DHC 1:241-42 place the material in the emended order, which is followed here (see below).

8. Book A-1, 179: "until"

9. Book A-1, 179, Book A-2, 127, DHC 1:239: add "and"

10. Ezra Booth's nine letters to Era Eddy were published in the *Ohio Star* (Ravenna, OH) from Oct. to Dec. 1831; rept. in Howe 1834, 175-221.

11. Book A-1, 179: adds "~~1832~~"

12. DHC 1:241: adds "revelation making known the will of the Lord concerning the Elders of the Church until the convening of the next conference". And replaces the following heading with: "*Revelation of January 10th, 1832.*"

13. Book A-2, 127: adds "the elders of"

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the scriptures, and labored diligently until January[14]. During this period, I also received the following as

An explanation of the epistle to the 1st.[15] *Corinthians, 7th chapter,* [16]*14th verse.*[17]

[D&C 74; 1835:73]

[1.] For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

[2.] Now in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

[3.] And it came to pass that the children being brought up in subjection to the law of Moses, and give heed to the traditions of their fathers, and believed not the gospel of Christ, wherein they become unholy; wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.

[…][18]

A few days[19] before the conference was to commence in Amherst, Lorain county, I started in company with the elders that dwelt[20] in my own vicinity, and arrived in due[21] time.

[22]At this conference much harmony prevailed and considerable business was done to advance the kingdom, and promulgate the gospel to the inhabitants of the surrounding country.

The elders seemed anxious for me to inquire of the Lord that they might know his will, or learn what would be most pleasing to him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have[23] gone out of the way, so that none doth good; no not one. I inquired and received the following:

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14. Book A-1, 178: "till ~~Just~~ <{~~about the first~~}> ~~before the Conference which was to com=mence on the 25th of~~ January" (WR); Book A-2, 129 (pencil): "{\until January/} [*erasure of half a line*]" (prob. CWW); DHC 1:242: "until just before the conference, which was to convene on the 25th of January"

15. Book A-1, 178, Book A-2, 129, DHC 1:242: move "1st." to precede "epistle"

16. Book A-2, 129: adds "and"

17. DHC 1:242: moves this introduction to the end of the preceding paragraph and replaces it with "*Revelation*".

18. Revelation of 10 Jan. 1832 and its introduction located here in Book A-1, 179-80, but moved above by following note: "(Note A the following observations and revelation belong where the reference is on the previous page 178)" (WR). See above.

19. Book A-1, 180: "day"

20. Book A-1, 180, Book A-2, 130, DHC 1:242: replace "dwelt" with "lived"

21. DHC 1:242: replaces "due" with "good"

22. The minutes of the Amherst conference are not included in FWR, but a brief mention of it is made in the minutes for 26 Apr. 1832: "Joseph Smith Jr. acknowledged by the High Priests in the land of Zion to be President of the High Priesthood, according to commandment and ordination in Ohio, at the Conference held in Amherst January 25 1832" (FWR, 24 [ER]; *FWR* [1983], 44).

23. Book A-1, 180: "had"

Revelation given January, 1832.

[D&C 75; 1835:87]

[1.] Verily, verily I say unto you, I who speak even by the voice of my spirit: even Alpha and Omega, your Lord and your God: hearken, O ye who have given your names to go forth to preach my gospel, and to prune my vineyard; Behold I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights; lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality and eternal life.

[2.] Therefore, verily I say unto my servant Wm. E. McLellin, I revoke the commission which I gave unto him, to go into the eastern countries, and I give unto him a new commission and a new commandment, in the which I the Lord chasteneth him for the murmurings of his heart; and he sinned; nevertheless I forgive him, and say unto him again, go ye into the south countries; and let my servant Luke Johnson go with him and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not; and inasmuch as they do this I will be with them even unto the end. Behold this is the will of the Lord your God concerning you; even so: Amen.

[3.] And again, verily thus saith the Lord, let my servant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt; they shall also take their journey into the eastern countries; and behold and lo, I am with them also even unto the end. And again I say unto my servant Asa Dodd and unto my servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel even as I have commanded them; and he who is faithful shall overcome all things, and shall be lifted up at the last day. And again I say unto my servant Major N. Ashley and my servant Burr Riggs, let them take their journey also unto the south country; yea, let all these take their journey as I have commanded them; going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house, and in whatsoever house ye enter and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment than for that house: therefore gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day; even so: Amen.

[4.] And again, thus saith the Lord unto you, O ye elders of my church, who have given your names that you might know his will concerning you; behold I say unto you, that it is the duty of the church to assist in supporting the families of those; and also to support the families of those who are called and must needs be sent unto the world, to proclaim the gospel unto the world; wherefore I the Lord give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the church for them, not fail to go into the world: whether to the east, or to the west, or to the north, or to the south; let them ask and they shall receive; knock and it shall be opened unto them, and made known from on high, even by the Comforter whither they shall go.

[5.] And again verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the

church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways. Wherefore let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry. And also my servant Ezra Thayer, and my servant Thomas B. Marsh. Also my servant Hyrum Smith, and my servant Reynolds Cahoon; and also my servant Daniel Stanton, and my servant Seymour Brunson; and also my servant Sylvester Smith, and my servant Ruggles Eames, and my servant Stephen Burnett; and also my servant Micah B. Welton, and also my servant Eden Smith; even so: Amen.

[*T&S* 5 (1 August 1844): 592-96]

Upon my return from Amherst conference, I resumed the translation of the scriptures.—From sundry revelations which had been received, it was apparent that many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term "heaven," as intended for the saints' eternal home, must include more kingdoms than one. Accordingly on the 16th of February, 1832, while translating St. John's gospel, myself and elder Rigdon saw the following

VISION.[24]

[D&C 76; 1835:91]

[1.] Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and besides him there is no Savior;—great is his wisdom; marvelous are his ways; and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same and his years never fail.

[2.] For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom: yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

[3.] We, Joseph Smith, jr. and Sidney Rigdon, being in the Spirit on the 16th of February in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man—and shall come forth: they who

24. DHC 1:245: adds "of the glories"

have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit: and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about: and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;—and saw the holy angels, and they who were sanctified before his throne, worshiping God and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition: for the heavens wept over him; he was Lucifer a son of the morning; and we beheld and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

[4.] Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devils and his angels, and the only ones on whom the second death shall have any power: yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.—And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all righteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision for this is the end of the vision of the sufferings of the ungodly!

[5.] And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just; they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleaned form all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son—wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but let him glory in God, who shall subdue all enemies under his feet;—these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: those are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ are the judge of all:—these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

[6.] And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun: these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

[7.] And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed form the devil, until the first resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial: and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them,

for they shall be heirs of salvation.—And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion: And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever, and ever; before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is none. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs form another star in glory, even so differs one from another in glory in the telestial world: for these are they who are of Paul, and of Appollos, and of Cephas: these are they who say they are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying:—These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

[8.] But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever: Amen.

Nothing could be more pleasing to the saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelations[25],

25. Book A-1, 192, Book A-2, 136, DHC 1:252: "Revelation"

where the purity of either[26] remains unsullied form[27] the wisdom of men[28], goes[29] to show the perfection of the theory[30], and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in[31] order that the heirs of salvation may confess the Lord and bow the knee. The rewards for[32] faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "*It came from God.*"

[33]About the first of March, in connection with the translation of the scriptures, I received the following explanation of the revelations[34] of St. John:

[35]*[Revelation, given at Hiram, Portage County, Ohio.]*

[D&C 77][36]

[1. Q.][37] What is the sea of glass spoken of by John, 4th chapter and 6th verse of the Revelations?

[A.] It is the earth in its sanctified, immortal and eternal state.

[2. Q.] What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelations?

[A.] They are figurative expressions, used by the Revelator John, in describing heaven, the paradise of God, the happiness of men, and of beasts, and of creeping things, and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal is in the likeness of that which is spiritual; the spirit of man in the likeness of his person; as also the spirit of the beast, and every other creature which God has created.

[3. Q.] Are the four beasts limited to individual beasts, or do they represent classes or orders?

[A.] They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order, or sphere of creation, in the enjoyment of their eternal felicity.

[4. Q.] What are we to understand by the eyes and wings which the beasts had?

[A.] Their eyes are a representation of light and knowledge; that is, they are full of knowledge—and their wings are a representation of power, to move, to act, &c.

[5. Q.] What are we to understand by the four and twenty elders spoken of by John?

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26. DHC 1:252: replaces "either" with "the scriptures"

27. Book A-2, 136: replaces "from" with "by"

28. DHC 1:252: replaces "form the wisdom of men" with "by the folly of men"

29. DHC 1:252: "go"

30. DHC 1:252: adds "[of different degrees of glory in the future life]"

31. Book A-2, 136: "com{\pletion/}"

32. Book A-2, 136 (darker ink): "{o}f\or/"

33. The following revelations appear out of chronological sequence and the narrative is brief and imprecise. A journal-like entry in KRB, 10-11, would have aided WR here: "March 8th 1832[.] Chose this day and ordained brother Jesse Gause and Broth[er] Sidney [Rigdon] to be my councellers of the ministry of the presidency of <th[e]> high Priesthood and from the 16th of February up to this date have been at home except a journey to Kirtland on the 29 Feby. and returned home on the 4th of March[.] we received revelation in Kirtland and one since I returned home[.] blessed be the name of the Lord" (FGW). The revelation received at Kirtland was D&C 78 (on 1 Mar. 1832) (see Cook 1981, 312-13n2).

34. DHC 1:253: "Revelation"

35. Heading appears only in DHC 1:253. Date uncertain, but probably received prior to 20 Mar. 1832, when an unpublished revelation commanded JS and SR to "omit translating for the present time" (KRB, 19).

36. First included in D&C [1876]. *Source*: Possibly WRPC, 80-85.

37. Verses not numbered in MSHiJS; added here from DHC 1:253-55.

[A.] We are to understand that these elders whom John saw, were elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven churches, and were then in the paradise of God.

[6. Q.] What are we to understand by the book which John saw, which was sealed on the back with seven seals?

[A.] We are to understand that it contains the revealed will, mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

[7. Q.] What are we to understand by the seven seals with which it was sealed?

[A.] We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

[8. Q.] What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelations?

[A.] We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

[9. Q.] What are we to understand by the angel ascending from the east; Revelations, 7th chapter and 2nd verse?

[A.] We are to understand that the angel ascended from the east; is he to whom is given the seal of the living God over the Twelve Tribes of Israel, wherefore he crieth unto the four angels having the everlasting gospel, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come, to gather together the tribes of Israel, and restore all things.

[10. Q.] What time are the things spoken of in this chapter to be accomplished?

[A.] They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

[11. Q.] What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel, twelve thousand out of every tribe?

[A.] We are to understand that those who are sealed as high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come, to the church of the first born.

[12. Q.] What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelations?

[A.] We are to understand that as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand year will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing and finishing of his work, in the beginning of the seven thousandth year, the preparing of the way before the time of his coming.

[13. Q.] When are the things to be accomplished which are written in the 9th chapter of Revelations?

[A.] They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

[14. Q.] What are we to understand by the little book, which was eaten by John, as mentioned in the 10th chapter of Revelations?

[A.] We are to understand that it was a mission and an ordinance for him to gather the tribes of Israel; behold this is Elias, who, as it is written, must come and restore all things.

[15. Q.] What is to be understood by the two witnesses in the 11th chapter of Revelations?

[A.] They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and build the city of Jerusalem, in the land of their fathers.

[*T&S* 5 (15 August 1844): 608-12]

Previous to the 20th of March, I received the four following revelations, [38]besides the work of translating.

Revelation given [1][39] March 1832. The order given[40] of the Lord, to Enoch[41], for the purpose of establishing the poor.

[D&C 78; 1835:75]

[1.] The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words the city of Enoch, for a permanent and everlasting establishment and order unto my church to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

[2.] And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion: otherwise satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

[3.] And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of satan until the day of redemption. Behold this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God,

38. DHC 1:255: moves "besides … translating" to beginning of sentence

39. KRB, 15: gives the date 1 Mar. 1832

40. Book A-1, 195: "<given>" (WR)

41. DHC 1:255: adds "[Joseph Smith, Jun.,]"

the Holy One of Zion, who hath established the foundations of Adam ondi-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

[4.] Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father has in his own hands, and prepared for you; and ye cannot bear all things now, nevertheless be of good cheer, for I will lead you along: the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundred fold, yea more: wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the first born, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things: Amen.

Revelation given [12][42] March, 1832.

[D&C 79; 1835:76]

[1.] Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel, and I will send upon him the Comforter which shall teach him the truth and the way whither he shall go; and inasmuch as he is faithful I will crown him again with sheaves; wherefore let your heart be glad my servant Jared Carter, and fear not saith your Lord, even Jesus Christ: Amen.

Revelation given [7][43] March, 1832.

[D&C 80; 1835:77]

[1.] Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye, into the world, and preach the gospel to every creature that cometh under the sound of your voice, and inasmuch as you desire a companion I will give unto you my servant Eden Smith; wherefore go ye and preach my gospel, whether to the north or to the south; to the east or to the west; it mattereth not, for ye cannot go amiss; therefore declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ: Amen.

Revelation given [15][44] March, 1832.

[D&C 81; 1835:79]

[1.] Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant Joseph Smith, jr. unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private; also in thy ministry in

42. KRB, 12: dates this revelation to 12 Mar. 1832
43. KRB, 18: gives the date 7 Mar. 1832
44. KRB, 10: gives the date 15 Mar. 1832

proclaiming the gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow beings, and will promote the glory of him who is your Lord:—wherefore, be faithful, stand in the office which I have appointed unto you, succor the weak, lift up the hands which hang down, and strengthen the feeble knees: and if thou art faithful unto the end thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ: Amen.

19.

SECOND VISIT TO ZION

March–May 1832

[*T&S* 5 (15 August 1844): 608–12 (cont.)]

I received a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. They also sent me the prospectus for the monthly paper agreeably to the instructions of the fall[1] conference; [2]**it read as follows:**

[3]THE EVENING AND [4]MORNING STAR,
WILL BE PUBLISHED AT

Independence, Jackson County,* [5]*State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the *Star* will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God has been[6] so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man: for there can be but one, as Christ and the Father are one.

All of us know, or ought to, that our heavenly Father, out of all the peoples[7] which he had[8] planted on the earth, chose but one people to whom he gave his laws,

1. Book A-2, 139 (darker ink): "<Fall>" (TB)

2. Remainder of paragraph as well as the following prospectus for *E&MS* appears in MSHiJS and *T&S*, but omitted in DHC 1:259, which rewrites the previous sentence as follows: "Agreeable to the instructions of the fall conference, they also sent me the prospectus of a monthly paper, *The Evening and Morning Star*."

3. *Source*: *E&MS-R* 1 (June 1832; Jan. 1835): 1–2. No original of this prospectus is extant (cf. Crowley 1972, 474). In two places *T&S* agrees with *E&MS-R* rather than Book A-1, suggesting that the editors of the published history referred to the printed text.

4. Book A-1, 199, Book A-2, 139: add "the"

5. Book A-1, 199, Book A-2, 139: add ellipses

6. Book A-1, 199: "hath been"; Book A-2, 139 (darker ink): "hath <been>" (prob. TB)

7. Book A-2, 140: "people{s}"

8. Book A-2, 140: omits "had"

his revelations and his commandments, and this was Jacob his chosen and Israel his elect. All know too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that he would gather them and bring them again unto their own lands: then the land should yet[9] yield its[10] increase, and at that time he would take away, the stony heart and give them a heart of flesh, and write his law in it, that all might know him from the least of them to the greatest of them: […][11] so that the knowledge of him might fill the whole[12] earth, as the waters cover the sea [Isa. 11:9]. At which time it shall no more be said, the Lord liveth that brought up the children of Israel [13]from the land of the north, and from all the lands whether[14] he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel become as numerous as the stars in the sky, or the sand upon the sea shore—Wherefore we beseech all that have ears to hear, or eyes to see, to beware for God, at all times, when he was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about[15] to take place. As before the flood he sent Enoch and Noah: before the destruction of Sodom and Gomorrah, two angels; before he took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Savior; and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an[16] alarm in his holy mountain; or refuse to pour out his Spirit upon all flesh that will serve him in truth, before the wicked shall be turned into hell, with all the nations that forget him! No; heaven and earth shall pass away but not a jot or tittle of his word shall ever fail.

Therefore, in the[17] fear of him, and to spread the truth among all nations, kin-

9. Book A-2, 140: omits "yet"

10. Book A-2, 140: "its" overwrites "his"

11. Book A-1, 200, *E&MS-R* 1:1: add ellipses

12. Book A-1, 200, *E&MS-R* 1:1: omit "whole"

13. Book A-1, 200, Book A-2, 140, *E&MS-R* 1:1: add "out of Egypt, but the Lord liveth that brought up the children of Israel"

14. Book A-1, 200, Book A-2, 140: "wither"

15. Book A-2, 140: "<about>" (prob. CWW)

16. Book A-2, 140: replaces "an" with "the"

17. Book A-2, 140 (pencil): "<the>" (prob. CWW)

dreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ, the Redeemer who shall come to Zion, will soon appear unto them who[18] look for him, the second time without sin unto salvation, to make a full end of all nations wither he hath driven Israel, but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy prophets since the world began.

The Book of Mormon, having already gone to [the][19] world, being the fulness of the gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling[20] of his bullock, and his horns the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount of[21] Zion: for in[22] this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines[23] on the lees, of fat things full of marrow, of wines[24] on the lees well refined. And he will destroy in this mountain the face of the covering [25]over all people, and the veil that is spread over all nations: wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while Satan is bound.

We know there are many lying spirits abroad in the earth, to withstand the truth and deceive the people, but he cannot be called a disciple of the humble Jesus who doth not know the language of God from the language of man. The Savior declares: He that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father which[26] sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto[27] you the greater things, the knowledge which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you, how great things the Father hath laid up for you from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a[28] contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the[29]

18. Book A-1, 201, Book A-2, 141: replace "who" with "that"
19. Book A-1, 202, Book A-2, 141, *E&MS-R* 1:1: add "the"
20. Book A-1, 202, Book A-2, 141: "firstlings"
21. Book A-1, 202, Book A-2, 141: omit "of"
22. Book A-2, 141 (darker ink): "{\in/}"
23. Book A-1, 202, Book A-2, 141: "wine"
24. Book A-1, 202, Book A-2, 141: "wine"
25. Book A-1, 202, Book A-2, 141, *E&MS-R* 1:1: add "cast"
26. Book A-2, 141: replaces "which" with "who"
27. Book A-2, 141: "<unto>" (prob. CWW)
28. Book A-2, 141: omits "a"
29. Book A-2, 141: omits "the"

people. Remember when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those endowed with power from on high shall do miracles by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

To a man of God who looks upon the world as it now is, with nation against nation; kingdom against kingdom; rumor against rumor; revolution against revolution; war against war; robber against robber; persecutor against persecutor; sharper against sharper; society against society; sect against sect; and one against another over the face of the earth; the fear of judgment will rest upon him, and while [30]he is silent as heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from the sides to the center, he will watch the angels receive the great command—[31]*Go reap down the earth!*

***The Evening and the*[32] *Morning Star,* besides the secret of the Lord, which is now[33] with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the saints of God temporally as well as spiritually, in these last days, whether in prose or [34]poetry, without interfering with politics, broils, or the gainsayings[35] of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God[36]; thus[37] all must be as they[38] are, inasmuch as they that plow iniquity, and sow wickedness reap[39] the same—but wisdom is justified of her children.**

[40]From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

[41]*Terms*.—The *Star* will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson county, &c.) Letters to the editor must be [42]paid—and subscriptions in specie or United States' bills.

W. W. PHELPS.

***February*, 1832.**[43]

FEBRUARY, 22,[44] 1832.

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30. Book A-1, 203, Book A-2, 142: add "as"
31. Book A-1, 203: adds ellipses
32. Book A-1, 203: "<the>" (prob. WR)
33. Book A-2, 142: omits "now"
34. Book A-2, 142: adds "in"
35. Book A-1, 204, Book A-2, 142: "gainsaying"
36. Book A-1, 204: replaces "God" with "good"
37. Book A-1, 204: "thus" overwrites "They"; Book A-2, 142: replaces "thus" with "These"
38. Book A-1, 204: "they" overwrites "thus"
39. Book A-2, 142: "{\reap/}"
40. This paragraph prefaced with three stars in Book A-1, 204, and Book A-2, 142, which do not appear in *E&MS-R* 1:1 or *T&S*.
41. This paragraph prefaced with pointing hand in Book A-1, 204, Book A-2, 142, *T&S*, and *E&MS-R* 1:1.
42. Book A-2, 142: adds "post"
43. This line omitted in Book A-1, 204, Book A-2, 142, and *E&MS-R* 1:2.
44. *E&MS-R* 1:2: replaces "22" with "23"

According to previous calculations[45], we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two[46] children, (twins) of John Murdock, to bring up[47]. She received them when[48] only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; [49]I had held meetings on the Sabbaths and evenings, and baptized a number.

Father Johnson's son, Olmsted Johnson, [50]came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and then[51] he went away, he would never return or[52] see his father again. He went to the southern states and Mexico;—[53]on his return took sick and died in Virginia.

In addition to the apostate [Ezra] Booth, Simonds Rider, Eli Johnson, Edward Johnson and John Johnson, jr. had apostatized.

[54]On the 25th[55] of March, the twins before mentioned, which had been sick of the measles for some time, caused[56] us to be broke[57] of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest[58] child. In the night she told me I had better lay[59] down on the trundle bed, and I did so, and was soon after awoke[60] by her screaming *murder*! when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some [61]hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to [62]swing[63]. My wife heard a gentle tapping on the windows[64] which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether [65]we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first [66]I knew I was going out of the door in the hands of an infuriated mob. I made

45. Book A-2, 142: "calculation"; DHC 1:260: "intentions"
46. Book A-2, 142 (darker ink): "{\two/}"
47. DHC 1:260: replaces "to bring up" with "to rear"
48. Book A-1, 204: "<when>" (prob. WR)
49. DHC 1:260: adds "except that"
50. DHC 1:260: adds "about this time"
51. Book A-1, 205, Book A-2, 142, DHC 1:260: replace "then" with "when"
52. Book A-2, 142 (darker ink): "{t}o\r/"; "o" retraced in darker ink.
53. Book A-2, 142: adds "and"
54. *Source*: The following account of JS being attacked by a mob (cf. DHC 1:261-65) was composed under JS's direct supervision on 9-10 Feb. 1843. On 9 Feb. 1843, JS "Gave a relation of the Mob in Hyrum which was written for the History" (JSj [1842-43], 170 [WR]; *APR*, 300), and on the following day he "Reviewed the History of the Mob in Hyrum and the first Journey to Missouri" (JSj [1842-43], 175 [WR]; *APR*, 301; cf. DHC 5:268). See chap. 15 for first visit to Missouri.
55. DHC 1:261: "24th"
56. Book A-1, 205, Book A-2, 142: "causing"
57. Book A-2, 142 (darker ink): "broke\n/"
58. DHC 1:261: "sicker"
59. Book A-1, 205, Book A-2, 143, DHC 1:261: read "lie"
60. DHC 1:261: "awakened"
61. DHC 1:261: adds "had"
62. Book A-1, 205: "{~~close~~?} <{~~open~~}>"
63. DHC 1:261: adds "open"
64. Book A-1, 205, Book A-2, 143: "window"
65. DHC 1:261: adds "or not"
66. Book A-2, 143: adds ellipses over erasure of probably "thing that"

a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined[67] again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood[68], (for I hit him on the nose,)[69] and with an exulting horse[70] laugh, muttered: "*ge, gee, God damn ye, I'll fix ye.*"

They then seized me[71] by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had[72] dragged him by the[73] heels. I supposed he was dead. I began to plead with them, saying: you wilt[74] have mercy and spare my life, I hope. To which they replied: "*God damn ye,* call on yer[75] *God* for help, we'll show ye[76] no mercy"; and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on[77] about thirty rods further; about sixty rods from the house, and [78]thirty [79]from where[80] I saw[81] elder Rigdon; into the meadow, where they stopped, and one said: "Simonds, Simonds" (meaning I supposed Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: *ain't ye going*[82] *to kill 'im? ain't ye going to kill 'im?* when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here"; and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring on[83] them. They went and[84] held a council, and as I could occasionally overhear a word, I supposed[85] it was to know whither [86]it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me but pound[87] and scratch me well, tear off my shirt and drawers, and leave me naked, one cried, "Simonds, Simonds, *where's the tar bucket?*" "I don't know," answered one, "*where 'tis, Eli's left it.*" They ran back and fetched the bucket of tar[88], when one exclaimed, "*God damn it,*[89] *let us tar up his mouth*"; and they tried to force the tar-paddle into my mouth; I twisted my

67. DHC 1:261: replaces "confined" with "overpowered"
68. DHC 1:262: moves "all covered with blood" to follow "his hand"
69. DHC 1:262: omits "(for … nose,)"
70. Book A-2, 143, DHC 1:262: "hoarse"
71. Book A-2, 143: "m{\e/}"
72. Book A-2, 143: omits "had"
73. Book A-1, 206, DHC 1:262: replace "the" with "his"; Book A-2, 143: "his" overwrites "the"
74. Book A-1, 206, Book A-2, 143: "will"
75. Book A-1, 206: "y{\er/}"; Book A-2, 143: "your"
76. Book A-2, 143 (darker ink): "<ye>" (prob. TB)
77. Book A-2, 143: omits "on"
78. Book A-2, 143: adds "about"
79. Book A-2, 143: adds "rods"
80. Book A-1, 206, Book A-2, 143: replace "where" with "whence"
81. Book A-2, 143: "s{\aw/}"
82. Book A-1, 206, Book A-2, 143: "goin"
83. Book A-1, 206, Book A-2, 143, DHC 1:262: "upon"
84. DHC 1:262: omits "went and"
85. Book A-1, 206, Book A-2, 143: "suppose"
86. DHC 1:262: adds "or not"
87. DHC 1:263: replaces "pound" with "to beat"
88. Book A-2, 143: omits "of tar"
89. DHC 1:263: replaces "God damn it" with "with an oath"

head around, so that they could not; and they cried out: "*God damn ye, hold up yer*[90] *head and let us give ye some tar.*"—They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out:—"*God damn ye, that's the way the Holy Ghost falls on folks.*"

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c.[91] so that I could[92] breathe more freely, and after a while I began to recover, and raised myself up, when[93] I saw two lights. I made my way towards one of them, and found it was father Johnson's. When I had come[94] to the door, I was naked, and the tar made me look as though[95] I had been[96] covered with blood, and when my wife saw me she thought I was all mashed[97] to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the meantime, brother John Poorman heard an out cry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying, he would blow a hole through the door, the mob fled, and father Johnson[98] seizing a club ran after the party that had elder Rigdon, and knocked [99]one man, and raised his club to level another, exclaiming: "*what are you doing here?*" when they left elder Rigdon and turned upon father Johnson, who, turning[100] to run towards his own house met brother Poorman coming out of the cornfield; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnson's, and arriving while I was waiting for the blanket, exclaimed: "I'm afraid I've killed him." Killed who? asked [101]one; when Poorman hastily related the circumstances[102] of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly[103] solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those[104] came also the mobbers; viz:[105] Simonds Rider, a Campbelite preacher, and leader of the mob; one McClentic, [106]son of a Campbellite minis-

90. Book A-2, 143: "y{\er/}" (prob. CWW)
91. Book A-2, 144: "{\lips &c./}" (prob. CWW); DHC 1:263: omits "&c."
92. Book A-1, 207: "<could>" (prob. WR)
93. DHC 1:263: replaces "when" with "whereupon"
94. Book A-1, 207, Book A-2, 144, DHC 1:263: "I came"
95. DHC 1:263: replaces "though" with "if"
96. DHC 1:263: replaces "had been" with "were"
97. DHC 1:263: "crushed"
98. Book A-1, 207: "<Johnson>" (WR)
99. Book A-1, 207, Book A-2, 144, DHC 1:263: add "down"
100. Book A-1, 207: "ing" overwrites "ed"
101. Book A-1, 207, Book A-2, 144: add "some"
102. Book A-1, 208, Book A-2, 144: "circumstance"
103. Book A-2, 144 (darker ink): "{\quickly/}" (TB)
104. Book A-1, 208, Book A-2, 144, DHC 1:264: "them"
105. Book A-2, 144: replaces "viz" with "namely"
106. Book A-1, 208, Book A-2, 144, DHC 1:264: add "who had his hands in my hair; one Streeter"

ter; and Pelatiah[107] Allen, Esq. who gave the mob a barrel of whiskey to raise their spirits; and[108] many others[109]. With my flesh all scarified and defaced, I preached to the congregation as usual, and in[110] the afternoon of the same day baptized three individuals.

The next morning I went to see elder Rigdon, and found him crazy, [111]his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth[112] [113]he could not raise his head from the rough frozen surface[114], which lacerated it exceedingly[115]; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill *me.* Sister Rigdon left the room, and he asked *me* to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him [116]some time.

[*T&S* 5 (2 September 1844): 624-28]

During the mob[ing][117], one of the twins received[118] a severe cold, and[119] continued to grow worse till[120] Friday, and [121]died. The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob he went to Chardon on[122] Saturday, April first[123].

[124]Sunday, April second[125], I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze,[126] to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighborhood, (and indeed, the spirit of mobocracy was very prevalent through the[127]

107. Book A-1, 208, DHC 1:264: "Felatiah"
108. DHC 1:264: replaces "and" with "Besides these named, there were"
109. DHC 1:264: adds "in the mob"
110. Book A-1, 208, Book A-2, 144: replace "in" with "on"
111. Book A-1, 208, DHC 1:265: add "and"
112. DHC 1:265: replaces "earth" with "ground"
113. Book A-2, 144, DHC 1:265: add "that"
114. Book A-2, 144 (darker ink): "{\surface/}" (prob. CWW)
115. Book A-2, 144 (darker ink): "{\exceedingly/}" (prob. CWW)
116. DHC 1:265: adds "a prisoner"
117. Book A-2, 145, DHC 1:265: read "mobbing"
118. DHC 1:265: replaces "received" with "contracted"
119. DHC 1:265: omits "and"
120. DHC 1:265: "until"
121. DHC 1:265: adds "then"
122. Book A-1, 209: omits "on"
123. DHC 1:265: corrects the date to "March 31st"
124. *Source*: This and following three paragraphs (except bolded section) based on notes provided by Sidney Rigdon (SRc, fd 2 [WWP]; transcription in vol. 8, I.1), probably on 13 Feb. 1843, when JSj records: "Elder Rigdon came in early in the morning and gave a brief history [of] the 2d visit of the Presidency to Jackson Co[ounty], Missouri" (JSj [1842-43], 186 [WR]; *APR*, 304; cf. DHC 5:272), and Newel K. Whitney (NKW; transcribed in vol. 8, I.2). Dates in SR's notes agree with MSHiJS and *T&S*, but the incorrect addition of "Wednesday" for 5 July by the editors of the history caused BHR to adjust all the dates in this section up one day.
125. DHC 1:265: omits "Sunday" and corrects the date to "April first"
126. Book A-1, 209, Book A-2, 145, DHC 1:265: "Gause"
127. Book A-1, 209, Book A-2, 145: replace "the" with "that"; DHC 1:266: replaces "the" with "that whole"

region of country at the[128] time,) brother George Pitkin took us in his wagon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by elder Rigdon, who left Chardon in the morning; and proceeding onward; we arrived at Wellsville the next day, and the day following at Stubenville, where we left the wagon; and on Wednesday the fifth[129] of April, we took passage on board a steam packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W.[130] W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with bishop Whitney,) to have her[131] go to Kirtland and tarry with his[132] family till[133] our return. [134]**She went to Kirtland, to brother Whitney's, and sister Whitney's aunt, Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, and[135] on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams', where I found her, very disconsolate on my return.**

From Wheeling we took passage on board the steamer *Trenton*. While at the[136] dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage [that][137] the boat went on in the morning; and when we arrived at Cincinnati, some of the mob which had followed us all the way round[138], left us, and we arrived at Louisville the same night; Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville, we were joined by elder Titus Billings, who was journeying with a company of saints from Kirtland to Zion, and we took passage on the steamer *Charleston* for St. Louis, where we parted with[139] brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, [140]a distance of about three hundred miles from St. Louis. We found the brethren [141]generally enjoying health and faith, and [142]extremely glad to welcome us among them.

[143]On the 26th[144], I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was

128. Book A-1, 209, Book A-2, 145: "that"

129. DHC 1:266: corrects this date to "4th"

130. Book A-2, 145: "William"

131. DHC 1:266: replaces "to have her" with "suggesting that she"

132. DHC 1:266: replaces "his" with "Brother Whitney's"

133. DHC 1:266: "until"

134. Remainder of paragraph appears in MSHiJS and *T&S*, but omitted in DHC 1:266. Possibly motivated by a note made by revision committee of 2 Apr. 1845 (see vol. 7, IV.3, under comments for p. 209).

135. Book A-1, 209: omits second "and"; Book A-2, 145: "<and>" (TB)

136. Book A-2, 145: omits "the"

137. DHC 1:266: adds "that"

138. DHC 1:266: omits "all the way round"

139. DHC 1:266: replaces "with" with "from"

140. DHC 1:266: adds "having traveled"

141. DHC 1:266: adds "in Zion"

142. DHC 1:266: adds "they were"

143. *Source*: Based on FWR, 24-25 (ER) (*FWR* [1983], 43-45), or more likely the original minutes (see discussion in Sources Cited). Changed to first person.

144. Book A-1, 210: "<of April>" (WR)

given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful.—During the intermission, a difficulty or hardness which had existed between bishop Partridge and elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following:

Revelation given April, 1832, showing the order given to Enoch, and the Church in his day.

[D&C 82; 1835:86]

[1.] Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I the Lord forgive you; nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin lest sore judgments fall upon your heads: for unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors, and justice and judgment is the penalty which is affixed unto my law: therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth: and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

[2.] And now verily I say unto you, I the Lord will not lay any sin to your charge: go you ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

[3.] And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise.

[4.] Therefore, verily I say unto you, that it is expedient of my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion: for Zion must increase in beauty, & in holiness: her borders must be enlarged; her stakes must be strengthened: yea, verily I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

[5.] This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not: and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

[6.] And now verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone

with me, for it is mine and I will repay. Peace be with you; my blessings continue with you, for even yet the kingdom is yours, and shall be forever if you fall not from you steadfastness; even so:—Amen.

[145]On the 27th, we transacted considerable businesses for the salvation of the saints who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, twelve miles[146] west of Independence, and received a welcome only known by[147] brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient saints did with Paul. It is good to rejoice with the people of God.

[148]On the 30th, I returned to Independence, and again sat in council with the brethren and received the following:

Revelation given April, 1832.

[D&C 83; 1835:88]

[1.] Verily thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers: women have claim on their husbands for their maintenance until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church, and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

[2.] All children have claim upon their parents for their maintenance until they are of age; and after that they have claim upon the church; or, in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor: Amen.

[149]Our council was continued on the first of May, when it was ordered that three thousand copies of the book of Commandments be printed [in][150] the first edition; that William W. Phelps, Oliver Cowdery and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press,[151] and print them as soon as possible at Independence, Missouri; [152]"published by W.[153] W. Phelps, & Co." It was also ordered that W.[154] W. Phelps correct and print the hymns which had been selected by Emma Smith, in fulfillment of the revelation [D&C 25].

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145. For the minutes of a meeting held on 27 Apr. 1832, see FWR, 25 (*FWR* [1983], 45). There is no indication that these minutes were consulted.

146. DHC 1:269: replaces "twelve miles" with "a few miles"

147. Book A-2, 147: replaces "by" with "to"

148. For the minutes of this meeting, see FWR, 25-26 (*FWR* [1983], 46).

149. For the minutes of the "council of the literary Firm," see FWR, 25-26 (*FWR* [1983], 46-48), which gives the date as 30 Apr. 1832.

150. DHC 1:270: adds "in"

151. DHC 1:270: moves "for the press" to follow "revelations"

152. DHC 1:270: adds "the announcement to be made that they are"

153. Book A-2, 147: "William"

154. Book A-2, 147: "William"

[155]Arrangements were also made for supplying the saints with stores in Missouri and Ohio, which [156]with a few exceptions, was hailed with joy by the brethren.

Before we left Independence, elder Rigdon preached two most powerful[157] discourses, which, so far as outward appearance is[158] concerned, gave great satisfaction to the people.

[159]On the 6th of May I gave the parting hand to the brethren in Independence, and in company with brothers[160] Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in[161] the wheel and had his leg and foot broken in several places; at the same time I jumped out unhurt,[162] and[163] we put up at Mr. Porter's[164] public house, in Greenville, for four weeks, while elder Rigdon went directly forward to Kirtland. During all this time, brother Whitney lost not a meal of victuals or a night's sleep, and doctor Porter, our[165] landlord's brother, who attended him, said it was a d—d[166] pity we had not got [167]some Mormon there, they can set [168]broken bones or do any thing else.

I tarried with brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated[169] in a few moments. This I succeeded in replacing with my own hands, and made my way to brother Whitney, (who was on the bed) as speedily as possible; he laid his hands on me and administered [170]in the name of the Lord, and I was healed in an instant, although the effect of the poison had been[171] so powerful, as to cause much of the[172] hair to become loosened from my head.—Thanks be to my heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ, Amen.

Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morn-

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155. This paragraph summarizes the minutes of a second meeting on 30 Apr. 1832 (rather than 1 May 1832) of the "United Firm" (cf. FWR, 26; *FWR* [1983], 47-48).

156. DHC 1:270: adds "action"

157. Book A-1, 214 (pencil): "~~most powerful~~"; Book A-2, 148: omits "most powerful"

158. DHC 1:271: "was"

159. *Source*: Following three paragraphs based on notes provided by SR (SRc, fd2 [WWP]; transcribed in vol. 8, I.1), probably on 13 Feb. 1843 (*APR*, 304; cf. DHC 5:272), and Newel K. Whitney's statement, probably given about the same time (NKW; transcribed in vol. 8, I.2).

160. Book A-2, 148: replaces "brothers" with "elders"

161. Book A-2, 148: "in{~~to~~}"

162. Book A-1, 214: "<at the same … unhurt>" (WR)

163. Book A-2, 148, DHC 1:271: omit "and"

164. Book A-2, 148: "{\Mr. Porter's/}"

165. Book A-2, 148: replaces "our" with "the"

166. Book A-1, 215: "dam'd"; DHC 1:271: omits "d—d"

167. Book A-2, 148: "{~~a~~}"

168. Book A-2, 148: "{~~a~~}"

169. DHC 1:271: moves "was dislocated" to follow "moments"

170. DHC 1:271: adds "to me"

171. DHC 1:271: replaces "had been" with "was"

172. Book A-1, 215: "my" overwrites "the"; Book A-2, 148: "my"

ing, we would take a wagon to the river, about four miles, and there would be a ferry boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat in waiting, and we will[173] be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started [174]next morning and found every thing as I had told him, for we were passing rapidly up the river before 10 o'clock, and landing at Wellsville, took stage coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June, [175]**and**[176] **I found my wife as before mentioned**.

173. DHC 1:272: "would"
174. Book A-1, 215, Book A-2, 148: add "the"
175. DHC 1:272: omits remainder of paragraph
176. Book A-1, 215: "where <~~where~~ we … June &>" (WR). Incorporated in Book A-2, 148.

20.

EVENING AND MORNING STAR

June-July 1832

[*T&S* 5 (2 September 1844): 624-28 (cont.)]

As soon as I could arrange my affairs, I recommenced[1] the translation of the scriptures, and thus I spent most of[2] the summer. In July we received the first number of the *Evening and* [3]*Morning Star*, which was a joyous treat to the saints. Delightful, indeed, was it, to contemplate, that the little band of brethren had become so large, and grown so strong, in so short a space[4] as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighten the humble inquirer after truth.

So embittered was the public mind against the truth, that the press universally had been[5] arrayed against us; and although many newspapers published the prospectus of our new[6] paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the sheet[7]. Editors thought to do us harm, while the saints rejoiced that they could do nothing against the truth, but for it.

The following are extracts from the *Evening and Morning Star* Independence, Missouri, June 1832, first number:

[8]TO MAN.

> With the help of God, the first number of the *Evening and* [9]*Morning Star,* comes to the world for the objects specified in its prospectus, which was published last winter. That we should now[10] recapitulate some of its leading objects and briefly add a few remarks, will naturally be expected: and we cheerfully do so, that this generation may know,
>
> that the *Star* comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness.

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1. Book A-1, 216: "<re>commenced" (WR)
2. Book A-2, 148: "<most of>" (prob. CWW)
3. Book A-2, 149: adds "the"
4. DHC 1:273: replaces "space" with "time"
5. Book A-2, 149 (darker ink): "{\universally, had been/}" (TB)
6. DHC 1:273: omits "new"
7. DHC 1:273: replaces "sheet" with "forthcoming periodical"
8. *Source*: *E&MS* 1 (June 1832): [6]. When edited by BHR, long sections were omitted, sometimes without indication (cf. DHC 1:273-75), although they had appeared in *T&S*. These omitted sections appear here in bold print.
9. *E&MS* 1:[6], Book A-1, 216, Book A-2, 149: add "the"
10. Book A-2, 149: omits "now"

That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives NOW, as in days[11] of old, for he is the same God[12] yesterday, to-day and forever; [13]**and, if, after he was taken up, as mentioned in the first chapter of Acts, he through the Holy Ghost had given commandments unto**[14] **the apostles whom he had chosen, what possible reason is there to suppose that he would neglect to do likewise now—before he comes in his glory; before he gathers his elect, (the house of Israel; see Isaiah, 45:4;) and even before John the revelator must prophesy again before my**[15] **peoples, and nations, and tongues, and kings? (see Rev. 10.) We know of no reason in the Bible.**

That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection, and finally become kings and priests to God, the Father, in the celestial kingdom, where God and Christ is[16], and where they will be for eternity; [17]**and where will be also, the general assembly of the first born, the church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise**[18] **before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION.**

That it comes according to the will of God. From those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing [19]that the great day of the Lord will soon usher in the Sabbath of [20]creation, for the rest of the saints: that the Savior may reign his thousand years of peace upon the earth, while Satan is bound.

That it comes in meekness and mercy[21] to all mankind that they may do works meet for repentance and be saved in the first resurrection, and afterwards[22] dwell with the spirits of just men made perfect in the celestial kingdom, [23]**which transcends the glory of the**[24] **terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect.**

That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set his hand again[25] the second time to restore them to the land[26] of their inheritance; [27]**ready to receive the Savior in the clouds of heaven.**

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11. Book A-2, 149: "day\s/"
12. Book A-1, 216: "<God>" (US)
13. Remainder of paragraph omitted with ellipses in DHC 1:274.
14. Book A-2, 149: "commandment to"
15. *E&MS* 1:[6], Book A-1, 217, Book A-2, 149: replace "my" with "many"
16. DHC 1:274: "are"
17. Remainder of paragraph omitted with ellipses in DHC 1:274.
18. Book A-2, 149: "<to Paradise>" (TB)
19. Book A-2, 149: adds ellipses over erasure
20. Book A-2, 149: adds ellipses over erasure
21. Book A-2, 149: "{\and mercy/}" in darker in (TB)
22. Book A-1, 217, Book A-2, 150: "afterward"
23. Remainder of paragraph silently omitted in DHC 1:274.
24. Book A-2, 150 (darker ink): "<glory of the>" (TB)
25. Book A-1, 218: "<again>" (prob. WR)
26. Book A-1, 218, Book A-2, 150: "land\s/"; DHC 1:274: "lands"
27. Remainder of paragraph silently omitted in DHC 1:274.

That it comes to show that the ensign is now set up, unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably.

That it comes when war, and the plague or [28]pestilence, as it is called, are sweeping their thousands and tens of thousands[29], to show that the day of tribulation spoken, of by our Savior, are[30] nigh at hand, even at the doors.

That it comes to repeat the great caution of Paul: Beware lest any [31]spoil you, (the disciples of Christ,)[32] through philosophy and vain deceit, after the traditions[33] of men and the rudiments of the world.

That it comes to prepare the way of the Lord, that when he comes he may have a holy[34] people ready to receive him.

That it comes to show that no man can be too good to be saved, but that many may be[35] too bad.

That it comes to declare that goodness consists in doing good, not merely in preaching it.

That it comes to show that all men's religion is vain without charity.

That it comes to open the way for Zion to arise[36] and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again and they be one as they were in the days of Peleg. [37]**Thus it comes.**

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth, without sin; be changed in the twinkling of an eye, and become a king and a[38] priest to God in eternity—to forsake his sins, and say: Lord I am thine! The first words of which we have [39]account, that Jesus Christ[40] spake concerning the things of eternal life, were: Suffer it to be so now: For thus it becometh us to fulfil all righteousness. Then he was baptized: and truly, if[41] it became the Savior of the world, holy as he was, to be baptized in the meridian of time, to fulfill all righteousness, how much more necessary is it[42] for man, to be baptized upon the very eve of the Sabbath of creation[43], to be saved? [44]**Let the heart answer the head, that the body may save the soul.**

As this paper is devoted to the great concerns of eternal things and the gathering of the saints, it will leave politics, the gainsaying[45] of the world, and many other matters, for their

28. Book A-2, 150: adds ellipses over erasure
29. DHC 1:274: adds "to the grave"
30. DHC 1:274: "is"
31. Book A-1, 218, Book A-2, 150, DHC 1:274: add "man"
32. Book A-1, 218: "<(the disciples of Christ,)>" (WR)
33. Book A-1, 218, Book A-2, 150: "tradition"
34. Book A-1, 218: "<holy>" (WR)
35. Book A-2, 150 (darker ink): "<be>" (prob. TB)
36. DHC 1:275: "rise"
37. Remainder of paragraph omitted with ellipses in DHC 1:275.
38. Book A-1, 218, Book A-2, 150, DHC 1:275: omit "a"
39. DHC 1:275: adds "any"
40. Book A-1, 219: "<Christ>" (WR)
41. Book A-2, 150: omits "if"
42. DHC 1:275: "it is"
43. DHC 1:275: replaces "upon the very … creation" with "in order"
44. Remainder of paragraph omitted with ellipses in DHC 1:275.
45. Book A-2, 150: "gainsayings"

proper channels, endeavoring by all means to set an example before the world, which, when followed, will lead our fellow men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. [46]There may be errors both in us and in the paper, we readily admit, and[47] we mean to grow better, till, from little children, we all come in[48] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measures of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. Phelps.[49]

June, 1832.[50]

[51]TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

It is the duty of the church of Christ, in Zion, to stand as an ensign to all[52] nations, that the Lord hath set his hand the second time to restore the house of Israel to the lands of their inheritance, &c.[53], and it behooves the members of this church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it, that the churches of Christ, which have not yet come up to this land, should show the world, by well ordered conduct in all things, that they are the children of the living God? It is all-important and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to his temple, do their part in preparing the way, by observing the Sabbath day, and keep[54] it holy; by teaching their children the gospel and learning them to pray; by avoiding extremes in all [55]matters; by shunning every appearance of evil; by studying to be approved, and doing unto others, as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that[56] others, seeing[57], may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they [58]preach the world a lecture, they set the inquirer a sample[59], and teach all Christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish.

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46. *E&MS* 1:[6], Book A-1, 219, Book A-2, 150, DHC 1:275: add "That"
47. Book A-2, 150, DHC 1:275: replace "and" with "but"
48. Book A-1, 219, DHC 1:275: replace "in" with "into"; Book A-2, 150: replaces "in" with "to"
49. Name omitted in DHC 1:275, but mentioned in footnote; Book A-2, 151: "William W. Phelps"
50. Date omitted in DHC 1:275.
51. *Source*: *E&MS* 1 (June 1832): [6].
52. Book A-2, 151: replaces "all" with "the"
53. DHC 1:275: omits "&c."
54. Book A-1, 220, Book A-2, 151, DHC 1:276: "keeping"
55. Book A-1, 220: "~~cases~~"
56. Book A-2, 151: "<that>" (CWW)
57. DHC 1:275: adds "their good works"
58. DHC 1:275: adds "[the Saints]"
59. Book A-2, 151, DHC 1:275: "an example"

[*T&S* 5 (15 September 1844): 640-46]

[60]COMMON SCHOOLS.

The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways[61] of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children, to become good should be taught so[62]. Moses, while delivering the words of the Lord to the congregation of Israel, [63]the parents, says, And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittist in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.—If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample[64] to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which, not only appertain to this world, but to[65] the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

[66][THE "STAR" OFFICE.][67]

The Star Office is situated within twelve miles of the west line of the state of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the state, in about 39 degrees of north latitude, and about 17½ degrees of west longitude; two and a half miles south of Missouri river; 280 miles by land, or 500 by water, west of St. Louis; nearly 1200 miles[68] west of Washington; 1300 miles[69] from New York, and more than 1500 miles[70] from Boston.

In August we were again delighted to receive the *Star*. The following is extracted from the second [July][71] number:

[72]THE ELDERS IN THE LAND OF ZION,
TO THE CHURCH OF CHRIST SCATTERED ABROAD.

Brethren, [73]we think it proper to give you some general information respecting the present state of the church in Zion, and also the work of the gathering. Notwithstanding that nearly all Christendom doubt the propriety of receiving revelations for the government of the church of

60. *Source*: *E&MS* 1 (June 1832): [6].
61. Book A-1, 221, Book A-2, 151, DHC 1:276: "way"
62. DHC 1:276: replaces "so" with "[good]"
63. DHC 1:276: adds "that is, to"
64. DHC 1:277: "an ensample"
65. Book A-2, 152: omits "to"
66. *Source*: *E&MS* 1 (June 1832): [6].
67. Heading only in DHC 1:277.
68. Book A-1, 221, Book A-2, 152: omit "miles"
69. Book A-1, 221, Book A-2, 152: omit "miles"
70. Book A-1, 221, Book A-2, 152: omit "miles"
71. DHC 1:277: adds "[July]"
72. *Source*: *E&MS* 1 (July 1832): [13]. While Book A-1, 222-24, and Book A-2, 152-53, omit long sections, both *T&S* and DHC 1:277-79 restore these deletions.
73. Remainder of this sentence omitted with ellipses in Book A-1, 222, and without ellipses in Book A-2, 152.

Christ in this age, and generally adopt the scriptures of the Old and New Testament as the only rule of faith and practice, yet we believe, from the scriptures of truth, that to every church in the past ages[74], which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. [75]The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given[76] immediately to themselves. Of the blessings of heaven it may be said, [77]they have[78] always rested upon the heads of those to whom they were promised: Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true church to receive revelations, containing [79]blessings and cursings, peculiarly adapted to itself as a church. We conclude that it is a mistaken notion that[80] the scriptures of the Old and New Testament [81]are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the Old and [82]New Testament. They speak plainly of great things that shall be accomplished in the last days;—such as preaching of[83] the everlasting gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering[84] of the remnants of Jacob, and the[85] planting them in the lands of their fathers' inheritance: the necessary preparation[86] to meet the Savior at his second coming, with all his[87] saints to dwell with them in the millennium[88] reign. And now, who, with the Bible in his hand, can suppose that these great and marvelous works can be accomplished by the church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there[89] is neither[90] variableness nor shadow of turning;—consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the Church of Christ, and by his authority to perform the work which he has enjoined upon us.

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74. Book A-2, 152: "a{\ges/}"

75. From this point to the words "the judgments of God" omitted with ellipses in Book A-1, 222, and without ellipses in Book A-2, 152.

76. Book A-1, 222: "<given>" (prob. WR)

77. DHC 1:277: adds "that"

78. DHC 1:277: omits "have"

79. Book A-2, 152: adds ellipses over erasure

80. First part of this sentence omitted with ellipses in Book A-1, 222, and without ellipses in Book A-2, 152.

81. From this point to the words "speak plainly of great things" omitted without ellipses in Book A-1, 222, and Book A-2, 152.

82. DHC 1:277: adds "the"

83. Book A-1, 222, Book A-2, 152, DHC 1:277: omit "of"

84. Book A-2, 152: "gathering"

85. Book A-2, 152 (darker ink): "<the>" (prob. TB)

86. Book A-2, 152: "preparations"

87. DHC 1:277: replaces "his" with "the"

88. Book A-2, 152: "milleni{\al/}"; DHC 1:277: "millennial"

89. Book A-2, 152, DHC 1:277: omit "there"

90. Book A-1, 223, Book A-2, 152: replace "neither" with "no"

[91]And now brethren, if we wish for blessings upon this church, we must walk humble[92] before the Lord, and observe to keep all his commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the bishop or agent in the land of Zion to make known, from time to time, the privileges of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the bishop in Ohio, or from three elders. The elders therefore, will be careful and[93] not [94]recommend and send up churches to this place, without first receiving information from the bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence.

Therefore, if a church is desirous to come[95] to the land of[96] Zion, we would recommend, that first, by letter or otherwise, they make known[97] their desires and their situation to the bishop in Ohio or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that[98] where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages which might be avoided by strictly observing the rules and regulations of the church. [99]Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. [100]The expense of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in[101] a new country, you know,[102] are many and[103] great: [104]Therefore, prudence would dictate at present[105] the churches abroad, come not[106] up to Zion, until preparations can be made for them, and they receive information as above. The

91. Following paragraph omitted with ellipses in Book A-1, 223, and without ellipses in Book A-2, 153.

92. DHC 1:278: "humbly"

93. DHC 1:279: omits "and"

94. DHC 1:279: adds "to"

95. Book A-1, 223, Book A-2, 153: replace "to come" with "of coming"

96. Book A-1, 223, Book A-2, 153: omit "the land of"

97. Book A-2, 153 (darker ink): "<known>" (TB)

98. First part of this sentence omitted with ellipses in Book A-1, 223; Book A-2, 153, inserts ellipses interlinearly in pencil.

99. Remainder of paragraph omitted with ellipses in Book A-1, 223, and without ellipses in Book A-2, 153.

100. From this point to the words "although Zion" omitted with ellipses in Book A-1, 223; Book A-2, 153, inserts ellipses interlinearly in pencil.

101. Book A-2, 153: omits "in"

102. Book A-1, 223, Book A-2, 153: omit "you know"

103. Book A-1, 223, Book A-2, 153: replace "many and" with "very"

104. The following sentence omitted with ellipses in Book A-1, 223; Book A-2, 153, inserts ellipses interlinearly in pencil.

105. DHC 1:279: moves "at present" to follow "dictate"

106. DHC 1:279: "not to come"

prospect for crops in this region of country, is, at present[107], tolerable good, but calls for provisions will undoubtedly[108] be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, [109]and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be[110] consistently.—Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.

[111]TO THE ELDERS OF THE CHURCH OF CHRIST[112], WHO PREACH GOOD TIDINGS TO THE WORLD.

Brethren, as stars of the ensign which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up[113] to Zion; you are to instruct men how to receive the fulness of the gospel, and the everlasting covenants, even them[114] that were from the beginning; you are to carry the ARK of SAFETY before the wondering multitudes, without fear, entreating and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warn in compassion, without threatening the wicked with judgments which are to be poured [115]upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days to scare mankind to repentance; no; you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.[116]

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church, in these last days; but you are to teach all men that they are to[117] be judged according to their works: For, if God is the same yesterday, to-day and forever, his reward is always with him, and his revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and this time. You therefore, must reason from

107. Book A-1, 223: "<at present>" (WR)

108. Book A-1, 223, Book A-2, 153: replace "undoubtedly" with "doubtless"

109. From this point to the words "Although the Lord has said" omitted with ellipses in Book A-1, 223; Book A-2, 153, inserts ellipses interlinearly in pencil.

110. DHC 1:279: moves "can be" to end of sentence

111. *Source*: *E&MS* 1 (July 1832): [14].

112. Book A-1, 224, Book A-2, 153: omit "of the Church of Christ"

113. Book A-2, 153: "\up/"

114. Book A-2, 153: replaces "them" with "those"

115. Book A-1, 224: "~~out~~"; DHC 1:280: adds "out"

116. Book A-2, 153: adds erasure of about five words

117. Book A-1, 225, Book A-2, 154, DHC 1:280: replace "are to" with "shall"

the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination[118], and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance[119] is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure[120] religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angles and of God are upon you.

[121]FOREIGN NEWS.

It is a day of strange appearances. Everything indicates something more than meets the eye. Every nation is opening events which astonish mankind: Even the heart of man begins to melt at the prospect before it[122]. The unquenchable thirst for news; the continuity of emigration; the wars and rumors of wars, with many other signs of the distress of nations, from the old world—as it[123] is called across the ocean—whispers[124] so loud to the understanding, that he that[125] runs may read the label on the eastern sky: The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls and dancing at the judgments[126] of the Almighty.—In England, where an anxious multitude have been waiting for a reformation in government for years, disappointment is destruction. The house of lords has rejected the Reform bill, and the proud hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin!—All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a[127] morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man: Behold the day! so also earthquakes, wars and rumors of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading[128] ravages of the cholera morbus[129], and the joy of the saints of God as they come out of Babylon, alarms[130] the world, and whispers to every mortal, watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

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118. Book A-2, 154: "abominations"
119. Book A-2, 154: replaces "vengeance" with "judgment"
120. Book A-2, 154: omits "pure"
121. *Source*: *E&MS* 1 (July 1832): [14].
122. DHC 1:281: replaces "it" with "him"
123. DHC 1:281: replaces "it" with "the land"
124. Book A-2, 154, DHC 1:281: "whisper"
125. Book A-2, 154, DHC 1:281: replace "that" with "who"
126. Book A-2, 154: "judgment"
127. Book A-1, 226: "~~the~~ <a>" (prob. WR); Book A-2, 154 (darker ink): "\on/ a"
128. Book A-1, 226, Book A-2, 154: "spread"
129. DHC 1:281: omits "morbus"
130. DHC 1:281: "alarm"

[131]**ITEMS FOR THE PUBLIC.**[132]

In connection with the *Star*, we publish a weekly paper entitled the UPPER MISSOURI ADVERTISER. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

Independence [Missouri], July, 1832.[133]

[*T&S* 5 (1 October 1844): 656-60]

The August number of the *Star* [no. 3][134] contained the following:[135]

[136]THE CHOLERA.

This desolating sickness is spreading steadily[137] over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in [138]New York, [139]to July 31st, is—3731. Deaths—1520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans[140], sentinels, and forts, may hinder men or money may bribe, but when the[141] pestilence rides on[142] the wings of the wind, the ocean is no barrier[143]; the sentinel[144] has no power; the fort is no obstacle, and money has no value; the destroying angel goes, waving the banner of death[145] over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink[146] at the sound of the cholera; not he that worshiped his god in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but him[147] that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome[148] pestilence.

[149]TO THE HONORABLE MEN OF THE WORLD.

To the honorable searchers for truth, we[150], in a[151] spirit of candor and meekness, [152]are bound by every tie that makes man, the friend of man by every endowment of heaven, that

131. *Source*: *E&MS* 1 (July 1832): [14].
132. *E&MS* 1:[14], DHC 1:281: add heading
133. Book A-1, 226: "<Independence July 1832>" (WR)
134. DHC 1:282: adds "[no. 3]"
135. Book A-2, 155: erasure
136. *Source*: *E&MS* 1 (Aug. 1832): [17].
137. Book A-1, 227, Book A-2, 155: omit "steadily"
138. Book A-2, 155: adds "the city of"
139. Book A-2, 155: adds "up"
140. DHC 1:282: switches "oceans" and "forts"
141. Book A-1, 227, Book A-2, 155: omit "when the"
142. Book A-2, 155: "upon"
143. DHC 1:282: moves "the ocean is no barrier" to follow "obstacle"
144. Book A-2, 155: "sentinels"
145. Book A-1, 227: "<of death>" (WR)
146. DHC 1:282: "shrinks"
147. DHC 1:282: "he"
148. Book A-2, 155 (darker ink): "nois{\ome/}"
149. *Source*: *E&MS* 1 (Aug. 1832): [22].
150. Book A-1, 227, Book A-2, 155: add "say"
151. Book A-1, 227, Book A-2, 155: replace "a" with "the"
152. From this point to the words "search the revelations" omitted without indication in Book A-1, 227, and Book A-2, 155.

renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Savior, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that despitefully use us, and persecute us, or [153]you and the world may know, that we are not the children of God.—Therefore to be obedient to the precepts of our divine master, we say unto you, search the scriptures—search the revelations which we publish and ask your heavenly Father, in the name of his Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, nothing doubting,[154] he will answer you by the power of his holy Spirit: You will then know for yourselves and not for another: You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No: for when men receive their instruction from him that made them, they know now[155] he will save them.

[156]Then again we say search the scriptures, search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ, eighteen hundred years ago, were intended for you: Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for[157] dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood; and the Son of God came into the world[158] to redeem it from the fall. But except a man be born again he cannot see the kingdom of God. This eternal truth settles the question of all men's[159] religion. A man may be saved, after the judgment, in the Terrestrial kingdom, or in the Telestial kingdom, but he can never see the Celestial kingdom of God, without being born of the water and the Spirit. He may receive a glory like unto the moon[160], or a star[161], but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the judge[162] of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say[163], search the revelations of God: study the prophecies, and rejoice that God grants unto the world seers and prophets: They are they who saw the mysteries[164] of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the

153. DHC 1:282: adds "else"
154. Book A-1, 227, Book A-2, 155: omit "nothing doubting"
155. Book A-1, 227, Book A-2, 155, DHC 1:282: replace "now" with "how"
156. This paragraph omitted without indication in Book A-1, 227, and Book A-2, 155.
157. Book A-2, 155 (darker ink): "<for>" (TB)
158. Book A-1, 227, Book A-2, 155: omit "into the world"
159. Book A-1, 228, Book A-2, 155: "man's"
160. DHC 1:283: adds "[i.e. of which the light of the moon is typical]"
161. DHC 1:283: adds "[i.e. of which the light of the stars is typical]"
162. Book A-2, 155, Book A-2, 155: replace "judge" with "Father"
163. Book A-1, 228: "again say"
164. Book A-1, 228, Book A-2, 156: "mystery"

Son of God come from the regions of bliss and dwell with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he showed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness [165]look down from heaven in the last days, before the Lord came the second time to gather his elect; they saw the end of wickedness on earth, and the Sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity: And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves: [166]Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

165. Book A-2, 156: adds "to"

166. Remainder of paragraph omitted without indication in Book A-1, 229, and Book A-2, 156.

21.

REVELATION ON PRIESTHOOD AND ARRIVAL OF BRIGHAM YOUNG

September–December 1832

[*T&S* 5 (1 October 1844): 656–60 (cont.)]

[1]**On September the 10th [1832][2], George A. Smith was[3] baptized by Joseph H. Wakefield, at Potsdam, St. Lawrence county, New York; and[4] confirmed by Elder Solomon Humphrey.**

The elders [5]began to return from their missions to the eastern states, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I inquired of the Lord and received [6]the following[7]:

A[8] *Revelation given the 22d and 23d of September, 1832.*

ON PRIESTHOOD.[9]

[D&C 84; 1835:4]

[1.] A revelation of Jesus Christ unto his servant Joseph Smith, jr. and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jr. and others, with whom the Lord was well pleased.

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1. Following paragraph was added interlinearly in Book A-1, 229 (TB), and in darker ink in Book A-2, 156 (TB), too late to be published in *T&S*. First published in DHC 1:285, from which the text here was taken. *Source*: Probably added under GAS's direction on 17 May 1845 (cf. vol. 7, IV.3).
2. Book A-1, 229, Book A-2, 156: replace beginning of sentence with "Sep. 10"
3. Book A-1, 229, Book A-2, 156: omit "was"
4. Book A-1, 229, Book A-2, 156: omit "and"
5. DHC 1:286: adds "during the month of September"
6. DHC 1:287: adds "on the 22nd and 23rd of September"
7. DHC 1:287: adds "revelation on priesthood"
8. Book A-1, 229, Book A-2, 156: omit "A"
9. DHC 1:287: replaces heading with "*Revelation*" and moves the other information to the introduction above.

[2.] Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

[3.] And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

[4.] Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore, the Lord in his wrath, (for his anger was kindled against them,) swore they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism and the remission of sins and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power—to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

[5.] And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

[6.] Therefore, as I said concerning the sons of Moses—for the sons of Moses and Also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord, in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and

he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom.—Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father which he cannot break, neither can it be removed; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

[7.] And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world: and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin; and groaneth under the darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and the whole world groaneth under sin and darkness even now.

[8.] And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only say, but to do, according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

[9.] Verily, verily I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

[10.] Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my father hath given me: ye are my friends: therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:

[11.] In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind and unstop the ears of the deaf: and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto [you] for your profit and for salvation.

[12.] Verily, verily I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion for their rebellion against you at the time I sent you.

[13.] And again, I say unto you my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power: for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the laborer is worthy of hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

[14.] Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

[15.] Therefore let no man among you, (for this commandment is unto all the faithful who are called of God in the church, unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.—And whoso receiveth you, there I will be also for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

[16.] Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying,

[17.]The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,

And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honor, and power and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever; Amen.

[18.] And again, verily, verily I say unto you, it is expedient, that every man who goes forth to proclaim mine ever lasting gospel, that inasmuch as they have families and receive monies by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

[19.] And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

[20.] Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold this is the way that mine apostles, in ancient days, built up my church unto me.

[21.] Therefore let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

[22.] And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

[23.] And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh: and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded; and an hair of his head shall not fall to the ground unnoticed.

[24.] And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and

understandingly the desolation of abomination in the last days; for with you saith the Lord Almighty, I will rend their kingdoms, I will not only shake the earth, but the starry heavens shall tremble: for I the Lord have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end: Amen.

[*T&S* 5 (15 October 1844): 672-74]

[10]**The following is extracted from the *Evening and Morning Star,* of September 1832[11].**

[12]WRITING LETTERS.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. [13]By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has moldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it.

By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over[14] the ocean, are spread out upon the current of time, for the eyes of the rising multitudes[15] to look upon.

[16]And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the saints abide in the faith wherewith they have

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10. Following introduction and article appeared in *T&S* in its entirety, and in abbreviated form in Book A-1, 238-40, and Book A-2, 162-63, but omitted in DHC 1:295.

11. Book A-1, 238: adds "(No. 4.)"; Book A-2, 162: adds "(No 4)"

12. *Source*: *E&MS* 1 (Sept. 1832): [25]. Authorship of the following article is uncertain.

13. Remainder of paragraph omitted with ellipses in Book A-1, 238, and without ellipses in Book A-2, 162.

14. Book A-1, 238: "~~of~~ <over>" (prob. WR)

15. Book A-2, 162 (darker ink): "multitudes"

16. This paragraph and the one that follows silently omitted in Book A-1, 239, and Book A-2, 162.

been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth.

All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: Therefore, [17]**in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.**

1 Never write a letter to a friend or foe, unless you have business which cannot be done as[18] **well in some other way; or, unless you have news to communicate, that is worth time and money.** [19]**In this way you will increase confidence and save postage.**

2 Never write any thing [20]**to a friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousands miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way**[21]**, may not contradict till your head is under the silent clods of the valley.**

3 Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. [22]**Truth is of the Lord and will prevail.**

4 Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever[23] **so good, are liable to become public, because, all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefitted.** [24]**Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings: and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it.**

No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. [25]**Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.**

17. Remainder of paragraph silently omitted in Book A-1, 239, and Book A-2, 162.
18. Book A-2, 162: "\a/s{ɵ}"
19. Remainder of paragraph silently omitted in Book A-1, 239, and Book A-2, 162.
20. Book A-1, 239, Book A-2, 162: add "in a letter"
21. Book A-2, 162: replaces "way" with "progress"
22. Remainder of paragraph silently omitted in Book A-1, 239, and Book A-2, 162.
23. Book A-2, 162: "never"
24. Remainder of paragraph silently omitted in Book A-1, 239, and Book A-2, 163.
25. Next sentence silently omitted in Book A-1, 239, and Book A-2, 163.

5 Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. [26]If you write what you are ashamed to have printed, you are partial: If you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this:

Write what you are willing should be published in this world, and in the world to come: And would to God, that not only[27] the disciples of Christ, but[28] the whole world, were willing to[29] follow this rule: Then the commandments would be kept and no one would write a word against[30] the Lord his God. No one would write a word[31] against his father or mother. No one would write a word[32] against his neighbor. No one would write a word[33] against [34]the creatures of God. No one would need write a word against any thing[35] but sin; and then the world would be worth living in, for there would be none to offend.

I continued the translation[36] [37]and ministering to the church through the fall[38], excepting a rapid[39] journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November[40], immediately after the birth of my son Joseph Smith, 3d.[41]

[42]**About the 8th of November I received a visit from Elders Joseph Young, Brigham Young, and Heber C. Kimball of[43] Mendon, Monroe County, New York. They spent four or five days at Kirtland, during which we had many interesting moments. At one of our interviews, Brother Brigham Young, and John P. Greene[44] spoke in tongues, which was the first time I had heard this gift among the brethren; [45]others also spoke, and I received the gift myself.**

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26. Remainder of paragraph silently omitted in Book A-1, 240, and Book A-2, 163.
27. Book A-1, 240, Book A-2, 163: replace "And would … only" with "Let"
28. Book A-1, 240, Book A-2, 163: replace "but" with "and"
29. Book A-1, 240, Book A-2, 163: omit "were willing to"
30. Book A-2, 163 (darker ink): "{\against/}"
31. First part of sentence omitted in Book A-1, 240, and Book A-2, 163.
32. Book A-1, 240, Book A-2, 163: omit first part of this sentence
33. Book A-1, 240, Book A-2, 163: replace "no one … word" with "or"
34. Book A-1, 240, Book A-2, 163: add "any of"
35. *E&MS* 1:[25], Book A-1, 240, Book A-2, 163: replace "any thing" with "aught"
36. Book A-1, 240, Book A-2, 163: "translations"
37. DHC 1:295: adds "of the Bible"
38. Book A-2, 163, Book A-2, 163: replace "fall" with "autumn"
39. DHC 1:295: replaces "rapid" with "hurried"
40. Book A-1, 240: "November" overwrites "September". This error was apparently caught by the revision committee on 2 Apr. 1845 (cf. vol. 7, IV.3).
41. Book A-2, 163 (darker ink): "3rd"
42. Following three paragraphs did not appear in *T&S*, and only the first appears in DHC. Book A-1, 240: adds "<Note A addenda page 2>" (TB). The first two paragraphs were added in Book A-1, Addenda, 2, Note A, by TB possibly on 14 Jan. 1845, and incorporated in Book A-2, 163, by CWW about 12-14 May 1845 (see MSHi Chronology), who also added the third paragraph. Text of the first paragraph is from DHC 1:295-97, the second from Book A-1, and the third from A-2.
43. Book A-1, Addenda, 2, Note A, Book A-2, 163: replace "of" with "from"
44. Book A-1, Addenda, 2, Note A, Book A-2, 163: "Green"
45. Book A-1, Addenda, 2, Note A: adds "and"

[46]**Brother Joseph Young is a great man, but Brigham is a greater, and the time will come when he will preside over the whole Church.**

[47]**And God never put a better spirit in a man than that which is in brother Kimball.**

In answer to letters received from the brethren in Missouri, I wrote as follows:

[48]KIRTLAND, Nov. 27th, 1832.

Brother William W. Phelps:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great[49] weight on my mind; I am well and my family also[50]; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to inquire after the commandments of the Lord, and the welfare of Zion and such a being as me[51]; and while I dictate this letter I fancy to[52] myself that you are saying or thinking something similar to these words: "My God, great and mighty art thou, therefore show unto thy servant what shall become of all[53] those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not[54] their inheritance by consecrations, by order or[55] deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church, and all the affairs of the same."

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and [56]to answer the question.

Firstly, [57]it is the duty of the Lord's clerk whom he has appointed to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the bishop, and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.[58]

Secondly,[59] it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names

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46. Following sentence appears in Book A-1, Addenda, 2, Note A; it was incorporated in Book A-2, 163, but omitted in *T&S* and DHC 1:297.

47. The following sentence found only in Book A-2, 163.

48. *Source*: JSLB 1:1-4 (FGW, JS) (*PWJS*, 284-87). Deleted portion supplied in bold type. Cf. *E&MS* 1 (Jan. 1833): [61].

49. JSLB 1:1: "<great>"

50. JSLB 1:1: omits "also"

51. DHC 1:298: "myself"

52. Book A-1, 240, Book A-2, 163: omit "to"

53. DHC 1:295: omits "all"

54. Book A-2, 163: "{\Zion … not/}"

55. DHC 1:295: replaces "or" with "of"

56. JSLB 1:1 adds "procede [proceed]"

57. The remainder of this and following two paragraphs were included in D&C [1876] (now D&C 85) (see Marquardt 1999, 219n11).

58. At this point in JSLB 1:1-2, there is a long cancellation, which reappears later (pp. 3-4) with only slight variation (see below, "in that day shall not find … I would inform").

59. Book A-1, 241, *E&MS* 1:[61], DHC 1:298, D&C 85:3: omit "Secondly"

of the[60] fathers, [61]the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying: and it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances[62] of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightening; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where [63]is[64] wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill.

And they who are of the high priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of[65] the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the most High; therefore it shall be done unto them as unto the children of the priest, as you will find recorded[66] in the second chapter and sixty-first and second[67] verses of Ezra.

Now, brother William, if what I have said is true, how careful [68]had[69] men ought to be what they do in these[70] last days, lest they are cut [71]short of their expectations, and they that think[72] they stand should fall, because they keep not the Lord's commandments; while[73] you, who do the will of the Lord and keep his commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning[74].

Oh Lord, when will the time come; when brother William, thy servant, and myself, shall[75] behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain, until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time[76] from the little narrow prison, almost [77]as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

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60. JSLB 1:2, *E&MS* 1:[61]: "their"

61. JSLB 1:2, *E&MS* 1:[61], Book A-2, 164: add "or"; Book A-1, 241: adds "~~n~~or"; DHC 1:298: adds "nor"

62. Book A-1, 241, Book A-2, 164: "inheritance"

63. *E&MS* 1:[61]: adds "there"

64. DHC 1:299: "are"

65. DHC 1:299: replaces "out of" with "from"

66. *E&MS* 1:[61] replaces "as you will find recorded" with "as it is written"; DHC 1:299: replaces the same with "as will be found recorded"

67. DHC 1:299: "sixty-first and sixty-second"

68. JSLB 1:3 adds "then"; Book A-1, 242: "~~then~~"

69. DHC 1:299: omits "had"

70. Book A-1, 242, Book A-2, 164, DHC 1:299: "the"

71. JSLB 1:3: adds "~~as=sunder~~"

72. The words "are cut short … think" were not part of the previously canceled material in JSLB 1:1-2.

73. Book A-1, 242, Book A-2, 164: "whilst"

74. DHC 1:299: adds "[of it]"

75. JSLB 1:4: adds "~~sha[ll]~~"

76. JSLB 1:4, Book A-1, 242: replace "in thine own due time" with "in thy due time"; Book A-2, 165: "in thy own time"; DHC 1:299: "in due time"

77. Book A-1, 242: adds "~~total darkness~~"

[78]I have obtained ten subscribers for the *Star*, &c.[79]; [80]**and received pay. Their names and place of residence [are] as follows: John McMahhan, James McMahhan, James White, William Brown, Henry Kingery, Micayer Dillions, Abraham Kingery, John A Fisher, David Houghs, Thomas Singers. The papers and all to be sent to Guyndotte** [81]**Post office, Virginia, except David Houghs; his is to be sent to Wayne County, Worster Township, Ohio**[82]**. Vienna Jaques**[83] **has not received her papers; please inform her sister, Hariet**[84]**, that she is well and give my respects to her; tell her that Mrs. Angel's brother came after her and the child soon after went from here; all he wanted was the child. No more.**

[My][85] love for all the brethren.

Yours in bonds; Amen.

JOSEPH SMITH, Jun.

[*T&S* 5 (2 November 1844): 688-89]

On the 6th of December, 1832, I received the following[86]:

Revelation explaining the parable of the wheat and the[87] *tares, December 6, 1832.*[88]

[D&C 86; 1835:6]

ON PRIESTHOOD.

[1.] Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: behold, verily I say, that the field was the world; and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even satan sitteth to reign: Behold he soweth the tares: wherefore the tares choke the wheat and drive the church into the wilderness.

[2.] But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, pluck not up the tares while the blade is yet tender: (for verily your faith is weak,) lest you destroy the wheat also: Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

[3.] Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been

78. JSLB 1:4: adds "I would inform you that"

79. JSLB 1:4, DHC 1:299: omit "&c."

80. Remainder of paragraph appears only in JSLB 1:4.

81. JSLB 1:4: adds "~~the papers are all to be sent to~~"

82. JSLB 1:4: "Wayne <County> ~~Township~~ Worster ~~County~~ <Township> Ohio"

83. JSLB 1:4: "Jaqis"

84. JSLB 1:4: "<Hariet>"

85. JSLB 1:4: adds "<my>"

86. DHC 1:300: adds "revelation explaining the parable of the wheat and tares"

87. Book A-1, 243: "<the>" (prob. WR)

88. Book A-1, 243, Book A-2, 165: omit date; DHC 1:300: omits heading except for "*Revelation*", inserting the omitted material, except for date, at the end of introduction above.

hid from the world with Christ in God: therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

[4.] Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel; The Lord hath said it: Amen.

22.

PROPHECY ON WARS

December 1832-January 1833

[*T&S* 5 (2 November 1844): 688-89 (cont.)]

Appearances of troubles among the nations became more visible this season than they had previously done[1] since the church began her[2] journey out of the wilderness. The ravages of the cholera were frightful; in almost all the large cities on the globe; and[3] [4]the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of North[5] Carolina, in convention assembled (in November) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer; to implore Almighty God to vouchsafe his blessings, and restore liberty and happiness within their borders. President Jackson issued his proclamation against this rebellion; called out a force sufficient to quell it, and implored the blessing[6] of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

[7]**On Christmas day**[8] **[1832]**[9] **I received the following**[10]**:**

Prophecy, given December 25th 1832.[11]
[D&C 87; PGP [1851], 36]

[1.] Verily thus saith the Lord, concerning the wars that will shortly come to pass; beginning at the rebellion of South Carolina, which will eventually terminate

1. DHC 1:301: replaces "done" with "been"
2. Book A-2, 165: "{\her/}"
3. DHC 1:301: omits "and"
4. Book A-2, 166: adds ellipses over erasure
5. Book A-1, 244: "~~North~~ <South>" (WR); Book A-2, 166, DHC 1:301: "South"
6. Book A-1, 244, Book A-2, 166, DHC 1:301: "blessings"
7. Although it appeared in Book A-1, 244-45, and Book A-2, 166, JS's prophecy on war (D&C 87) was omitted by the editors of the *T&S*, and was "omitted in the [Millennial] Star vol. 14" [1852], as indicated in a penciled note in the margin of Book A-1, 244, and Book A-2, 166 (pos. TB). BHR restored the prophecy in DHC 1:301-2. The revelation was not published in D&C [1835], but first appeared in PGP [1851] and subsequently included in D&C [1876] (see Marquardt 1999, 221n17). The introduction and revelation that follow are taken from Book A-1.
8. Book A-2, 166: "<day>" (prob. CWW)
9. DHC 1:301: adds "[1832]"
10. DHC 1:301: adds "revelation and prophecy on war"
11. DHC 1:301: changes heading to "*Revelation and Prophecy*"

in the death and misery of many souls. [2.] And the time will come that war will be poured out upon all nations, beginning at this place: [3.] for behold, the Southern States shall be divided against the Northern States; and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations, and then war shall be poured out upon all nations. [4.] And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshaled and disciplined for war; [5.] and it shall come to pass, also, that the remnants, who are left of the land, will marshal themselves, also, and shall become exceeding angry, and shall vex the gentiles with a sore vexation; [6.] and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning, also, shall the inhabitants of the earth [12]be made to feel the wrath and indignation and chastening hand of an Almighty God; until the consumption decreed hath made a full end of all nations; [7.] that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies: [8.] wherefore stand ye in holy places, and be not moved until the day of the Lord come; for, behold, it cometh quickly; saith the Lord: Amen.

[13]On the 27th of December[14] I received the following:

Revelation [15]given December 27th, 1832.

[D&C 88; 1835:7]

[1.] Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabbaoth, and are recorded in the book of the names of the sanctified; even them of the celestial world.—Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

[2.] This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom: which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things; that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

[3.] And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which

12. Book A-1, 244: adds "~~feel~~"

13. For the minutes of the meeting during which this revelation was dictated, see KHCM, 3-4 (*KCMB* [2002], 3).

14. Book A-1, 245: replaces first part of sentence with: "Two days after the preceding prophecy, …"; DHC 1:302 also adds these words at the beginning of the sentence but does not omit the date.

15. DHC 1:302: omits remainder of heading

is in all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

[4.] Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

[5.] And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

[6.] And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

[7.] For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

[8.] And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

[9.] All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

[10.] All being who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light, mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and is

through all things, and is round about all things: and all things are by him, and of him; even God, forever, and ever.

[11.] And again, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons; and their courses are fixed, even the courses of the heavens and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

[12.] The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

[13.] Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;—and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you: and unto the fourth, and so on unto the twelfth.

[14.] And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

[15.] Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof: every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

[16.] And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive;—knock and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

[17.] Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him:—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

[18.] And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

[19.] Remember the great and last promise which I have made unto you: cast away your

idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom, and let those whom they have warned in their traveling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

[20.] Behold, I will hasten my work in its time: and I give unto you who are the first laborers in the last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

[21.] Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

[22.] Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.—Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

[23.] Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

[24.] Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

[25.] And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

[26.] And immediately there shall appear a great sign, in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

[*T&S* 5 (15 November 1844): 704-707]

[27.] And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

[28.] And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

[29.] And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

[30.] And another trump shall sound, which is the fourth trump saying, these are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

[31.] And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel, flying through the midst of heaven, unto all nations, kindred, tongues and people; and this shall be the sound of his trump, saying to all people both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, fear God, and give glory to him who sitteth upon the throne, forever, and ever: for the hour of his judgment is come.

[32.] And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen, who made all nations drink of the wine of the wrath of her fornication: she is fallen! is fallen!

[33.] And again, another angel shall sound his trump, which is the seventh angel, saying it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God: and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

[34.] And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

[35.] And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and the intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne,

that there shall be time no longer, and Satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.—And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.

[36.] Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

[37.] Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

[38.] See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

[39.] And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the highest priests, even down to the deacons; and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

[40.] Let him offer himself in prayer upon his knees before God, in token, or remembrance, of the everlasting covenant, and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven; yea, even directly, salute his brother or brethren with these words:

[41.] Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token, or remembrance, of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immovable and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever Amen.

[42.] And he that is found unworthy of this salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

[43.] And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying, Amen, in token of the same.

[44.] Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

[45.] And ye shall not receive any among you, in to this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

[46.] And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

I wrote to N. E. Seaton[16] Esq., editor of the _____[17] as follows:

[18]Kirtland, January, 4th, 1833.

Mr. Editor,

Sir, Considering the liberal principles, upon which your interesting and valuable paper is published, [19]myself being a subscriber, and feeling a deep interest in the cause of Zion and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite, at this very[20] interesting and important period.

For some length of[21] time I have been carefully viewing the state of things, as they[22] now appear[23], throughout our Christian land; and have looked at it[24] with feelings of the most painful anxiety, while upon [25]one hand, beholding[26] the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn over the hearts of the people; and[27] upon the other hand beholding[28] the judgments of God that have swept, and are still sweeping hundreds and thousands of our race, (and I fear unprepared) down to the shades of death.—With this solemn and alarming fact before me, I am led to exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c.[29]

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16. Book A-1, 257, Book A-2, 174: "N. E. Sexton", which also appears in the retained copy of the letter in JSLB 1:18, although a follow-up letter, dated 12 Feb. 1833, is addressed to "N. C. Sexton" (JSLB 1:27). N. C. Saxton is the correct name (see *PWJS*, 294n1).

17. Book A-1, 257, and Book A-2, 174, also leave a blank space for the name of the periodical. BHR was unable to ascertain the name of the paper (DHC 1:312n), but it was the *American Revivalist, and Rochester Observer* (*PWJS*, 294n1).

18. *Source*: JSLB 1:14-18 (FGW) (*PWJS*, 294-98).

19. JSLB 1:14: adds "and"; Book A-1, 257: "~~and~~"

20. JSLB 1:14: "every"

21. Book A-2, 174 (darker ink): "<length of>" (TB)

22. JSLB 1:14: omits "they"; DHC 1:312: replaces "they" with "it"

23. DHC 1:312: "appears"

24. Book A-2, 174 (darker ink): "<throughout … at it>" (TB)

25. Book A-1, 258, Book A-2, 174: add "the"

26. DHC 1:312: "I behold"

27. DHC 1:312: omits "and"

28. DHC 1:312: replaces "beholding" with "I behold"

29. DHC 1:313: omits "&c."

I think that it is high time for a Christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman, and child, that possesses [30]feelings of sympathy for their[31] fellows, or that is in any degree[32] endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God, who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last [33]arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again, the second time, to recover the remnants of his people, which have been left from Assyria, and from Egypt, and from Pathros, &c.[34], and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See [35]Romans 11:25, 26, and 27, and also, Jeremiah 31:31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or, no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited[36] in David, which was the day of his power; and then his people, *Israel*, should be a willing people;—and he would write his law in their hearts, and print them[37] in their thoughts; their sins and their iniquities he would remember no more.

Thus after this[38] chosen family had rejected Christ and his proposals, the heralds of salvation said to them "lo we turn unto the Gentiles," and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the saints, and have broken the [39]covenant in which their fathers were established: (see Isaiah 24:5,) and have become high minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Has not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw his Holy Spirit from them, and send forth his judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark 16:17, and 18,) that these signs should follow them that believe: ["]in my name shall they cast out devils; they shall speak with new tongues; they shall take up servants[40], and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover["]: and also, in connection with this, read 1st Corinthians 12th chapter. By the foregoing testimonies, [41]we may look at the Christian world and

30. Book A-1, 258: adds "~~sympathy~~"
31. JSLB 1:14: replaces "their" with "his"
32. Book A-2, 174 (darker ink): "{\their/}"
33. JSLB 1:14: adds "~~come~~"
34. DHC 1:313: replaces "&c." with "and from Cush, and from Elam, and from Shinar, and from Hamath" (Isa. 11:11)
35. DHC 1:313: adds "Isaiah xi"
36. Book A-2, 175: replaces "limited" with "mentioned"
37. DHC 1:313: replaces "them" with "it"
38. Book A-2, 175: replaces "this" with "the"
39. JSLB 1:15: adds "~~everlasting~~"
40. JSLB 1:15, Book A-1, 260, Book A-2, 175, DHC 1:314: "serpents"
41. JSLB 1:15, Book A-1, 260, Book A-2, 175: add "or through the glass of the foregoing testimonies"

see the apostasy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, "the earth[42] is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or, all in commotion, and they are hastily[43] preparing to act the part allotted them, when the Lord rebukes the nations; when he shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to his servants, some eighteen months since, that he was then withdrawing his spirit from the earth; and we can see that such is the fact, for not only the churches are[44] dwindling away, but there are no conversions, or, but very few; and this is not all, the governments of the earth are thrown into confusion and[45] division; and DESTRUCTION, to the eye of the spiritual beholder, seems to be written by the finger of [46]an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion, and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth.—Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is[47] according to the Holy scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the gospel of Christ: then "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, [48]brotherly kindness; and to brotherly kindness, charity; (or love,) and if these things be in you, and abound, they make you to be[49] neither [50]barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

[51]The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated [52]into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of[53] Joseph that[54] was sold into Egypt, and that the

42. DHC 1:314: adds "also"

43. Book A-1, 260: "hastily are"

44. Book A-2, 176, moves "are" to follow "only"

45. Book A-2, 176: replaces "and" with ellipses over erasure

46. Book A-1, 260: adds "~~God~~"

47. Book A-1, 261: "<is>"

48. DHC 1:315: adds "godliness; and to godliness". Cf. 2 Pet. 1:5-8.

49. DHC 1:315: replaces "to be" with "that ye shall"

50. DHC 1:315: adds "be"

51. With slight editorial adjustments, the last two paragraphs of JS's letter were published in the 2 Feb. 1833 issue of the *American Revivalist, and Rochester Observer* under the heading "Mormonism". See JS's follow-up letter of complaint in chap. 23.

52. Book A-1, 261: adds "~~by~~"

53. Book A-1, 261, DHC 1:315: omit "of"

54. DHC 1:315: replaces "that" with "which"

land America is a promised land unto them, and unto it, all the tribes of Israel will[55] come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe[56] of Judah will return to old Jerusalem. The city of Zion, spoken of by David, in the one hundred and first[57] Psalm, will be built upon the land of America, "and the ransomed of the Lord shall return and come to it[58] with songs and everlasting joy upon their heads," [59]and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32. Isaiah 26:20, and 21st. Jeremiah 31: and [verse] 12. Psalms 50:5. Ezekiel 34:11, 12, and 13. These are testimonies, that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem: besides[60] many more testimonies which might be [61]brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes[62] will sweep the wicked of this generation from off the face of the land, to open and[63] prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions[64] of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning [65]which the Lord has commanded me[66] to declare unto[67] this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, "fear God and give glory to him for the hour of his judgment is come"—Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant,

[Signed][68] JOSEPH SMITH, jr.

[*T&S* 5 (1 December 1844): 720-25]

[69]Kirtland, January 11,[70] 1833.

Brother William W. Phelps,

I send you the olive leaf which we have plucked from the tree of paradise [i.e., D&C 88], the Lord's message of peace to us; for though our brethren in Zion, indulge in feelings

55. Book A-2, 176 (darker ink): "{\will/}" (pos. TB)
56. Book A-2, 176: "tribes"
57. JSLB 1:17: "102 Psalm"; DHC 1:315: "one hundred and second"
58. DHC 1:315: replaces "it" with "Zion". Cf. Isa. 35:10.
59. DHC 1:315: adds "(Isaiah xxxv:10)"
60. Book A-1, 262, Book A-2, 177: "beside"
61. Book A-1, 262: adds "~~adduced~~"
62. Book A-1, 262, Book A-2, 177, DHC 1:315: "earthquake"
63. Book A-2, 177 (darker ink): "{\and/}" (prob. TB)
64. DHC 1:315: replaces "requisitions" with "requirements"
65. Book A-1, 262: "~~voice~~"
66. DHC 1:315: omits "me"
67. Book A-1, 262: "<un>to"
68. DHC 1:316: adds "[Signed]"
69. *Source*: JSLB 1:18-20 (FGW) (*PWJS*, 292-93).
70. DHC 1:316: "14"

towards us, which are not according to the requirements of the new covenant; yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from[71] whence his word[72] will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people, for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to[73] fierceness. Repent, repent is the voice of God to Zion; and yet[74], strange as it may appear, yet[75] it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you, I say to all) hear the warning[76] voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter[77] into my[78] rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you: you will see that the Lord commanded us, in Kirtland, to build an[79] house of God, and establish a school for the prophets. This is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in his presence. Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G******s[80]; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action[81], and knows the hearts of all living.

Brother suffer us to speak plainly, for God has respect to[82] the feelings of his saints, and he will not suffer them to be tantalized with impunity. Tell Brother G******t[83] that low insinuations, God hates; but he[84] rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion, is, if the fountain of our tears are[85] not dried up, we will still weep for Zion. This from your brother who trembles [86]for Zion, and for the wrath of heaven, which awaits her if she repent not.

[Signed] JOSEPH SMITH, JUN.[87]

71. DHC 1:316: omits "from"
72. Book A-2, 177 (darker ink): "{\word/}" (prob. TB)
73. Book A-2, 177 (darker ink): "{\to/}" (prob. TB)
74. DHC 1:316: omits "yet"
75. Book A-1, 263: "<~~yet~~>"
76. JSLB 1:19: "<warning>"
77. Book A-2, 177 (darker ink): "{\enter/}" (prob. TB)
78. JSLB 1:19: "my"; Book A-1, 263: "his" overwrites "my"
79. Book A-2, 178, DHC 1:316: "a"
80. JSLB 1:19, Book A-1, 263: suppress name; Book A-2, 178, DHC 1:317: "Gilbert's"
81. Book A-2, 178: "actions"
82. Book A-2, 178: replaces "to" with "for"
83. JSLB 1:19, Book A-1, 263: suppress name; Book A-2, 178, DHC 1:317: "Gilbert"
84. Book A-2, 178: omits "he"
85. DHC 1:317: "be"
86. JSLB 1:19: adds "greatly"
87. DHC 1:317: adds signature before postscript

P.S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect[88] that[89] you had lost the[90] commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will show itself in speaking and in writing, as well as all our other conduct. It is also needless to make great pretensions when the heart is not right, **before God, for God looks at the heart, and where the heart is not right**[91] the Lord will expose it to the view of his faithful saints. We wish you to render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you do not render it more interesting, than at present, it will fall, and the church suffer a great loss thereby.[92]

[Signed][93] JOSEPH SMITH, jr.[94]

[95]Kirtland Mills, Geauga Co. Ohio,
January 14, 1833.

From a conference of twelve high priests, to [96]*the bishop, his council, and the inhabitants of Zion.*

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto [97]all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you." [D&C 84:76]

Brother Joseph, and certain others[98], have written to you on this all-important subject, but you have never[99] been apprized of these things, by the united voice of a[100] conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon

88. DHC 1:317: "suspect"
89. DHC 1:317: omits "that"
90. Book A-1, 264: "<the>" (WR)
91. Bolded text appears only in JSLB 1:20. Book A-1, 264: adds "~~before God~~"
92. Book A-1, 264, Book A-2, 178: add ellipses, probably because JSLB 1:20 has dashes, but this does not necessarily indicate material was omitted.
93. DHC 1:317: adds "[Signed]"
94. DHC 1:317: "J. S. JUN."
95. *Source*: JSLB 1:20-25 (FGW).
96. Book A-2, 178: adds ellipses over erasure
97. JSLB 1:20: adds "~~you~~"
98. JSLB 1:20: "<others>"
99. JSLB 1:20: "<never>"
100. DHC 1:318: "the"

the children of Zion: for ["]shall the children of the kingdom pollute the holy land? I say unto you nay![”] [D&C 88:59]

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to[101] us that satisfactory confession and acknowledgment, which the spirit of our Master requires: we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual[102] means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c.[103], and see what befell them and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G.[104] is doing much, and [105]a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain[106] upon him[107]. There is manifestly an uneasiness in Brother Gilbert[108], and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps' letter is also received of[109] Dec. 15th[110] [1832], and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in[111] Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we [112]say that

101. Book A-2, 179: omits "to"
102. JSLB 1:21: replaces "effectual" with "efficient"
103. DHC 1:319: omits "&c."
104. Book A-1, 266: "~~Gilbert~~"; Book A-2, 180, DHC 1:319: "Gilbert"
105. Book A-2, 180, DHC 1:319: add "has"
106. Book A-1, 266: "~~rest~~ <remain>" (WR)
107. JSLB 1:21: "<otherwise … upon him>"
108. JSLB 1:21, Book A-1, 266: "G."; Book A-2, 180, DHC 1:319: "Gilbert"
109. Book A-2, 180: "{\of/}"
110. Book A-2, 180, DHC 1:319: move "of Dec. 15th" to follow "letter"
111. Book A-1, 267, Book A-2, 180, DHC 1:319: replace "in" with "of"
112. Book A-2, 180: adds "would"

Brother Joseph[113] will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that[114] have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter[115]; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God [116]hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G[ilbert]. and P[helps].[117] that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and traveling elders have nothing to do with this part of the matter," is something we highly approbate, and you will doubtless know before this reaches you, why William E.[118] McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New[119] York, last fall, in relation to his Brother William, that was not right; for Bro. Gilbert[120] was asked two or three times about his Brother William[121], but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may[122] testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the[123] feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion [124]must suffer, for the scourge and judgment must come[125] upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of [126]Mormon and obey it; read[127] the commandments that are printed, and obey them: yea, humble yourselves under the mighty

113. JSLB 1:22, Book A-1, 267: replace "Joseph" with "J."
114. Book A-1, 267, Book A-2, 180: replace "that" with "which"
115. Book A-1, 267, Book A-2, 180, DHC 1:319: "letters"
116. Book A-1, 267, Book A-2, 180: add "that"
117. Book A-2, 180, DHC 1:320: "Gilbert and Phelps"
118. JSLB 1:22, Book A-1, 267-68: omit "E."
119. JSLB 1:23: omits "New"
120. JSLB 1:23: "G."
121. JSLB 1:23: "W."
122. JSLB 1:23: replaces "may" with "might"
123. JSLB 1:23, Book A-1, 268, Book A-2, 181: omit "the"
124. Book A-1, 268: add "~~will be~~"
125. Book A-2, 181 (darker ink): "{\come/}" (prob. TB)
126. JSLB 1:23: adds "~~Commandments~~"
127. Book A-2, 181: replaces "read" with "and"

hand of God, that peradventure he may turn away his anger form you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people.["] Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut [128]off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we[129] again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening to hear this letter read, and if it meets[130] their minds we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's[131] and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this; know ye, that a conference of twelve high priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our [132]feet and [133]hands according to the commandment.

We have written plain[134] at this time, but we believe not harsh[135]. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed [136]the sympathetic tear, or feel any spirit to supplicate a[137] throne of grace in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is[138] a general time of health[139] with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are[140] beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us all[141] to do his will, that we may at last, be saved in his kingdom.

ORSON HYDE,
HYRUM SMITH.

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128. Book A-2, 181 (pencil): adds "<them>" (pos. RLC)
129. JSLB 1:23, Book A-2, 181: "we say"; Book A-1, 269: "~~say~~ we <say>" (WR)
130. DHC 1:321: "meet"
131. JSLB 1:24: "J.'s"
132. JSLB 1:24: adds "~~hands & our~~"
133. Book A-2, 182: adds ellipses over erasure; probably "{~~our~~}"
134. Book A-2, 182, DHC 1:321: "plainly"
135. Book A-2, 182, DHC 1:321: "harshly"
136. JSLB 1:24: adds "~~a tear~~"
137. DHC 1:321: "the"
138. JSLB 1:24: omits "It is"
139. Book A-2, 182 (darker ink): "<of health>" (TB)
140. JSLB 1:24: omits "are"
141. Book A-2, 182: "<all>" (prob. CWW)

N.B. We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland[142]. We wrote this upon the strength of hearsay; but William[143] being left at St. Louis, strengthened our suppositions, that such was the fact. We stated farther[144], respecting this matter, or this item, than the testimony will warrant us. With this exception the conference sanction[145] this letter.

O.H.
H.S.[146]

142. DHC 1:321: moves "when he was in Kirtland" to follow "Gilbert"
143. Book A-1, 270, Book A-2, 182: "William's"
144. DHC 1:321: "further"
145. Book A-2, 182, DHC 1:321: "sanctions"
146. DHC 1:321: adds initials

23.

SPIRITUAL BLESSINGS AND WORD OF WISDOM

January–March 1833

[*T&S* 5 (1 December 1844): 720–25 (cont.)]

This winter [1832–33][1] was spent in translating the scriptures; in the school of the prophets; and sitting in conferences. I had many glorious seasons of refreshings[2]. The gifts which follow them that believe and obey the gospel, as tokens that the Lord is ever the same, in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—[3]For as we[4], viz[5]: Joseph Smith jr., Sidney Rigdon[6], Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebidee[7] Coltrin, Joseph Smith sen., Samuel H. Smith, John Murdock, Lyman [8]Johnson, Orson Hyde, Ezra Thayer, high priests[9]; and Levi Hancock, and William Smith elders, were assembled in conference, on the 22nd day of January I spoke to the conference in another tongue[10], and was followed in the same gift by Brother Zebidee[11] Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his spirit in a miraculous manner until all the elders spoke[12] in tongues, and several members, both male and female[13]. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference, until a late hour at night, so rejoiced were we, at the return of these long absent blessings[14].

1. DHC 1:322: adds "[1832–33]"
2. Book A-1, 270, Book A-2, 182, DHC 1:322: "refreshing"
3. *Source*: Remainder of paragraph based on KHCM, 6–7 (FGW) (*KCMB* [2002], 5–6).
4. Book A-1, 270: adds "~~were assembled in conference~~"
5. Book A-2, 182: "namely"
6. Book A-2, 182: "<Rigdon>" (TB)
7. Book A-1, 270, DHC 1:322: "Zebedee"
8. DHC 1:322: adds "E."
9. In addition to calling these men "high priests", KHCM, 6, designates JS as "President", SR as "chief scribe and high counciler", FGW as "assistant scribe and counciler", Newel K. Whitney as "Bishop", and Hyrum Smith as "Bishops counciler".
10. KHCM, 7: uses the term "unknown tongue"
11. Book A-1, 270, DHC 1:323: "Zebedee"
12. Book A-1, 270 (pencil): "sp~~a~~<o>ke"; Book A-2, 182, DHC 1:323: "spake"
13. DHC 1:323: adds "exercised the same gift"
14. Book A-1, 270: adds "\to the assembly of the saints/"; Book A-2, 182: adds "to the assembly of the Saints"

[15]On the 23rd [of January], we again assembled in conference; when, after much speaking[16], singing, praying and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's gospel,) [17]as commanded of the Lord.—Each elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all[18], wiping them with the towel with which I was girded. Among the number[19], my father presented himself[20], but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the priest's office until Christ comes, &c.[21] At the close of the scene Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand; in which I excepted[22] him in the name of the Lord.

I then said to the elders, "as I have done so do ye." Wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed and sealed up unto life eternal[23], they should be given over unto[24] the buffetings of Satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled: then sung[25] a hymn and went out[26].

[27]I completed the translation and receiving[28] of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

[29]AN EPISTLE

Of the first presidency[30], to the church of Christ[31] in Thompson, Geauga county, Ohio[32].

Kirtland, February 6, 1833.

Dear Brethren:

We salute you, by this our epistle, in the bonds of love, rejoicing in your steadfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth

15. *Source*: This and following paragraph based on KHCM, 7-8 (FGW) (*KCMB* [2002], 6).
16. Book A-1, 270: "<speaking>" (WR)
17. Book A-1, 270: adds "~~and~~"
18. DHC 1:323: replaces "them all" with "all of them"
19. Book A-2, 183: "numbers"
20. Book A-2, 183 (darker ink): "{\presented himself/}" (TB)
21. DHC 1:323: omits "&c."
22. Book A-1, 271, Book A-2, 183, DHC 1:323: "accepted"
23. Book A-2, 183, DHC 1:323: "eternal life"
24. Book A-2, 183: "to"
25. DHC 1:324: "sang"
26. DHC 1:324: replaces "went out" with "the meeting adjourned"
27. *Source*: Based on KHCM, 8 (FGW) (*KCMB* [2002], 7).
28. DHC 1:324: replaces "receiving" with "review"
29. *Source*: JSLB 1:25-26 (FGW).
30. JSLB 1:25: omits "Of the first presidency"
31. JSLB 1:25: omits "of Christ"
32. JSLB 1:25: omits "Geauga county, Ohio"

and righteousness in the bowels of Jesus Christ[33], praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory forever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to[34] you by the hand of our beloved Brother Salmon[35], your messenger, who has been ordained by us, in obedience to the commandments of God to the office of an[36] elder to preside over the church in Thompson, taking the oversight thereof, to lead you and to teach the things which[37] are according to godliness; in whom we have great confidence, as we presume also you have[38], we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and [39]all strifes and[40] dissensions, and grow in grace and in the knowledge of our Lord and Savior[41] Jesus Christ.

Brethren, beloved, continue in brotherly love, walk[42] in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved Brother Paul, that you may be the children of our Heavenly Father, and not[43] give occasion for stumbling, to saint or sinner[44]. Finally brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God, even a fulness; and may the grace of our Lord Jesus Christ[45] be with you all: Amen.

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F[rederick]. G. WILLIAMS.

The following letter was written by John Murdock a high priest, (who had previously been with the church in Thompson,) [46]to Salmon Gee, elder of the church in Thompson:

[47]Kirtland, February 11, 1833.

Beloved brethren and sisters, in the Lord and Savior Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave [48]you while I was yet present with you, to beware of delusive spirits. I rejoice that our Heavenly Father hath blessed

33. DHC 1:324: omits "in the bowels of Jesus Christ"
34. Book A-1, 272: "~~un~~to"
35. Book A-1, 272 (darker ink), Book A-2, 183 (darker ink): add "<Gee>" (TB/TB); DHC 1:324: adds "Gee". Book A-2 includes the following marginal note: "Gee, inserted in 1859 by Geo. A. Smith" (TB).
36. JSLB 1:25, Book A-1, 272, Book A-2, 183, DHC 1:324: omit "an"
37. Book A-2, 183: replaces "which" with "that"
38. JSLB 1:25: omits "have"
39. Book A-2, 183: adds "from"
40. Book A-2, 183: omits "and"
41. Book A-2, 183: omits "and Savior"
42. JSLB 1:26: "walk~~ing~~"
43. JSLB 1:26: "<not>"
44. Book A-2, 184: "saints or sinners"
45. Book A-2, 184 (darker ink): "<Jesus Christ>" (TB)
46. Remainder of paragraph taken from JSLB 1:26, where these words head the following letter.
47. *Source*: JSLB 1:26-27 (FGW).
48. Book A-2, 184: adds "unto"

you greatly, as he has also[49] me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the[50] promise; and this without throwing me down, or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation[51] of the system; but it is the internal operation and[52] power of the[53] spirit of God, so that I know that those odd actions and strange noises are[54] not caused by the spirit of the Lord as is represented by Brother King:—Therefore, in the name of the Lord Jesus Christ by the spirit of the living God, according to, the authority of the holy priesthood committed to me, I command Brother Thomas[55] King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an elder in this church of Christ, until you come and give full testimony to the high priests in Kirtland, that you are[56] worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only [57]command you, but exhort you in behalf of your soul's salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith every false spirit shall be bound, and cast [58]out from among you.

My beloved children in the bonds of the gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.[59]

February 12; having received Seaton's[60] paper, from Rochester, New York, containing a part of my communication, written on the 4th of January, I wrote [61]as follows:

[62]*To N. E.*[63] *Seaton*[64]*, Rochester.*

Dear Sir: I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public for it is of importance to them: but I have no claim upon you, neither do I wish to urge you beyond that which[65] is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also tell you what will be the consequence[66] of a neglect to publish it.

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49. DHC 1:325: "also has"
50. JSLB 1:26, Book A-1, 273, Book A-2, 184, DHC 1:325: omit "the"
51. Book A-2, 184: "operations"
52. Book A-2, 184 (darker ink): "operation{s} {\and/}"
53. JSLB 1:27: "<power of the>"
54. JSLB 1:27: replaces "are" with "is"
55. Book A-2, 184: omits "Thomas"
56. JSLB 1:27: replaces "you are" with "thou art"
57. JSLB 1:27: "~~not~~ <now not> only ~~now~~"
58. Book A-2, 184: adds ellipses over erasure
59. JSLB 1:27: "John Murdock High Priest"; Book A-1, 273, Book A-2, 184: omit name
60. Book A-1, 273, Book A-2, 184: "Sexton's"
61. Book A-1, 273: adds "~~him~~"
62. *Source*: JSLB 1:27-28 (FGW) (*PWJS*, 299-300).
63. JSLB 1:27: "N. C."
64. Book A-1, 274, Book A-2, 184: "Sexton"
65. Book A-2, 184: replaces "that which" with "what"
66. Book A-2, 185: "consequences"

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should[67]. I lay the ax at the root of the tree, and I long to see many of the sturdy oaks, which have long cumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments, from the blood of your readers, I exhort you to publish that letter entire; but if not the sin be upon your head. Accept, sir, the good wishes and tender regard[68] of your unworthy servant.

JOSEPH SMITH jr.

Kirtland 12th Feby. 1833[69]

[70]February 13th; a council of high priests assembled to investigate the proceedings of Bro. Burr Riggs, who was accused of not magnifying[71] his calling as high priest, but[72] had been guilty of neglect of duty, of abusing the elders and of treating their admonitions with contempt. After the council had considered the case, Brother Riggs agreed to make satisfaction, but did not show much humility.

[73]February 15th; in a council, I ordained Harpin Riggs and Isaac McWithy[74], elders.

[75]February 17th; in conference, I ordained John Johnson to the office of elder.

[76]February 26th; a special council[77] of high priests assembled in Zion, to take into consideration the[78] letter to Brother Phelps of the 11th of January, and the revelation called the olive leaf [D&C 88], referred to in my letter, and the epistle of Orson Hyde and Hyrum Smith in behalf of the conference of high priests of the 14th of January[79]: and[80] Oliver Cowdery, William W. Phelps and John Carrill[81] were appointed a committee to write an epistle from the conference to the brethren in Kirtland; which was written and sanctioned by the conference.

[82]The same day a conference of high priests was again called in Kirtland, concerning Brother Burr Riggs, who was accused of neglecting to make satisfaction to the church as he had agreed, and disgracing the high priesthood by neglect of duty and saying he did not care how soon he was cut off from the church, &c.[83], and[84] he was cut off by a[85] unanimous vote of the council[86].

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67. DHC 1:326: adds "be"
68. Book A-2, 185: "regard{s}"
69. JSLB 1:28: adds date and place
70. *Source*: Based on KHCM, 10 (FGW) (*KCMB* [2002], 8).
71. DHC 1:327: replaces "not magnifying" with "failing to magnify"
72. DHC 1:327: replaces "but" with "and"
73. *Source*: Based on KHCM, 10 (FGW) (*KCMB* [2002], 8).
74. Book A-1, 274, Book A-2, 185, DHC 1:327: "McWethy"
75. *Source*: Based on KHCM, 10 (FGW) (*KCMB* [2002], 8).
76. *Source*: Based on FWR, 33-34 (ER) (*FWR* [1983], 60-61), or more likely the original minutes (see discussion in Sources Cited). Cf. *KCMB* [2002], 8.
77. Book A-2, 185: replaces "council" with "conference"
78. Book A-1, 275: "my" overwrites "the"; Book A-2, 185, DHC 1:327: replace "the" with "my"
79. DHC 1:327: moves "of the 14th of January" to follow "Hyrum Smith"
80. Book A-2, 185: omits "and"
81. Book A-2, 185, DHC 1:327: "Corrill"
82. *Source*: Based on KHCM, 10-11 (FGW) (*KCMB* [2002], 8).
83. Book A-1, 275: "&c. &c."; Book A-2, 185, DHC 1:327: omit "&c."
84. DHC 1:327: omits "and"
85. Book A-1, 275: omits "a"; Book A-2, 185: replaces "a" with "the"
86. Book A-1, 275: "council" overwrites "conference"; Book A-2, 185: replaces "council" with "church"

[*T&S* 5 (15 December 1844): 736-39]

February 27th, 1833[87], I received the following revelation[88]:

[89]*A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint: but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.*

[D&C 89; 1835:80]

[1.] Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of our own make. And again, strong drinks are not for the belly, but for the washing of you bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again hot drinks are not for the body, or belly.

[2.] And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

[3.] All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint: and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

March 8th, 1833[90], I received the following revelation[91]:

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87. DHC 1:327: omits year

88. Book A-1, 275, Book A-2, 185: make "revelation" part of heading

89. DHC 1:327: changes heading into verses 1-3 of the revelation and inserts new heading: "*A Word of Wisdom*."

90. DHC 1:329: omits year

91. Book A-1, 277, Book A-2, 186: make "revelation" into a heading; DHC 1:329: repeats "revelation" to make a heading

[D&C 90; 1835:84]

[1.] Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my ears: therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you: which kingdom is coming forth for the last time.

[2.] Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another: yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

[3.] And again, verily I say unto thy brethren; Sidney Rigdon, and Frederick G. Williams, their sins are forgiven then also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph of the gospel of their salvation.

[4.] For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

[5.] And now verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom. Be not ashamed neither confounded; but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.

[6.] Now verily, I say unto you, let there be a place provided as soon as it is possible, for the family of thy counselor and scribe, even Frederick G. Williams: and let mine aged servant Joseph Smith, senior, continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let thy counselor, even Sidney Rigdon, remain where he now resides, until the mouth of the Lord shall name. And let the bishop search diligently to obtain an agent: and let it be a man who has got riches in store; a man of God and of strong faith: that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly, and remember the covenant wherewith ye have covenanted one with another. Let your families be small, especially mine aged servant Joseph Smith, senior, as pertaining to those who do not belong in your families: that those things that are provided for you, to bring to pass my work, are not taken from you, and given to those that are not worthy, and thereby you are hindred in accomplishing those things which I have commanded you.

> [7.] And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is meet in mine eyes, that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.
>
> [8.] And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore let them cease wearying me concerning this matter. Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things: and I am not well pleased with my servant William E. McLelin, neither with my servant Sidney Gilbert; and the bishop also; and others have many things to repent of: but verily I say unto you, that I the Lord will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place; I the Lord have spoken it: Amen.

[92]Having come to that portion of the ancient writings called the Apocrypha, I received the following [93]revelation; given March 9, 1833:

[D&C 91; 1835:92]

> [1.] Verily, thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correct: there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefitted; therefore, it is not needful that it should be translated. Amen.

[94]March 12th. A council of high priests assembled in the school room of the prophets[95], and decided that Horace Cowen[96] and Zerubbabel Snow; Amasa [M.] Lyman and William [F.] Cahoon; Jenkins Salisbury and Truman Wait[97], journey east, on a mission, two by two, as written[98]; and Brothers Cowen[99] and Salisbury were ordained at the same time.

[100]March[101] 15th. A council was called to consider the case of Brother Lake, from Wooster[102],

92. DHC 1:331: adds "March 9"

93. Book A-1, 280, Book A-2, 188: make remainder of paragraph into a heading; DHC 1:331: omits remainder of paragraph and makes new heading: "*Revelation*."

94. *Source*: Based on KHCM, 11 (FGW) (*KCMB* [2002], 9). These minutes indicate that SR ordained Horace Cowen a priest, and that HS ordained Jinkens Salisbury to an unspecified office.

95. Book A-1, 280: adds "~~under the printing office~~". This error caught by revision committee on 2 Apr. 1845, which noted: "Printing office not built" (see vol. 7, IV.3). Book A-2, 188, DHC 1:332: omit "of the prophets"

96. Book A-1, 280, Book A-2, 188, DHC 1:332: "Cowin"

97. Book A-1, 280: "<Wait>" (WR)

98. DHC 1:333: expands "as written" to "paired as their names are written"

99. Book A-1, 280, Book A-2, 188, DHC 1:332: "Cowin"

100. *Source*: Based on KHCM, 11 (FGW) (*KCMB* [2002], 9).

101. Book A-2, 188: omits "March"

102. DHC 1:333: adds "Wayne county, Ohio"

who came professing to have received revelations. On investigation, it was unanimously agreed that said [103]Lake was under the influence of an evil spirit, and [104]his license, as priest was[105] taken from him.

[106]On the 15th[107], I received the following [108]revelation to Enoch, [109]March, 1833:

[D&C 92; 1835:93]

[1.] Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach [Frederick G. Williams], that ye shall receive him into the order. What I say unto one I say unto all.

[2.] And again, I say unto you, my servant Shederlaomach [Frederick G. Williams], you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever. Amen.

103. DHC 1:333: adds "Brother"

104. DHC 1:333: adds "that"

105. DHC 1:333: replaces "was" with "be"

106. The reception of this revelation is mentioned in KHCM, 11.

107. DHC 1:333: replaces "On the 15th" with "The same day"

108. Remainder of paragraph used as part of heading in Book A-1, 280, and Book A-2, 188. DHC 1:333: omits remainder of paragraph and uses some of the information in new heading: "*Revelation to Enoch (Joseph Smith, Jun.,) given to the Saints in Kirtland.*"

109. Book A-1, 280, Book A-2, 188: add "on the order of the church for the benefit of the poor, given to the saints in Kirtland"

24.

KIRTLAND TO BE A STAKE OF ZION

March–May 1833

[*T&S* 5 (15 December 1844): 736–39 (cont.)]

[1]Great joy and satisfaction continually beamed in the countenances of the school of the prophets and the saints, on account of the things revealed, and our progress in the knowledge of God.

[2]On the 18th of March,[3] the high priests assembled in the school room of the prophets and were organized according to revelation, in prayer by[4] S[idney].[5] Rigdon. Doctor Hurlbut[6] was ordained an elder[7]; after which Elder Rigdon expressed a desire that himself and Brother F[rederick].[8] G. Williams should be ordained to the office[9], to which they had been called, viz[10]: that[11] of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, junior, according to the revelation given on the 8th of March, 1833[12]. Accordingly I laid my hands on Brother[13] Sidney and Frederick and ordained them to take part with me[14] in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counselors[15]; after which, I[16] exhorted the brethren to faithfulness, and diligence in keeping the commandments of God, and gave much instruction for the benefit of the saints, with a promise that the pure in heart would[17] see a heav-

1. DHC 1:334: adds "March 18"
2. *Source*: Based on KHCM, 16–17 (FGW) (*KCMB* [2002], 9).
3. DHC 1:334: omits first part of sentence
4. KHCM, 16: "by solemn prayer to the most high"; Book A-1, 281: "~~by solemn~~ \in/ prayer ~~to the Most High~~" by; Book A-2, 189: "{\in prayer by/}"; DHC 1:334: omits "in"
5. Book A-2, 189, DHC 1:334: "Sidney"
6. Book A-1, 281, Book A-2, 189: "Hurlbert"
7. KHCM, 16: adds "under the hand of Sidney Rigdon"
8. Book A-2, 189, DHC 1:334: "Frederick"
9. DHC 1:334: "offices"
10. Book A-2, 189: replaces "viz" with "namely"
11. DHC 1:334: replaces "that" with "those"
12. KHCM, 17: adds "in Kirtland", and then quotes D&C 90:6, 12–15.
13. Book A-1, 281, Book A-2, 189: "Brothers"
14. KHCM, 17: replaces "to take part with me" with "to be equal with him"
15. KHCM, 17: omits "as my counselors"
16. KHCM, 17, does not use the first person and reads "several exhortations were given …" It is therefore unclear if JS was alone in exhorting the brethren or if he even participated.
17. Book A-1, 281, Book A-2, 189, DHC 1:334: replace "would" with "should"

enly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings[18] opened by the spirit of God so as to behold many things. I then blessed the bread and [19]wine, and distributed a portion to each, after which[20] many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw, &c.[21]

[22]March 23rd. A council was called for the purpose of appointing a committee to purchase land in [23]Kirtland, upon which the saints might build a stake of Zion. Brothers Joseph Coe and Moses Daily[24] were appointed to ascertain the terms of sale of certain farms; and that Brother Ezra[25] Thayer ascertain[26] the price of Peter French's farm; and[27] the brethren agreed to continue in prayer and fasting for the ultimate success of their mission. After an absence of about three hours, Brothers Coe and Daily[28] returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty-one hundred; and Brother Thayre reported that Peter French would sell his farm for five thousand dollars. The council decided to purchase the farms, and appointed Ezra Thayre and Joseph Coe to superintend the purchase, and they were ordained [29]under the hands of Sidney Rigdon, and set apart as general agents of the church [30]for that purpose[31].

[32]On the 26th of March, a council of high priests, twenty-one in number, convened for the general welfare of the church, in what was then called Zion, in Jackson county, Missouri[33], on account of a revelation, my letter, and an epistle from the church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, insomuch, that on the 26th of February, one month previous, a general epistle had been written in conference, which was satisfactory to the presidency and church at Kirtland. At the sitting of the council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven high priests who were sent from Kirtland to build up Zion, viz[34]: Oliver Cowdery, W.[35] W. Phelps, John Whitmer, [Algernon] Sidney Gilbert, Bishop Partridge, and his two councilors, should stand at the head of affairs, relating to the church, in that section of the Lord's vineyard; and these seven men, with the common consent of the branches, comprising the church, were to appoint presiding elders, to take the watch [36]care of the several branches, as they were appointed.

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18. Book A-1, 281, Book A-2, 189, DHC 1:334: "understanding"
19. Book A-2, 189: adds "the"
20. DHC 1:335: omits "after which"
21. Book A-2, 189 (darker ink): adds "\&c/" at *eoln*; DHC 1:335: omits "&c."
22. *Source*: Based on KHCM, 18 (FGW) (*KCMB* [2002], 12-13). Minutes indicate that JS was present and opened meeting with prayer.
23. Book A-1, 282: adds "~~the~~"
24. Book A-1, 282: "Dailey"
25. Book A-1, 282: "E."
26. Book A-1, 282: "~~ascertain~~ ascertain"
27. Book A-2, 189, DHC 1:335: omit "and"
28. Book A-1, 282: "Dailey"
29. KHCM, 18: adds "to that office"
30. Book A-1, 282: adds "~~to make the purchases~~"
31. KHCM, 18: adds "in this eastern branch of the Church"
32. *Source*: Based on FWR, 34 (ER) (*FWR* [1983], 61), or more likely the original minutes (see discussion in Sources Cited). MSHiJS greatly expands on these minutes.
33. Book A-1, 282, Book A-2, 189: omit "Missouri"
34. Book A-2, 190: replaces "viz" with "namely"
35. Book A-2, 190: "William"
36. Book A-1, 283: add "~~and~~"

Now, therefore, as many of the high priests, and elders, [37]went up to Zion and commenced regulating and setting the branches in order, allowing[38] themselves [39]as much power by the authority of their priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches; it became necessary to call the council now spoken of, to set in order the elders of Israel; when[40], after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly, was correct; and that the elders, when they arrived[41] at Zion, were bound by the authorities set in the church, to be submissive to the powers that be: their labors and callings[42] being more particularly to push the people together from the ends of the earth to the places the Lord [43]appointed. This decision in council gave general satisfaction, and the elders soon saw the beauty of every man [44]in his place.

[*T&S* 5 (1 January 1845): 752–55]

[45]April 2d. F[rederick].[46] G. Williams was appointed, by a council of High Priests, an agent, to superintend and employ men to labor in[47] the brick-yard, on the French farm, also to rent the farm. The French farm was purchased on account of the stone quarry thereon, and[48] the facilities [49]for making brick, each[50] essential to the building up of the city. The council also instructed Bro. E[zra]. Thayre to purchase the Tannery of Arnold Mason, in Kirtland.

[51]On the 6th of April, in[52] the land of Zion, which was within the western[53] boundaries of the State of Missouri[54], about eighty official[s][55], together with some unofficial members of the church, met for instruction, and the service of God at the Ferry on Big Blue River, near the western limits of Jackson County, which is the confines[56] of the State [57]and [58]the United States.—It was an early Spring, and the leaves and blossoms, like a glimpse at[59] Paradise[60], enlivened and gratified the soul of man. The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this

37. Book A-1, 283, Book A-2, 190, DHC 1:336: add "whose callings were to travel and preach to the world"; DHC 1:336: replaces "were" with "was"

38. DHC 1:336: replaces "allowing" with "and claiming for"

39. Book A-1, 283, Book A-2, 190: add "to have"

40. DHC 1:336: omits "when"

41. Book A-2, 190: "arrive"

42. DHC 1:336: "calling"

43. Book A-2, 190, DHC 1:336: add "had"

44. DHC 1:336: adds "standing"

45. *Source*: Based on KHCM, 19 (FGW) (*KCMB* [2002], 13).

46. Book A-2, 190: "Frederick"

47. Book A-2, 190: replaces "in" with "on"

48. Book A-1, 283: "~~the Stone quarry thereon. &~~"; Book A-2, 190, DHC 1:336: omit "the stone … and"

49. DHC 1:336: adds "found there"

50. Book A-1, 283: "~~each~~ <\this/ being>" (prob. WR); "this" apparently *w.o.* "they" *w.o.* "that"; Book A-2, 190 (pencil): "~~that~~ <they> being" (pos. CWW); DHC 1:336: replaces "each" with "which was"

51. *Source*: Based on "The Sixth of April," *E&MS* 1 (Apr. 1833): [85].

52. Book A-2, 190: replaces "in" with "on"

53. Book A-2, 190 (darker ink): "<western>" (TB)

54. DHC 1:336: omits "which was within … Missouri"

55. DHC 1:336: "officials"

56. DHC 1:337: replaces "confines" with "boundary line"

57. DHC 1:337: adds "of Missouri"

58. DHC 1:337: adds "also of"

59. Book A-2, 190: replaces "at" with "of"

60. DHC 1:337: moves "like a glimpse at Paradise" to end of sentence

last kingdom. It being just 1800 years since the Savior laid down his life that men might have everlasting life, and only three years since the church had come out of the wilderness, preparatory for[61] the last dispensation; they[62] had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together and all the sons of God shouted for joy: [63]when Israel eat[64] the "Passover" as wailing came up for the loss of the first-born of Egypt, and[65] they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sung that[66] electrifying strain, "*Peace on earth and good will to man,*" and the solemnities of eternity rested upon them. This was the first attempt made by the church, to celebrate [67]her[68] birthday, and those who professed not our faith talked about it as a strange thing.

[69]While the church was thus rejoicing, the news from abroad was, that 30,000 out of the population of 100,000, had died of starvation, in consequence of the [70]famine produced by three year's drouth, followed by a flood, in the Cape de Verd[e][71] islands: that sixteen shocks of an[72] earthquake had been felt, the previous February, at St. Kitts and Nevis, in the West India[73] islands: that the Polish Jews were about to visit Jerusalem: that war was raging between Turkey and Egypt: that a great fire had occurred in Liverpool: that volcanic eruptions, wars and rumors of wars, were prevailing in different sections of the earth, and fire-balls and fearful signs were seen in the heavens, with many other alarming appearances, which caused the hearts of the wicked to tremble, none of which was more awful than[74] the continued spread of the Asiatic cholera in Europe, which had already swept from the earth, in the short space of 15 years about sixty millions of inhabitants. [75](See *Evening and Morning Star*, April 1833.)

Brother Jared Carter presented me[76] a letter which he had received from his brother, to me[77], [78]and requested me to answer it, which I did as follows:

> [79]Kirtland, April 17[80], 1833.
>
> Dear Brother Carter;—Your letter to Bro. Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labor in the region where you live; we acquiesce in your

61. Book A-2, 190: replaces "for" with "to"
62. DHC 1:337: replaces "they" with "the Saints"
63. DHC 1:337: adds "they thought of the time"
64. Book A-2, 191, DHC 1:337: "ate"
65. DHC 1:337: omits "and"
66. Book A-1, 284, Book A-2, 191: "sung that"; DHC 1:337: "sang the"
67. DHC 1:337: adds "the anniversary of"
68. Book A-1, 284: "her" overwrites "its"
69. *Source*: Summary of "All Must Come to Pass," *E&MS* 1 (Apr. 1833): [86]-[87].
70. Book A-1, 284: adds "~~drouth~~"
71. Book A-1, 284, Book A-2, 191: "Verd"; DHC 1:337: "Cape Verde"
72. DHC 1:337: omits "an"
73. DHC 1:337: "Indian"
74. Book A-1, 285: "<than>" (pos. WWP)
75. Remainder of paragraph deleted in DHC 1:338, but described in footnote.
76. Book A-1, 285, Book A-2, 191: omit "me"
77. DHC 1:338: omits "to me"
78. Book A-1, 285: adds "~~hand~~"
79. *Source*: JSLB 1:29-32 (JS, FGW). Deleted material added in bold type.
80. JSLB 1:29: "13th"; Book A-1, 285, Book A-2, 191, DHC 1:338: "13"

feelings on this subject until the mouth of the Lord shall name; and, as it respects[81] the vision[82] you speak of, we do not consider ourselves bound to receive any revelation from any one[83] man or woman without their[84] being legally constituted and ordained to that authority, and given[85] sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the church, or any one, to receive instruction[86] for those in authority, higher than themselves, therefore you will see the impropriety of giving heed to them: but if any [87]have a vision[88] or a visitation from a heavenly messenger, it must be for their[89] own benefit and instruction, for the fundamental principles, government, and doctrine of the church is vested in the keys of the kingdom.—As it respects[90] an apostate, or one who has been cut off from the church, and wishes to come in again, the law of our church expressly says that such shall repent, and be baptized, and be admitted [91]as at the first.

The duty of a High Priest is to administer in[92] spiritual and holy things, and to hold communion with[93] God; but not to exercise monarchial government, or to appoint meetings for the elders, without their consent. And again it is the High Priests' duty[94] to be better qualified to teach principles, and doctrines[95], than the elders; for the office of elder is an appendage to the high priesthood, and it concentrates and centres[96] all[97] in one. And again, the process[98] of laboring with a member[99]: We are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and, if he maketh thee satisfaction, thou hast saved[100] thy brother; and if not, proceed to take another with thee, &c.; and when there is no bishop, they are to be tried by the voice of the church; and if an elder, or a high priest be present, they are[101] to take the lead in managing the business; but[102] if not, [103]such as have the highest authority will preside[104].

With respect to preparing to go to Zion:—First it would be pleasing to the Lord that the church or churches going to Zion should be organized, and appoint a suitable person[105], who is

81. DHC 1:338: replaces "and, as it respects" with "Respecting"
82. Book A-1, 285: "visions"
83. Book A-2, 191 (darker ink): "<one>" (pos. TB)
84. JSLB 1:30: omits "their"; DHC 1:338: replaces "their" with "his"
85. Book A-1, 285, Book A-2, 191: "giving"
86. Book A-2, 191, DHC 1:338: "instructions"
87. DHC 1:338: adds "person"
88. JSLB 1:30: "heavenly <have a vision>"
89. DHC 1:338: replaces "their" with "his"
90. DHC 1:338: replaces "As it respects" with "Respecting"
91. JSLB 1:30: adds "the same"
92. JSLB 1:30: omits "in"
93. JSLB 1:30: "<with>"
94. Book A-2, 191: "duty of the High Priests"
95. Book A-2, 191: "doctrine"
96. JSLB 1:30: "<centers &> concentrates"
97. JSLB 1:30, Book A-1, 286, Book A-2, 192, DHC 1:338: omit "all"
98. JSLB 1:30: "proper way <process>"
99. DHC 1:338: "with members"
100. Book A-2, 192: replaces "saved" with "gained"
101. DHC 1:339: "he is"
102. JSLB 1:30: omits "but"
103. JSLB 1:30: adds "by"; Book A-1, 286: "by"
104. JSLB 1:30: omits "will preside"
105. DHC 1:339: "and a suitable person appointed"

well acquainted with the condition of the church; and he[106] be sent to Kirtland to inform the bishop, and procure license from him agreeable to [107]revelation: By[108] so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganized band in journeying in the last days.

And again, those [109]in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.

You quoted a passage in Jeremiah, with regard to journeying to Zion, the word of the Lord stands sure, so let it be done.

There are two paragraphs in your letter which I do not commend as they are[110] written blindly: speaking of the elders being sent like lightning from the bow of Judah; the second, no secret[111] in the councils of Zion. You mention these as if fear rested upon your mind, otherwise we cannot understand it. And again we never inquire at the hand of [112]God for special revelation only in case of there being no previous revelation to suit the case, and that in a council of high priests.

For further information on the subject [113]you have written, I will refer you to the elders who have recently left here for the east, by commandment, some of whom you will probably see soon. You may depend on any information you may[114] receive from them that are faithful. You may expect to see Brothers Orson [Pratt][115] and Lyman [E. Johnson][116], for whom we have great fellowship.

It is[117] a great thing to inquire at the hand[118] of God, or to come into his presence: and we feel fearful to approach him with[119] subjects that are of little or no importance[120], to satisfy the queries[121] of individuals, especially, about[122] things, the knowledge of which men ought to obtain, in all sincerity, before God, for themselves, in humility by the prayer of faith; and more especially a teacher, or a high priest in the church[123]. I speak not[124] these [125]things by way of reproach, but by way of instruction; and I speak as being[126] acquainted[127], whereas we are strangers to each other in the flesh.

I love your soul, and the souls of the children of men, and pray and do all I can for the salvation of all.

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106. JSLB 1:30: omits "he"
107. DHC 1:339: adds "the"
108. JSLB 1:30: omits "By"
109. Book A-2, 192: adds "who are"
110. DHC 1:339: "were"
111. DHC 1:339: "secrets"
112. JSLB 1:31: adds "~~the Lord~~"
113. Book A-1, 287, DHC 1:339: add "about which"
114. JSLB 1:31: omits "may"
115. Book A-1, 287: "<Pratt>" (pos. WR); Book A-2, 192, DHC 1:339: add "Pratt"
116. Book A-1, 287: "<Johnson>" (pos. WR); Book A-2, 192, DHC 1:339: add "E. Johnson"
117. JSLB 1:31: "<is>"
118. DHC 1:339: "hands"
119. JSLB 1:31: replaces "with" with "upon"; Book A-1, 287, Book A-2, 192, DHC 1:339: replace "with" with "on"
120. JSLB 1:31, Book A-1, 192, Book A-2, 192: replace "importance" with "consequence"
121. JSLB 1:31: "~~en~~queries"
122. JSLB 1:31: "<about>"
123. JSLB 1:31: "<of Christ>"; Book A-1, 187, Book A-2, 192: add "of Christ"
124. JSLB 1:31, Book A-1, 187, Book A-2, 192, DHC 1:339: move "not" to follow "things"
125. Book A-2, 192: adds ellipses over erasure about two words
126. DHC 1:339: replaces "being" with "if"
127. DHC 1:339: adds "with you"

I now close by sending you a salutation of peace in [128]the name of the Lord Jesus Christ: Amen.

The blessing of our Lord Jesus Christ be and abide with you all: Amen.

JOSEPH SMITH, Jr.
F. G. Williams[129]

N.B.[130] If it is inconsistent[131] to send a delegate to Kirtland, to procure license for the brethren to go to Zion, it can be done by two or more elders. We have received two letters from Brother Sherwood, stating the order and condition of the church, and respecting the vision of his wife, but on account of a multitude of business they have not been answered by us: you will please [132]read this letter to Brother Sherwood. [133]**And for further information appeal to the Elders. You will please to inform them at the east who write to us to pay the postage as we are receiving letters from all parts and have to pay a great sum of money. Otherwise we shall be under the necessity of letting them remain in the office as we are not able to pay so much.**

J.S.
FGW[134]

In April the school of the prophets closed to commence again in the fall, [135]I also wrote a letter to the brethren in Zion, Missouri, as follows:

[136]Kirtland, March 21,[137] 1833.

Dear Brethren in Zion,—Agreeable[138] to a notice we gave you, in Brother [Newel K.] Whitney's last[139] letter to you with respect to answering your letters, we now commence, after giving thanks to our heavenly Father for every expression of his goodness in preserving our unprofitable lives to the present time, and [140]the health and other blessings, which we now enjoy through his mercies.

With joy we received your [141]general epistle, written [142]the 26th of February, which contained the confession of our brethren concerned, all of which was to our entire satisfaction.

It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assure you that expressions of joy burned[143] on

128. Book A-2, 192: adds ellipses over erasure
129. JSLB 1:32: adds "F. G. Williams"
130. DHC 1:340: replaces "N.B." with "P.S."
131. JSLB 1:32: replaces "inconsistent" with "inconvenient"; DHC 1:340 replaces "is inconsistent" with "be convenient"
132. JSLB 1:32: adds "to"
133. Remainder of paragraph only in JSLB 1:32.
134. JSLB 1:32: adds "FGW"
135. DHC 1:340: replaces remainder of paragraph with heading: "*A Letter to the Brethren in Zion*."
136. *Source*: JSLB 1:32-36 (FGW).
137. JSLB 1:32: "21 April"; Book A-1, 287: "March 21st"; Book A-2, 193: "March 21"; DHC 1:340: "April 21"
138. Book A-2, 193: "Agreeably"
139. JSLB 1:32: "<last>"
140. DHC 1:340: adds "for"
141. JSLB 1:33: adds "~~letter~~"
142. Book A-2, 193 (darker ink): adds "<on>" (pos. TB)
143. JSLB 1:33, Book A-2, 193 (darker ink), DHC 1:340: "beamed"

every countenance when they saw that our epistle, and the revelation were[144] received by our brethren in Zion, and it[145] had *had*[146] its[147] desired effect.

For your satisfaction, I here insert[148] a revelation given to Shederlaomach [Frederick G. Williams][149], the 15th of March, 1833, constituting him a member of the United Firm.

[150]**Verily, thus saith the Lord, I give unto the united order[151], organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach[152], that ye shall receive him into the order[153]. What I say unto one I say unto all.**

And again, I say unto you, my servant Shederlaomach[154], you shall[155] be a lively member in this order[156]; and inasmuch as you are[157] faithful in keeping all former commandments, you shall[158] be blessed forever: Amen.

With respect to Brother [Sidney] Gilbert's letter of the 10th of December, I would say to him[159]; firstly, we believe[160] he wrote it in all [161]sincerity of his[162] heart: and we were pleased in[163] the style, and composition; but, upon mature reflection, and inquiry at the hand of the Lord, we find some things that are unreconcilable, especially to some: I mean with respect to hints given, that are not clearly explained.

As every letter that comes from Zion, must go the rounds of the brethren for inspection, it is necessary that there should be no disguise in them, but that every subject written from[164] brethren should be plain to the understanding of all, that no jealousy may be raised and when we rebuke, do it in all meekness. The letter written the 24th of February was not written in that contrition of heart which it should have been, for it appears to have been written in too much of a spirit of justification; but the letter to Brother Whitney of the 20th of March, was written to our entire satisfaction.

Now I would say to Brother Gilbert, that I do not write this by way of chastisement, but to show him the absolute necessity of having all his communications written plain[165], and understand-

144. Book A-1, 288: "was"

145. Book A-2, 193 (darker ink): "\it/" (prob. TB); DHC 1:340: omits "it"

146. Book A-2, 193: omits second "had"

147. DHC 1:340: replaces "its" with "the"

148. JSLB 1:33, Book A-1, 288, Book A-2, 193: "insert here"

149. JSLB 1:33: replaces "Shederlaomach" with "Frederick"; DHC 1:340: adds "[Frederick G. Williams]"

150. Book A-1, 288, Book A-2, 193, and DHC 1:340 omit the repetition of the following revelation (D&C 92), although it appeared in *T&S*. Books A-1 and A-2 replace the revelation with "[see revelation]", and include the following interlinear note in pencil: "<Millennial Star vol 14 page 421>" (pos. TB). This refers to the reprint of the history in the 28 Aug. 1852 issue of the *MSt*. In JSLB 1:33, a note in left margin reads: "already written" (US).

151. JSLB 1:33: replaces "order" with "firm"

152. JSLB 1:33: "Frederick"

153. JSLB 1:33: "firm"

154. JSLB 1:33: "Frederick"

155. JSLB 1:33: "thou salt"

156. JSLB 1:33: "firm"

157. JSLB 1:33: "thou art"

158. JSLB 1:33: "thou shalt"

159. JSLB 1:33: adds "as follows"

160. JSLB 1:33-34, Book A-1, 288, Book A-2, 193: replace "believe" with "received the letter with this conviction, that"; DHC 1:340: omits "we believe"

161. Book A-2, 193: adds "the"

162. DHC 1:340: omits "his"

163. JSLB 1:34, Book A-1, 288, Book A-2, 193, DHC 1:340: replace "in" with "with"

164. DHC 1:341: replaces "from" with "upon by the"

165. Book A-2, 193: "plainly"

ingly[166]. We are well aware of the great care upon his mind, in consequence of much business; but he must put his trust in God, and he may rest assured that he has our prayers day and night, that he may have strength to overcome every difficulty. We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in withholding credit from them, as they must have assistance; and[167] the Lord established him in Zion for that express purpose.

It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together; in a volume by itself; and the New Testament and the Book of Mormon will be printed [168]together.

With respect to Brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, &c.[169], I have nothing further to say on the subject, but[170] to [171]make yourselves acquainted with the commandments of the Lord, and the laws of the state, and govern yourselves accordingly. Brother [David] Elliot was here yesterday and showed me a letter from Brother [William W.] Phelps, and we were well pleased with the spirit in which[172] it[173] was written[174]. The probability is that he [Eliot][175] will not go to Zion at present, as he has bought [lands][176] in Chagrin.

We rejoice to hear that the Seminary lands are reduced in price, and are coming into market: and be assured that we shall use our influence to send brethren to Zion who[177] are able to help you in the purchase of lands, &c., &c.[178]

We have just received a letter from Brother Sidney, he has built up a church of eight members, in Medina county, Ohio, and [179]prospects of more. With respect to the deaths in Zion, we feel to mourn with those that mourn, but remember that the God of all the earth will do right. And now, my beloved brethren, I commend you to God and [180]his grace, praying him to keep and preserve you blameless, to the coming [181]of our Lord Jesus Christ: Amen.

JOSEPH SMITH, Jun.

P.S. Say to Brother [John] Corrill[182] that his confession gave me great satisfaction, and all things are now settled on my part. [183]**Tell Sister Chearer**[184] **that her Mother is well and lives with bro Reynolds Cahoon and is now at my house.**

J.S.[185]

166. DHC 1:341: replaces "plain, and understandingly" with "in a manner to be clearly understood"
167. JSLB 1:35: replaces "and" with "for"
168. Book A-2, 194 (pencil): "<& Bound>" (pos. RLC)
169. DHC 1:341: omits "&c."
170. DHC 1:341: replaces "but" with "than"
171. DHC 1:341: adds "recommend that you"
172. JSLB 1:35: omits "in which"; Book A-1, 289: "<in> which" (US)
173. Book A-1, 289: "<it>" (prob. WR)
174. JSLB 1:35: adds "in"; Book A-1, 289: "~~in~~"
175. DHC 1:341: adds "[Elliot]"
176. DHC 1:341: adds "[lands]"
177. JSLB 1:35: replaces "who" with "that"
178. DHC 1:341: omits "&c., &c."
179. DHC 1:341: adds "has"
180. Book A-2, 194: adds ellipses over erasure of about three words
181. Book A-1, 290: adds "~~of the coming~~"
182. Book A-1, 290 (pencil): "Carr<o>l~~s~~ <Corrill>" (prob. TB); Book A-2, 194 (pencil): "Carrol <Corril>" (prob. TB)
183. Remainder of paragraph appears only in JSLB 1:36.
184. JSLB 1:36: "Cheaer"
185. JSLB 1:36, Book A-1, 290, Book A-2, 194: omit "J.S."

In the month of April, the first regular mob rushed together, in Independence, (Zion)[186] to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson County. The number of the mob, was about three hundred. A few of the first elders, met in secret, and prayed to Him who said to the wind "Be still," to frustrate them in their wicked design[187]. They[188], therefore, after spending the day in a fruitless endeavor, to unite upon a general scheme for "moving the Mormons out of their diggings[189]," (as they asserted,) and becoming[190] a little the worse for liquor broke up in a regular Missouri "row," showing a determined resolution that every man would "carry his own head."

[191]April 30th a conference of high priests assembled at[192] the school room, in Kirtland, and appointed Brother Albert Brown, a committee to circulate a subscription, to procure money to pay for the use of the house where meetings had been held, the past season; and[193] John P. Green was instructed to go and take charge of the branch of the church in Parkman[194], carrying with him an epistle to the brethren[195]; and as soon as convenient [196]remove his family to that place. It was also decided that Sister Vienna Jaquies[197] should not proceed immediately on her journey to Zion, but wait until William Hobart[198] was ready, and go in company with him.

[199]On the 4th of May, 1833[200], a conference of high priests assembled in Kirtland, to take into consideration the necessity of building a school house, for the accommodation of the elders, who should come together to receive instruction preparatory for their missions, and ministry, according to a revelation on that subject, given March 8th 1833 [D&C 90], and by unanimous voice of the conference, Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building.

[…][201]

[*T&S* 6 (15 January 1845): 768-70]

On the 6th[202], I received the following [203]revelation; [204]given May, 1833:

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186. DHC 1:342: omits "(Zion)"
187. DHC 1:342: "designs"
188. DHC 1:342: replaces "They" with "The mob"
189. Book A-1, 290, Book A-2, 194: "diggins"
190. DHC 1:342: replaces "and becoming" with "became"
191. *Source*: KHCM, 19 (FGW) (*KCMB* [2002], 13). Minutes indicate that JS was present.
192. Book A-2, 194: replaces "at" with "in"
193. DHC 1:342: omits "and"
194. DHC 1:342: "Parkham county"
195. KHCM, 19: adds "letters of recommendation"
196. DHC 1:342: adds "he was to"
197. Book A-2, 194, DHC 1:342: "Jaques"
198. Book A-1, 290, Book A-2, 194, DHC 1:342: "Hobert"
199. *Source*: Based on KHCM, 20 (FGW) (*KCMB* [2002], 14).
200. DHC 1:342: "May 4"
201. A paragraph that appears here in DHC 1:343 ("A council … in Kirtland") originally published below near end of this chapter. At this point, Book A-1, 291, adds note at *eoln* "\See note A, page 297 | B./" (WR). This directs the scribe to copy at this location the paragraph marked "Note A" on page 297, which was followed by CWW in Book A-2, 195, and BHR in DHC 1:343. However, the typesetter for *T&S* did not follow this direction; instead, this note was published in the order that it originally appeared in Book A-1, along with its designation as "Note A". This note ends with instruction for the copyist to return to "B. [on page] 291" (see below).
202. DHC 1:343: "May 6"
203. DHC 1:343: changes "revelation" into heading
204. DHC 1:343: omits remainder of paragraph

[D&C 93; 1835:82]

[1.] Verily thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world: and that I am in the Father and the Father in me, and the Father and I are one: the Father because he gave me of his fulness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men: I was in the world and received of my Father and the works of him were plainly manifest; and John saw and bore record of the fulness of my glory; and the fulness of John's record is hereafter to be revealed: And he bore record, saying, I saw his glory that he was in the beginning before the world was: therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him: And I John bore record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

[2.] And I John saw that he received not of the fulness at the first, but received grace for grace: and he received not of the fulness at first, but continued from grace to grace, until he received a fulness: and thus he was called the Son of God, because he received not of the fulness at the first. And I John bare record, and lo, the heavens were opened and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, this is my beloved Son. And I John bare record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him.

[3.] And it shall come to pass that if you are faithful, you shall receive the fulness of the record of John. I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness for if you keep my commandments you shall receive of his fulness and be glorified in me as I am in the Father: therefore, I say unto you, you shall receive grace for grace.

[4.] And now verily I say unto you, I was in the beginning with the Father, and am the first born; and all those who are begotten through me, are partakers of the glory of the same, and are the church of the first born. Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth: and truth is knowledge of things as they are, and as they were and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God: I am the Spirit of truth. And John bore record of me saying, he received a fulness of truth; yea, even of all truth, and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things.

[5.] Man was also in the beginning with God.—Intelligence, or the light of truth was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold here is the agency of man; and here is the condemnation of man because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light, is under condemnation, for man is spirit. The elements are eternal, and spirit and element; inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

[6.] The glory of God is intelligence, or, in other words, light and truth: light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you, to bring up your children in light and truth: but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered, you shall set in order your own house, for there are many things that are not right in your house.

[7.] Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children: therefore, firstly set in order thy house.

[8.] Verily I say unto my servant Joseph Smith, jr. or, in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I called you servants for the world's sake, and ye are their servants for my sake, and now verily I say unto Joseph Smith jr. you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all: pray always lest that wicked one have power in you, and remove you out of your place.

[9.] My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened and set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place.

[10.] Now I say unto you, my friends, let my servant Sidney Rigdon go his journey, and make haste, and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance, and by your prayer of faith with one consent, I will uphold him.

[11.] And let my servants Joseph Smith, jr. and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith, and inasmuch as you keep my sayings, you shall not be confounded in this world nor in the world to come.

[12.] And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

Revelation given [205]same date [6 May 1833][206]:

[D&C 94; 1835:83]

[1.] And again, verily I say unto you my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house: and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south, be consecrated unto me for the building of an house of the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

[2.] Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof, and in the length thereof, in the inner court; and there shall be a lower court, and an higher court, according to the pattern which shall be given unto you hereafter: and it shall be

205. Book A-2, 197: adds "the"

206. DHC 1:346: "The same date (May 6) I received the following", which is followed with the heading: "*Revelation*."

dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter: and it shall be wholly dedicated unto the Lord for the work of the presidency. And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there: but if there shall come into it any unclean thing my glory shall not be there; and my presence shall not come into it.

[3.] And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of an house unto me, for the work of the printing of the translation of my scriptures, and all things, whatsoever I shall command you; and it shall be fifty-five by sixty-five feet in the width thereof, and the length thereof in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things, as it shall be given unto you.

[4.] And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I the Lord God have given unto you. These two houses are not to be built until I give unto you a commandment concerning them.

[5.] And now I give unto you no more at this time. Amen.

[207]The signs of the times continued to attract the attention of the world. The cholera had broke[208] out at Havana, and it was reported that five hundred had perished[209] daily, and Oporto [210]was experiencing the same calamity. An[211] influenza was raging at St. Petersburgh, Russia; more than one hundred thousand were suffering from its influence[212], and[213] it was reported to be more violent at Moscow. So dreadful was[214] the effects of the cholera which spread consternation among the inhabitants of the earth, that it was reported that the eyes of some of the afflicted, burst from their sockets.

A treaty was entered into about this time, with several tribes of Indians, some[215] to be located on[216] the east of the Winnebago lake, and others to be removed west of the Mississippi. [217]**See *Evening and Morning Star*, p. 190**.[218]

[219]Great preparations were making to commence a house of[220] the Lord; and, notwithstanding the church was poor, yet, our unity, harmony and charity abounded to strengthen us to do the commandments of the Lord[221].

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207. *Source*: This and the next paragraph summarize "Memorandum of Signs, &c.," *E&MS* 1 (June 1833): [95]-[96].
208. Book A-2, 198, DHC 1:347: "broken"
209. DHC 1:347: replaces "had perished" with "were perishing"
210. DHC 1:347: adds "in the providence of Entre-Minho-e-Douro, Portugal"
211. DHC 1:347: replaces "An" with "The"
212. DHC 1:347: replaces "influence" with "effects"
213. Book A-1, 296: "~~at~~ <and>" (prob. WR)
214. Book A-2, 198, DHC 1:347: replace "was" with "were"
215. Book A-1, 296: "<some>" (WR)
216. Book A-1, 297: "one"
217. DHC 1:348: deletes remainder of paragraph
218. This is a reference to *E&MS-R* 1 (June 1836): 190; cf. *E&MS* 1 (June 1833): [95]-[96].
219. This paragraph moved in DHC to beginning of next chapter (see DHC 1:349).
220. Book A-1, 297, Book A-2, 198: replace "of" with "for"
221. DHC 1:349: replaces "the Lord" with "God"

[222]**Note A.**[223] [224]A council had previously been held in Norton township, Medina county, Ohio, at which Sidney Rigdon presided. The council took into consideration the standing of Baldwin Welton, Aaron Smith, and _____ Hays[225], elders; and James Braden priest[226]; and decided that their ordinations were illegal, and that the churches should not receive them in their several offices[227]. The doings of the council were received[228], and sanctioned by the first presidency, viz[229]: Joseph Smith jun., Sidney Rigdon, and F[rederick]. G. Williams, and entered on record in Kirtland, May 4th, 1833[230]. [231]**See B. 291.**

[232]**May 25[233]. My uncle John Smith and family arrived in Kirtland, from Potsdam, New York, my uncle being[234] an Elder in the Church; and his wife and eldest son, George Albert[235] Smith, a lad of fifteen, were members. They were[236] the first of my father's relatives who obeyed the Gospel.**

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222. As indicated above, "Note A" was to appear earlier in this chapter at an insertion point on p. 291 of Book A; however, the typesetter for *T&S* failed to do so, but instead printed it in the original order in which it appears in Book A, along with the designation "Note A" and the direction at the end of the paragraph to return to the paragraph marked "B" on MS p. 291 (see above). Note A was copied into Book A-2, 195, in the emended order as instructed in Book A-1 (cf. DHC 1:343).

223. Book A-2, 195, DHC 1:343: omit "Note A"

224. *Source*: Based on KHCM, 13 (FGW) (*KCMB* [2002], 14), which dates meeting 2 May 1833.

225. Book A-1, 297: adds note in pencil "<[was this Thomas Hays of Richland]>" (TB); Book A-2, 195: adds in pencil "<was it Thomas Hays of Richland>" (prob. RLC); KHCM, 13: leaves a blank space

226. Book A-1, 297: "<priest>" (WR)

227. KHCM, 13: replaces "in their several offices" with "as Elders nor J Braden as Priest"

228. Book A-1, 297, Book A-2, 195: "reviewed"

229. Book A-2, 195: "namely"

230. KHCM, 13, DHC 1:343: omit date

231. The following note, which appears only in Book A-1, 297, and *T&S*, directs the scribe to return to page 291 to paragraph marked "B." (see above).

232. Book A-1, 297: adds "\See Note B./" (WR) "<addenda page 2>" (TB). The following paragraph did not appear in *T&S*, but was added to Book A-1, Addenda, 2, by CWW probably on 4 Apr. 1845, and incorporated when copied into Book A-2, 198, also by CWW between 18-23 May 1845 (see MSHi Chronology). Text here is from DHC 1:348. *Source*: Probably added under direction of GAS.

233. Book A-1, Addenda, 2, Book A-2, 198: add "1833"

234. Book A-2, 198: replaces "being" with "was"

235. Book A-1, Addenda, 2, Book A-2, 198: "A."

236. Book A-1, Addenda, 2, Book A-2, 198: replace "were" with "being"

25.

TEMPLE TO BE BUILT IN KIRTLAND

June 1833

[*T&S* 6 (15 January 1845): 768-70 (cont.)]

[…][1]

[2]**The building of the house of the Lord in Kirtland was a matter that**[3] **continued to increase in**[4] **its interest in the hearts of the brethren, and the building committee issued the following circular to the different branches of the church.**

[5]**Kirtland, June 1st 1833.**[6]

To the Church of Christ in ★★★★★★[7]

We feel under obligations to write to you as well as to all the [8]brethren of the different branches; and we do this, that you, with us, may exert yourselves to bring about the fulfilment of the command of the Lord concerning the establishing, or preparing a house, wherein the elders, who have been commanded of the Lord so to do, may[9] gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity to call[10] on[11] the whole church, as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning[12], and is about to accomplish; and unless we fulfil this command, viz[13]: establish an[14] house, and

1. DHC moves third paragraph from end of previous chapter to this location (from p. 348 to p. 349).
2. This paragraph appears in Book A-1, 297, Book A-2, 198, and DHC 1:349, but omitted in *T&S*. Text here from DHC.
3. Book A-1, 297, Book A-2, 198: omit "was a matter that"
4. Book A-1, 297, Book A-2, 198: omit "in"
5. *Source*: JSLB 1:36-38 (FGW).
6. Date line in Book A-1, 297, Book A-2, 198, and DHC 1:349, but missing in *T&S*. Text here from DHC.
7. JSLB 1:36: omits this line
8. JSLB 1:36: adds "churches"; Book A-1, 297: "~~churches~~"
9. JSLB 1:36: replaces "may" with "to"
10. Book A-2, 198: replaces "to call" with "of calling"
11. DHC 1:349: "upon"
12. JSLB 1:36: replaces "beginning" with "bringing about"
13. Book A-2, 199: replaces "viz" with "namely"
14. Book A-2, 199: "a{~~n~~}"

prepare all things necessary whereby the elders may gather into a school, called the school of the prophets, and receive that instruction which[15] the Lord designs they should[16] receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the church of Christ: therefore, it is as important, as our salvation, that we obey this, above-mentioned command[17], as well as all [18]the commandments of the Lord.

Therefore, brethren, we wrote[19] this epistle to you, to stir up your minds to make that exertion which[20] the Lord requires of you, to lend a temporal aid in these things [21]above written; and in order that you may know how to conduct the business, we will relate what we have done and are [22]doing here.

We have[23] met in conference, and [24]agreed to form a subscription and circulate it[25] through the churches; and[26] also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter a committee to superintend this business, viz[27]: [28]of circulating subscriptions, to establish a fund to build a house, and to aid the elders to attend this school; and[29] subscriptions are now in circulation among us, and our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself[30] to do something as[31] a temporal means[32] to bring about the establishing of this house, and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had[33] better call the officers of the church immediately together[34], and appoint someone to circulate a subscription, that each individual, after signing, may have a sufficient time to make preparations to pay what he signs[35], for it will be necessary, wherever the brethren are, [36]at a distance from Kirtland, that they exert themselves to send on their gift or assistance, as soon as they can to Kirtland[37]; though they can, if they believe best, [38]wait on those that sign until the first of September, and then collect in[39] and send it[40] to Kirtland.

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15. JSLB 1:37: replaces "which" with "that"
16. Book A-2, 199: "shall"
17. Book A-2, 199: "commandment"
18. JSLB 1:37, Book A-1, 297, Book A-2, 199: add "of"
19. JSLB 1:37, Book A-1, 297, Book A-2, 199, DHC 1:349: "write"
20. JSLB 1:37: replaces "which" with "that"
21. JSLB 1:37: adds "as expressed"
22. JSLB 1:37: adds "a"
23. Book A-2, 199: "<have>" (prob. CWW)
24. JSLB 1:37: adds "then"
25. JSLB 1:37: replaces "it" with "the same"
26. DHC 1:350: replaces "and" with "The conference"
27. Book A-2, 199: replaces "viz" with "namely"
28. DHC 1:350: adds "that"
29. DHC 1:350: replaces "and" with "The"
30. JSLB 1:37: replaces "himself" with "themselves"
31. DHC 1:350: replaces "as" with "in"
32. DHC 1:350: replaces "means" with "way"
33. JSLB 1:38: "You had probably"
34. Book A-2, 199: "together immediately"
35. JSLB 1:38, Book A-1, 298, Book A-2, 199: replace "he signs" with "they sign"; DHC 1:350: replaces "signs" with "subscribes"
36. JSLB 1:38: adds "that are"
37. Book A-2, 199 (darker ink): "<to Kirtland>" (TB)
38. JSLB 1:38: adds "to"; Book A-1, 299: "~~to~~"
39. DHC 1:350: omits "in"
40. JSLB 1:38: replaces "it" with "on"; Book A-1, 299: "~~on~~"; Book A-2, 199: omits "it"

These considerations we have written to you knowing it to be your[41] duty thus to do; and may the Lord help you, to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH,
REYNOLDS CAHOON,
JARED CARTER, } Com[mit]tee.

[*T&S* 6 (4 February 1845): 784-87]

The same day [1 June][42] I received the following:

Revelation; [43]*given June, 1833.*

[D&C 95; 1835:95]

[1.] Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance, in all things out of temptation: and I have loved you: Wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday; and for this cause, I gave unto you a commandment, that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabbaoth, which is, by interpretation, the Creator of the first day; the beginning and the end.

[2.] Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high: for this is the promise of the Father unto you: therefore I commanded you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened.

[3.] Verily I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments the love of the Father, shall not continue with you: therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching; and your fasting; and your praying, and the offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court, be dedicated unto me for the school of mine apostles, saith Son Ahman; or in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

41. JSLB 1:38, Book A-1, 298, Book A-2, 199, DHC 1:350: replace "your" with "our"
42. DHC 1:350: adds "[June 1st]"
43. DHC 1:350: omits remainder of heading

[44][3 June.][45] A conference of high priests convened in the translating room in Kirtland on the third of June, and[46] the first case presented was that of Doctor P[hilastus].[47] Hurlbut, who was accused of unchristian conduct with the[48] women[49], while on a mission to the east: on investigation it was decided that his commission be taken from him, and that he be no longer a member of the church of Christ.

The next case[50] before the conference was to ascertain what should be the dimensions[51] or size of the house, that is to be built for a house of worship and the school of the prophets, and[52] received a revelation on the size of the house.—[53]The word[54] of the Lord was, that it shall be fifty-five feet wide, and sixty-five feet long, in the inner court [D&C 95:15]; and[55] the conference appointed Joseph Smith jr., Sidney Rigdon and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

[56]On the 4th[57], a similar conference assembled at the same place, and took into consideration how the French farm could[58] be disposed of. The conference could not agree who should take charge of it, but all agreed to inquire of the Lord; accordingly we received the following:

Revelation to Enoch [Joseph Smith][59], [60]June, 1833.
[D&C 96; 1835:96]

[1.] Behold I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong: therefore, let my servant Ahashdah [Newel K. Whitney] take charge of the place which is named among you, upon which I design to build mine holy house: and again let it be divided into lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men, for behold verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men, for your good; even so. Amen.

[2.] And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre [John Johnson], whose offering I have accepted, and whose prayers I have heard; unto whom I give a promise of eternal life inasmuch as he keepeth my commandments from hence-

44. *Source*: This and next paragraph based on KHCM, 12 (FGW) (*KCMB* [2002], 14-15).
45. DHC 1:352: adds "June 3"
46. DHC 1:352: omits "on the third of June, and"; Book A-2, 200: omits "and"
47. KHCM, 12: omits "P."
48. DHC 1:352: omits "the"
49. KHCM, 12: replaces "women" with "female sex"
50. DHC 1:352: replaces "case" with "matter"
51. Book A-1, 301: "dimension"; Book A-2, 200: "dimension{s}"
52. DHC 1:352: replaces "and" with "I had"
53. DHC 1:352: adds "in which"
54. Book A-2, 200: "{\word/}" (prob. CWW)
55. DHC 1:352: omits "and"
56. *Source*: Based on KHCM, 13 (FGW) (*KCMB* [2002], 15).
57. DHC 1:352: replaces "On the 4th" with "June 4"
58. KHCM, 13, Book A-1, 301, Book A-2, 200, DHC 1:352: replace "could" with "should"
59. DHC 1:352: adds "[Joseph Smith]"
60. Book A-1, 301: adds: "showing the order of the city or stake of Zion, Shinehah, given for a sample to the saints in Kirtland"; Book A-2, 201, DHC 1:352: add the same words, but DHC reads "in Shinehah [Kirtland]"

> forth; for he is a descendant of Seth [Joseph], and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men: therefore ye shall ordain him unto this blessing: and he shall seek diligently to take away incumbrances, that are upon the house named among you, that he may dwell therein; even so. Amen.

[61]And[62] Zombre [John Johnson][63] was ordained by the conference to the high priesthood, and admitted [64]according to the revelation.

[65]**June 5.—George A. Smith hauled[66] the first load of stone for the Temple,[67] and Hyrum Smith and Reynolds Cahoon commenced digging the trench[68] for the walls of the Lord's house, and finished the same with their own hands.**

[69]June 6th. A conference of high priests assembled, and chose Orson Hyde a clerk to the presidency of the high priesthood. This conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord[70]. The conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith,) proceed immediately to commence building the house; or, to obtaining materials, stone, brick, lumber, &c, for the same.

[71][21 June.][72] Doctor Hurlbut[73] being dissatisfied with the decision of the council on his case, presented the following appeal:

> [74]I Doctor P[hilastus]. Hurlbut, having been tried before the bishop's council of high priests on[75] a charge of unchristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the president's council of high priests, for a re-hearing, according to the privilege guaranteed to me in the laws of the church, which council is now assembled in the school room, in Kirtland, this[76] 21st day[77] of June, 1833.

It was voted by the council present, when this was received, that Brother Hurlbut be granted a

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61. *Source*: Based on KHCM, 13 (FGW) (*KCMB* [2002], 15).
62. Book A-2, 201, DHC 1:353: omit "And"
63. DHC 1:353: adds "[John Johnson]"
64. KHCM, 13: adds "as a member of the united firm"
65. The following paragraph does not appear in *T&S*, but was inserted by WR at *eoln* and interlinearly in Book A-1, 302. It was incorporated in Book A-2, 201, by CWW about 28-29 May 1845 (see MSHi Chronology), and added in DHC 1:353. Text here is from DHC. *Source*: Probably based on GAS's "Memory" (see "Material facts left out of the history," in vol. 7, IV.1). Cf. GASHi, 10.
66. Book A-1, 302: replaces "hauled" with "drawed"
67. Book A-1, 302: omits "for the temple"
68. Book A-1, 302: "trenches"
69. *Source*: Based on KHCM, 20 (FGW) (*KCMB* [2002], 15). Minutes indicate that JS was present.
70. Book A-2, 201: "Lord's house"
71. *Source*: This and following four paragraphs based on KHCM, 21 (OH) (*KCMB* [2002], 16). Minutes indicate that JS was present.
72. DHC 1:354: "June 21"
73. Book A-1, 302, Book A-2, 201, DHC 1:354: "Hurlburt" throughout
74. *Source*: KHCM, 21 (OH) (*KCMB* [2002], 16).
75. KHCM, 21, Book A-1, 301: replace "on" with "in"
76. KHCM, 21: replaces "this" with "the"
77. KHCM, 21, Book A-1, 302: omit "day"

re-hearing; and after prayer, (which was customary at the opening of all councils of the church,) the council proceeded to ordain two high priests, to make out the number, (12) that the council, or church court, might be organized. Brothers John and William Smith were ordained under the hands of Elder Rigdon, by the choice of the council[78].

Brother Hurlbut's case was then laid before the court, and the testimony against him, given in[79] by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was, that Brother Hurlbut should be forgiven, because of the liberal confession which he made. This court also decided that the bishop's council decided correctly on the case, and that Bro. Hurlbut's crime was sufficient to cut him off from the church; but on his confession he was restored.

[80]The president's court, also took Brother Daniel Copley's priest's license and membership from him, because he refused to fulfil his mission according to the council of the high priesthood of the holy order of God. June 21st.[81]

[82]June 23rd. Brother[83] Doctor P[hilastus]. Hurlbut was [84]called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he was[85] actuated, &c.[86] There was also corroborating testimony brought against him, by Brother Hodges, and[87] the council cut him off from the church.

[88]**[June 24.] The names of the temples to be built on the painted squares[89], as represented on the plot of the city of Zion, which is now about to be forwarded thither[90]: numbers, 10, 11, and[91] 12, are to be called, house of the Lord, for the presidency of the High and Most Holy priesthood, after the order of Melchisedec, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers 7, 8, [92]9; the sacred apostolic repository, for the use of the bishop[93]. Numbers 4, 5, and[94] 6; the holy evangelical house, for the high priesthood of the holy order of God. Numbers 1, 2, and[95] 3; the house of the Lord, for the elders of Zion, an ensign to the nations. Numbers 22, 23, and[96] 24; house of the Lord for the presidency of the high priesthood, after the order of Aaron, a standard for the people. Numbers 19, 20**

78. DHC 1:354: moves "by choice of the council" to beginning of sentence
79. DHC 1:354: omits "in"
80. Book A-1, 303 (pencil), Book A-2, 202: add at *boln* "\June 21st/" (TB/TB)
81. Date omitted in Book A-2, 202, and DHC 1:354.
82. *Source*: Based on KHCM, 22 (OH) (*KCMB* [2002], 16).
83. DHC 1:355: omits "Brother"
84. DHC 1:355: adds "again"
85. KHCM, 22, Book A-1, 303, Book A-2, 202, DHC 1:355: replace "was" with "is"
86. KHCM, 22, Book A-1, 303, Book A-2, 202: repeat "&c."; DHC 1:355: omits "&c."
87. DHC 1:355: omits "and"
88. Following bolded text appears in MSHiJS and *T&S*, but omitted in DHC 1:355. *Source*: This paragraph was originally recorded in KHCM, 22 (OH) (*KCMB* [2002], 17), under 24 June 1833, and then emended and incorporated in a longer document on the same subject recorded in JSLB 1:40-41 (FGW), which was "sent to the brethren in Zion, the 25th of June, 1833." When this latter document was copied into Book A-1, 305-9 (see next chap.; DHC 1:359), the present paragraph became redundant and was therefore omitted by BHR.
89. JSLB 1:40: "Square"
90. JSLB 1:40: omits "as represented … thither"
91. JSLB 1:40: omits "and"
92. KHCM, 22, Book A-1, 304, Book A-2, 202, DHC 1:359: add "and"
93. KHCM, 22: "Bishops"; Book A-1, 304: "bishop~~s~~"
94. JSLB 1:39: omits "and"
95. JSLB 1:40: omits "and"
96. JSLB 1:40: omits "and"

and[97] 21; house of the Lord, for the high[98] priesthood after the order of Aaron[99], the law of the kingdom of heaven, [100]messenger to the people. Numbers 16, 17, and[101] 18; house of the Lord for the teachers in Zion, messenger to the church. Numbers 13, 14, and[102] 15; house of the Lord for the deacons in Zion, helps in government. Underneath must be written on each house,

HOLINESS TO THE LORD.

June 24, 1833.[103]

[See Fig. 1][104]

[105][June 24, 1833.] A council of the elders of the church was held at Westfield,[106] the same day[107]. Elder Gladden Bishop was president, and Brother Chester L. Heath clerk. Brother [Joseph] Paul entered a complaint against Brother James Higby, an elder, for circulating false and slanderous reports, and not observing the order of the gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the council; from which[108], and from Brother Higby's own mouth, and the spirit he showed[109], he was declared guilty by the council, and he[110] was cut off from the church. The council then demanded his license, and the church book[111], which he utterly refused to give up[112]; therefore, resolved that the proceedings of the council be sent to Kirtland; and noted[113] among the churches[114]. [115]**Copied into the Kirtland record, June 29, 1833.**

97. JSLB 1:41: omits "and"

98. Book A-1, 304: "high\est/"; Book A-2, 202, DHC 1:359: "Highest". This emendation made by the revision committee on 16 May 1845 (cf. vol. 7, IV.3).

99. JSLB 1:41, DHC 1:359: move "for the … Aaron" to follow "the people"

100. JSLB 1:41, DHC 1:359: add "and"

101. JSLB 1:41: omits "and"

102. JSLB 1:41: omits "and"

103. JSLB 1:41, DHC 1:359: omit date.

104. Original plat was included in Joseph Smith to Bishop Edward Partridge and other church leaders in Missouri, 25 June 1833, CHL (see next chap. and Fig. 1). Book A-1, 304, and Book A-2, 203, include a plat of the city of Zion not published in *T&S* and DHC.

105. Although published in *T&S* and DHC 1:355-56, this paragraph is canceled in Book A-1, 305, and was not copied into Book A-2, 203. *Source*: Based on KHCM, 22-23 (OH) (*KCMB* [2002], 17-18).

106. Book A-1, 305: "<New York>" (WR); DHC 1:355: adds "New York"

107. KHCM, 22: replaces "the same day" with "June 24th AD 1833"

108. DHC 1:355: replaces "from which" with "upon which evidence"

109. DHC 1:355: replaces "showed" with "manifested"

110. Book A-1, 305: "~~he~~"

111. Book A-1, 305: "~~book~~ <Record>" (WR); DHC 1:355: "record"

112. Book A-1, 305: omits "to give up"

113. Book A-1, 305: "~~and noted~~ <that it may be known>" (WR); DHC 1:356: replaces "and noted" with "that it may be known"

114. Book A-1, 305: "among the <different branches of the> church~~es~~" (WR); DHC 1:356: "among the different branches of the church"

115. Remainder of paragraph omitted in DHC 1:356.



Fig. 1. Plat of the City of Zion, 1833

26.

CITY PLAN OF ZION

June-July 1833

[*T&S* 6 (4 February 1845): 784-87 (cont.)]

[1]*An explanation of the plot of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:*

This[2] plot contains one mile square, all the squares of[3] the plot contain ten acres each, being forty rods square[4]. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center[5] of the square; and in[6] the next, the lots run from the east and west to the center[7] line. Each lot is four perches in front, and twenty back, making one half[8] of an acre in each lot, so that no one street will be built on, entirely through the street; but, [on][9] one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs[10] north and south, in which range are the painted squares. The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other[11], their[12] greatest length[13] being east and west, and by running all [14]these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures[15] is for store-houses for the bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the square[16], are the places for the temples. You will see it contains

1. *Source*: The remainder of this installment of *T&S*, which describes the city of Zion, is from JSLB 1:38-44 (FGW).
2. DHC 1:357: replaces "This" with "The"
3. JSLB 1:38, Book A-1, 305, Book A-2, 203, DHC 1:357: replace "of" with "in"
4. Book A-2, 203 (darker ink): "{\square/}" (TB)
5. JSLB 1:38: replaces "center" with "middle"
6. JSLB 1:38: omits "in"
7. JSLB 1:39: replaces "center" with "middle"
8. Book A-1, 305: "half" overwrites "fourth"
9. DHC 1:357: adds "on"
10. Book A-2, 203 (darker ink): "run\s/"
11. Book A-2, 203 (darker ink): "other\s/"
12. JSLB 1:39: replaces "their" with "the"
13. JSLB 1:39: replaces "greatest length" with "long way of them"
14. JSLB 1:39: adds "the lots in"; Book A-2, 203 (pencil): "<of the lots of>" (pos. RLC)
15. Book A-2, 203: "figures"
16. DHC 1:358: "squares"

twelve figures, two are[17] for the[18] temples of the lesser priesthood. It is also to contain twelve temples.

The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools [19]&c.[20]; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the[21] square marked figure first[22]; and to be built where the circle is, which has a cross on it; on the north [23]and[24] south of the plot where the line is drawn, is to be laid off for barns, stables, &c., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by[25] these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also[26] be some[27] laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side. No one lot, in this city, is to contain more than one house, and that [28]to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, &c.[29]; all the houses [30]to be built of brick and stone.

[…][31]

[32]**The names of the temples to be built the same as written, June 24th,[33] except a transposition under numbers 19, 20, and 21, thus: house of the Lord, the law of the kingdom of heaven, and messenger to the people; for the high[34] priesthood after the order of Aaron.**

[35]**The names of the temples to be built on the painted squares[36] as represented on the**

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17. JSLB 1:39: replaces "are" with "is"; Book A-2, 203 (pencil): "are <is>" (pos. RLC)
18. Book A-2, 203: "<the>" (prob. TB)
19. JSLB 1:39: adds "~~houses~~"
20. JSLB 1:39: "~~&c~~."
21. JSLB 1:39, Book A-1, 306, Book A-2, 203: omit "the"
22. JSLB 1:39: "<Fig.> one"; Book A-2, 203 (pencil): "<figure> No. 1" (pos. RLC); DHC 1:358: "figure 1"
23. DHC 1:358: adds "end"
24. DHC 1:358: omits "and" and starts new paragraph.
25. JSLB 1:40, Book A-1, 306, Book A-2, 204, DHC 1:358: replace "by" with "for"
26. Book A-2, 204: moves "also" to follow "off"
27. JSLB 1:40, Book A-1, 306, Book A-2, 204: omit "some"
28. Book A-2, 204 (darker ink): "<is>" (prob. TB)
29. DHC 1:359: omits "&c."
30. DHC 1:359: adds "are"
31. DHC 1:359: moves paragraph below ("The scale of the plot … inch.") to this location
32. This paragraph, which appeared in *T&S*, is not in JSLB 1:40-41 (or DHC 1:359), but was inserted in Book A-1, 307 (and Book A-2, 204), to replace the paragraph that follows, probably to avoid repetition of the second to last paragraph in previous chapter.
33. This refers to the second to last paragraph of previous chapter, which was the first draft of the next paragraph.
34. Book A-1, 307: "High\est/"; Book A-2, 204, DHC 1:359: "Highest"
35. This paragraph did not appear in *T&S*, but was added in DHC 1:359 to replace preceding paragraph.

Source: KHCM, 22 (OH) (*KCMB* [2002], 17). Wording indicates that BHR used the version from KHCM, dated 24 June 1833, rather than the JSLB 1:40-44, dated 25 June 1833 (cf. second to last paragraph of previous chap.). Text here is from DHC.

36. JSLB 1:40: "Square"

plot of the city of Zion, which is now about to be forwarded thither[37]:—numbers, 10, 11, and[38] 12, are to be called, [39]House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and[40] 9, the Sacred Apostolic Repository, for the use of the Bishop[41]. Numbers 4, 5, and[42] 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God. Numbers 1, 2, and[43] 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and[44] 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and[45] 21, House of the Lord, the Law of the Kingdom of Heaven, and[46] Messenger to the People[47]; for the Highest[48] Priesthood after the Order of Aaron. Numbers 16, 17, and[49] 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and[50] 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—

HOLINESS TO THE LORD.

[Diagram of the Plat of Zion][51]

[52]The scale of the plot is forty perches to the inch.

A description of the house of the Lord, which is to be built first, in Zion:

This house of the Lord for the presidency, is eighty-seven feet long, and sixty-one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one, which is calculated and divided for seats in the following manner, viz[53]: The two aisles four feet wide each[54]; the middle of the pews[55], are eleven feet ten inches long, and three feet wide each; and[56] the two lines drawn through the middle, are four inches apart; in[57] which space[58] a curtain is to drop at

37. JSLB 1:40: omits "as represented … thither"
38. JSLB 1:40: omits "and"
39. JSLB 1:40: adds "the"
40. JSLB 1:40: omits "and"
41. KHCM, 22: "Bishops"
42. JSLB 1:39: omits "and"
43. JSLB 1:40: omits "and"
44. JSLB 1:40: omits "and"
45. JSLB 1:41: omits "and"
46. KHCM, 22: omits "and"
47. KHCM, 22: moves "the Law … People" to follow "Aaron"
48. KHCM, 22, JSLB 1:41: "high"
49. JSLB 1:41: omits "and"
50. JSLB 1:41: omits "and"
51. Book A-1, 304, and Book A-2, 203, include a plat of the city of Zion not published in *T&S* and DHC. See Fig. 1 in preceding chapter.
52. DHC 1:359: moves this paragraph above to follow the paragraph ending "… built of brick and stone."
53. Book A-2, 204: replaces "viz" with "namely"
54. Book A-2, 204: moves "each" to follow "aisles"
55. JSLB 1:41, Book A-2, 204, DHC 1:360: "middle block of pews"; Book A-1, 307: "middle block of pews ~~or slips~~"
56. Book A-2, 204: omits "and"
57. JSLB 1:41: replaces "in" with "for"
58. JSLB 1:41: omits "space"

right angles, and divide the house into four parts if necessary. The pews of the side blocks [59]are fourteen and a[60] half feet long and three feet wide. The five pews in each corner of the house, are twelve feet six inches long. The open spaces, between the corner and side pews are for fire places; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimney[61] carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the high priesthood, as follows: Number one, is for the president and his council. Number two, is[62] for the bishop and his council. Number three for the high priests[63]; and[64] number four for the elders: each of these are[65] eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit[66] is to be elevated; the first seats[67] one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty-four, the fourth thirty-two inches[68]. [69]The corner seats are to be occupied by singers and elevated; the first seat six inches, the second twelve, the third eighteen, the fourth twenty-four, and the fifth thirty-two inches. The pulpit in the east end of the house is to be occupied by the lesser priesthood. Number one is for[70] the presidency of the lesser priesthood; number two for the priests: number three for the teachers: and number four for the deacons; and the seats by their sides, are also to be occupied by visiting officers; each one opposite his respective grade, &c.[71] The pulpits are to be done off[72] with panel work, in the best [73]workmanlike manner, and the building to be composed[74] of stone and brick of the best kind[75].

[…][76]

The side view represents five windows in each story. The windows are to have each forty-eight lights, of seven by nine glass[77], six one way and eight the other; the sides and[78] lintels of the windows to be of hewn stone; and on the top of the lintel is to be a gothic top, as you see, but the windows must have a lintel; and so with the outside doors, all with gothic tops.

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59. JSLB 1:41: adds "of pews"
60. Book A-1, 307: "an"; Book A-2, 204: omits "a"
61. DHC 1:360: "chimneys"
62. Book A-1, 307, DHC 1:360: omit "is"
63. Book A-1, 307: "Priest"
64. Book A-2, 204: "{\and/}"
65. DHC 1:360: "is"
66. Book A-2, 204: "{\pulpit/}"
67. Book A-2, 204: "{\seats/}"
68. DHC 1:360: omits "inches"
69. JSLB 1:42: adds "~~and the 5th 40 inches. The pulpit in the west end of the house is to be composed~~"
70. JSLB 1:42: omits "is for"
71. DHC 1:361: omits "&c."
72. DHC 1:361: replaces "done off" with "finished"
73. JSLB 1:42: adds "~~manner~~"
74. DHC 1:361: replaces "composed" with "constructed"
75. DHC 1:361: replaces "kind" with "quality"
76. DHC 1:361: moves the paragraph located three paragraphs below (beginning "Observe particularly …") to this location (from p. 362 to p. 361).
77. JSLB 1:43: omits "glass"
78. Book A-2, 205 (darker ink): "a{\nd/}"

Make your house fourteen feet high between the floors. There will not be a gallery but a chamber; each story to be fourteen feet high, arched over head, with an elliptic arch, [79]over[80] each of the stories. Let the under part, or[81] foundation of the house, be of stone, let it be raised sufficiently high to admit[82] of[83] banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of those stones[84], and[85] above the embankment, let there be two rows of hewn stone, and then commence the brick[86] on the hewn stone.—The entire height[87] of the house, [88]twenty-eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size.

[…][89]

[90]Observe particularly that[91] as there are pulpits at each end of the house, [92]the backs of the congregation must be to one of them, and they will want occasionally[93] to change. In order for this, the house must have pews instead of slips, and in the pews let the seats be loose, so as to[94] slip from one[95] side of the pew to the other, so as to face either pulpit, as occasion[96] may require.

[97]The end view represents five windows of the same size[98] as [99]the[100] side, the middle windows[101] excepted, which[102] is to be the same, with the addition of side lights. This middle window is designed to light [103]both above and below, as the upper floor is to be laid off in the same way as the lower[104], and arched overhead, with [105]curtains, or veils, as before mentioned.

[106]You will be careful to have hooks and rings to suspend your veils on, so that they can be let down or raised [107]at any time, at pleasure.—Also, as you see, the pulpits are to have four seats, one ris-

79. DHC 1:361: omits remainder of sentence
80. JSLB 1:43, Book A-1, 308, Book A-2, 205: omit "over"
81. DHC 1:361: omits "under part, or"
82. DHC 1:361: replaces "admit" with "allow"
83. Book A-2, 205: "<admit of>" (prob. CWW)
84. Book A-1, 308: "stone"
85. DHC 1:361: replaces "those stones, and" with "the foundation"
86. DHC 1:361: "brick-work"
87. Book A-2, 205 (darker ink): "{\height/}" (prob. TB)
88. DHC 1:361: adds "is to be"
89. DHC 1:361: moves the paragraph located two paragraphs below (beginning "The end view …") to this location.
90. DHC 1:361: moves this paragraph above to follow the paragraph that ends "… of the best kind."
91. Book A-2, 205 (different ink): "<that>" (prob. TB)
92. JSLB 1:43: adds "that"
93. Book A-2, 205: "occasionally want"
94. DHC 1:361: replaces "so as to" with "that they may"
95. JSLB 1:43: "<one>"
96. JSLB 1:43: "<occasion>"
97. DHC 1:361: moves this paragraph to follow the one above that ends "… of this size."
98. JSLB 1:43: "<size>"
99. DHC 1:361: adds "those at"
100. Book A-1, 309: "the" overwrites "of"
101. Book A-1, 309, Book A-2, 205, DHC 1:361: "window"
102. JSLB 1:43: replaces "which" with "that"
103. DHC 1:361: adds "the rooms"
104. DHC 1:361: adds "one"
105. DHC 1:362: adds "the same arrangement of"
106. DHC 1:362: reverses the order of this and the next paragraph
107. Book A-2, 205: adds ellipses over erasure

ing[108] above another; for instance, the elder's seat is the lowest, next comes the high priest's, next the bishop's; so each of these must have a veil that is suspended on[109] the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The doors are to be five feet wide, and nine feet high[110], and to be in the east end of[111] the house. The west end is to have no doors, but in other respects [112]to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house [is][113] to have one fourth pitch, the door[114] to have [115]gothic top, [116]as the windows. The shingles of the roof to be painted before they are put on. There is to be a fanlight, as you see. The windows and doors are all to have venetians[117]; a belfry [118]in the east end, and a bell of very large size.—**June 25th, 1833.**[119]

[*T&S* 6 (15 February 1845): 800-803]

The same day [25 June][120] we wrote to Brother W.[121] W. Phelps, and others in Zion, from Kirtland as follows:

[122]**Kirtland June 25, 1833.**[123]

Brethren[124],

We have received your last, containing a number of questions which you desire us to answer; this we do the more readily, as we desire with all our hearts, the prosperity of Zion, and the peace of her inhabitants, for we have as great an interest in the welfare of Zion, as you can have:

First, as respects getting the Book of[125] [126]Commandments bound, we think that[127] it is[128] not necessary. They will be sold [129]well without binding, and there is no book-binder to be had as[130] we know of, nor are[131] there materials to be had for binding, without keeping the book[132] too long from circulation.

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108. Book A-2, 205 (darker ink): "<rising>" (TB)
109. JSLB 1:44, Book A-1, 309, Book A-2, 205: replace "on" with "to"; DHC 1:362: replaces "on" with "from"
110. Book A-2, 205: replaces "high" with "wide"
111. JSLB 1:44: "<of>"
112. DHC 1:362: adds "is"
113. DHC 1:362: adds "is"
114. Book A-2, 205: "door{s}"
115. Book A-2, 205: adds "\a/"
116. DHC 1:362: adds "the same"
117. DHC 1:362: "venetian blinds"
118. DHC 1:362: adds "is to be"
119. DHC 1:362: omits date
120. DHC 1:362: adds "[June 25th]"
121. Book A-2, 206: "William"
122. *Source*: JSLB 1:44-50 (OH, FGW). Cf. JSc, Bx 6, fd 2, 5-8 (OH).
123. JSLB 1:44: adds date and place
124. JSLB 1:44: replaces "Brethren" with "To W. W. Phelps"
125. JSLB 1:44: "<Book of>"
126. Book A-1, 310: adds "~~Doctrine~~"
127. Book A-1, 310, Book A-1, 310, DHC 1:362: omit "that"
128. Book A-2, 206: omits "is"
129. JSLB 1:44, Book A-1, 310, Book A-2, 206: add "as"
130. DHC 1:362: replaces "as" with "that"
131. JSLB 1:44: replaces "are" with "is"
132. JSLB 1:44, Book A-2, 206: "books"

With regard to [133]the Books[134] of Mormon, which are in the hands of Brother Burket[135], we say to you get them from Brother Burket, [136]give him a receipt for them in the name of the literary firm. Let Brother Gilbert pay Brother Chapin his money.

We have not found the Book of Jasher, nor any of the other[137] lost books mentioned in the Bible as yet; nor will we obtain them at present. Respecting the Apocrypha, the Lord [138]said to us, that there are[139] many things in it which were true, and there are[140] many things in it that[141] were not true, and to those who desire it, it[142] should be given by the spirit to know the true from the false.

We have received some revelations, within a short time back, which you will obtain in due time[143]; as soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly, of your choosing a teacher to instruct the high priests, that they may be able to silence gainsayers. Concerning bishops, we recommend the following: [144]let Brother Isaac Morley be ordained second bishop in Zion, and let Brother John Corrill be ordained third.

Let Brother Edward Partridge[145] choose as counselors in their place, Brother Parley P. Pratt, and Brother Titus Billings, ordaining Brother Billings to the high priesthood.

Let Brother Morley choose for[146] his counselors, Brother Christian Whitmer, whom ordain to the high priesthood, and Bro. Newel Knights[147]. Let Brother Corrill choose Brother Daniel Stanton, and Brother Hezekiah Peck for his counselors: let Brother Hezekiah, also, be ordained to the high priesthood.

Zombre [John Johnson][148] has been received as a member of the firm by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney[149] signed agreeably[150] to law, for Alam [Edward Partridge][151], we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah [Newel K. Whitney][152], signed in the same manner.

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133. DHC 1:362: adds "the copies of"

134. DHC 1:362: "Book"

135. Book A-1, 310, Book A-2, 206: "Burkit" throughout; DHC 1:362: "Burkett"

136. DHC 1:363: adds "and"

137. Book A-2, 206: "<other>" (prob. CWW); DHC 1:363: moves "other" to follow "any"

138. JSLB 1:45: "~~has~~"

139. Book A-1, 310, DHC 1:363: "were"

140. Book A-1, 310, Book A-2, 206, DHC 1:363: "were"

141. Book A-2, 206: omits "that"; DHC 1:363: replaces "that" with "which"

142. Book A-1, 310, DHC 1:363: omit "it"

143. DHC 1:363: replaces "time" with "season"

144. JSLB 1:45: adds "To"

145. JSLB 1:45: omits "Partridge"

146. Book A-2, 206 (darker ink): "{\for/}"

147. Book A-2, 206, DHC 1:363: "Knight"

148. JSLB 1:45: replaces "Zombre" with "Bro John Johnson of Hiram"; Book A-1, 311, Book A-2, 206 (pencil): add "/[John Johnson]\" (TB/TB). This insertion is the work of the revision committee of 16 May 1845 (cf. vol. 7, IV.3). DHC 1:363: adds "[John Johnson]"

149. JSLB 1:45: replaces "attorney" with "Agency"

150. JSLB 1:45: "agreeable"

151. JSLB 1:45: replaces "Alam" with "Bro Partridge"; Book A-1, 311 (pencil): adds "/[[*space*] Partridge]\" (TB); Book A-2, 206 (pencil): adds "/[Ed. Partridge]\" (TB). This insertion is the work of the revision committee of 16 May 1845 (cf. vol. 7, IV.3). DHC 1:363: adds "[Edward Partridge]"

152. JSLB 1:45: replaces "Ahashdah" with "Bro Newel K. Whitney"; Book A-1, 311 (pencil): adds "/[N K

We would again say to Alam [Edward Partridge][153], [154]be sure to get a form according to law, for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east, multitudes are embracing it. I Sidney, who writes[155] this letter, in behalf of the presidency, [156]had the privilege of seeing my aged mother baptized into the faith of the gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city of Zion, with explanations, and a draft of the house to be built immediately, in Zion, for the presidency, as well as [157]all purposes of religion and instruction.

Kirtland, the stake of Zion is strengthening continually. When the enemies look at her, they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us.

You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined [158]separate and apart from the[159] husbands[160], the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power [161]will be of none[162] effect.

[163]**Clarissa Batchelor[164], of Boston, wants her paper discontinued, because she has gone from the place, and she has turned from the faith.—Send a paper to Joshua Bailey, of Andover, Vt.**

Should you not understand the explanations sent with the drafts, you will inform us, so as you may have a proper understanding, for it is meet that all things should be done according to the pattern.

The following errors we have found[165] in the commandments, as printed: fortieth chapter, tenth verse, third line, instead of [166]["]corruptible,["] put ["]corrupted["] [D&C 38:11]. Fourteenth verse of the same chapter, fifth line, instead of ["]respecter to persons,["] put ["]respecter of persons["] [vs. 16]. Twenty-first verse, second line of the same chapter, instead of ["]respecter to,["] put ["]respecter of["] [vs. 26]. Forty-fourth chapter, twelfth verse, last line, instead of ["]hands,["] put ["]heads["] [D&C 42:11].

Brother Edward Partridge[167],

Sir, I proceed to answer your questions, concerning the consecration of property: First, it

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Whitney]\" (TB); Book A-2, 206 (pencil): adds "/[N. K. Whitney]\" (TB). This insertion is the work of the revision committee of 16 May 1845 (cf. vol. 7, IV.3). DHC 1:363: adds "[Newel K. Whitney]"

153. JSLB 1:45: replaces "Alam" with "Bro Edward"; DHC 1:363: adds "[Edward Partridge]"

154. JSLB 1:45: adds "to"

155. JSLB 1:45, DHC 1:363: "write"; Book A-2, 206: "write{s}"

156. JSLB 1:45: adds "have"; Book A-1, 311: "~~have~~"

157. DHC 1:363: adds "for"

158. DHC 1:364: adds "in the matter"

159. Book A-2, 207: "\t/he{r}"

160. JSLB 1:46, Book A-1, 311, Book A-2, 207: "husband"

161. DHC 1:364: adds "of attorney"

162. Book A-2, 207 (darker ink): "no/ne\"

163. This paragraph lined out in Book A-1, 312, and omitted in Book A-2, 207, and DHC 1:364. Text here from Book A-1.

164. JSLB 1:46: "Clarrissa Bachellor"

165. DHC 1:364: moves "we have found" to beginning of sentence

166. JSLB 1:46: adds "~~respect to persons, put respector of persons~~"

167. JSLB 1:46: omits "Partridge"

is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of[168] themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall[169] have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be[170] obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops[171]. The fact is, there must be a balance or equilibrium of power, between the bishop and the people; and thus harmony and good will, [172]be preserved among you.

Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably[173] to the bishop that he wants[174] as much as he[175] claims. But in case the two[176] parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their[177] consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

Say to Brother Gilbert, that we have no means in our power, to assist him in a pecuniary point[178], as we know not the hour when we shall be sued for debts, which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We are[179] not a little surprised to hear[180] that some of our letters of a public nature, which we sent for the good of Zion, have been kept back[181] from the bishop[182]. This is[183] conduct which we highly disapprobate.

Answers to queries in[184] Brother Phelps' letter of June 4th:[185]

First, in relation to the poor.—When the bishops are appointed according to our recommendation, it will devolve[186] upon them to see to the poor, according to the laws of the church.

168. Book A-2, 207 (darker ink): "<the support of>" (prob. TB)
169. Book A-1, 312: "shalt"
170. JSLB 1:47: omits "be"
171. JSLB 1:47, Book A-1, 313, DHC 1:364: "bishop"
172. JSLB 1:47, Book A-2, 207, DHC 1:364: add "may"
173. DHC 1:365: "reasonably show"
174. DHC 1:365: replaces "he wants" with "they need"
175. DHC 1:365: replaces "he" with "they"
176. Book A-2, 207 (different ink): "<two>" (prob. TB)
177. DHC 1:365: replaces "their" with "such"
178. DHC 1:365: replaces "point" with "way"
179. Book A-1, 313, Book A-2, 208, DHC 1:365: "were"
180. Book A-2, 208: omits "to hear"
181. Book A-2, 208 (darker ink): "<back>" (prob. TB)
182. DHC 1:365: "Bishops"
183. Book A-2, 208: "This" overwrites "The" followed by "\is/"
184. JSLB 1:48: "<queries in>"; DHC 1:365: replaces "in" with "to"
185. DHC 1:365: makes preceding sentence into subtitle
186. JSLB 1:48: "involve"

In regard to the printing of the New Translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach [F. G. Williams][187], all members of the united firm, are considered one. The order of the literary firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into[188] judgment.

Say to the brethren, Hulets[189], and to all others that the Lord never authorized them, to say, that the devil, nor his angels, nor[190] the son[s][191] of perdition should ever be restored, for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly Brother Oliver declared it to be[192] the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision[193] of the bishop and his council, in relation to this doctrine's[194] being a bar of[195] communion.

The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south, of the success of the laborers is often saluting our ears. [196]A general time of health among us; families all well: and day and night we pray for the salvation of Zion.

We deliver Brother Ziba Peterson[197], over to the buffetings of Satan, in the name of the Lord that he may learn not to transgress the commandments[198] of God. We conclude our letter by the usual salutation, in token of the new and everlasting covenant. We hasten to [199]close because the mail is just going.

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F.[200] G. WILLIAMS.

Orson Hyde Cl[er]k for the presidency[201]

P.S. We feel gratified with the way [202]which Brother William W. Phelps[203] is conducting the *Star* at present, we hope he will [204]render it more and more interesting. In relation to the size of the bishopric[205]: when Zion is once properly regulated there will be a bishop to each square of the size

187. JSLB 1:48: replaces "Shederlaomach" with "brother Frederick"; DHC 1:365: adds "[F. G. Williams]"
188. DHC 1:366: "unto"
189. DHC 1:366: "brothers Hulet"
190. DHC 1:366: "or"
191. JSLB 1:48, DHC 1:366: "sons"
192. Book A-2, 208 (darker ink): "{\declared it to be/}"
193. JSLB 1:49: "<the decision>"
194. DHC 1:366: "doctrine"
195. DHC 1:366: replaces "of" with "to"
196. DHC 1:366: adds "It is"
197. JSLB 1:49: omits "Peterson"; Book A-1, 314: "Peter<son>"
198. Book A-1, 314, Book A-2, 208: "commandment"
199. JSLB 1:49: adds "a"
200. Book A-2, 208: "Frederick"
201. This line only in JSLB 1:49.
202. DHC 1:367: adds "in"
203. JSLB 1:49: "William <W. Phelps>"
204. JSLB 1:49, Book A-1, 314, Book A-2, 208, DHC 1:368: add "seek to"
205. JSLB 1:49: "of Bishoprick"; DHC 1:368: "of Bishoprics"

of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart and of one mind, in doing the will of the Lord.

There should exist the greatest freedom and familiarity among the rulers[206] in Zion.

We were[207] exceeding[208] sorry to hear the complaint that[209] was made in Brother Edward [Partridge]'s letter, that the letters attending the olive leaf [D&C 88] had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like circumstance[210] will not take place again. When we direct letters to Zion[211], to any of the high priests, which pertains to the regulation thereof[212], we always design that[213] they should be laid before the bishop, so as to enable him to perform his duty.—We say so much hoping it will be received in kindness; and our brethren will[214] be careful of[215] each others[216] feelings, and walk in love, honoring one another more than themselves, as is required of the Lord.

Yours as ever.
J.S.,
S.R.,
F.G.W.[217]

[218]Kirtland, July 2nd, 1833.

Brother John Smith[219]:

We have[220] just received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were[221] tried before the bishop's court, [222]which found you guilty of misdemeanor, and decided that you should no longer retain your authority in the church; all of which, we[223], as presidents of the high priesthood, sanction. [224]You name something in your letter that took place at Brother Olney's, in Shalersville, on the 27th and 28th of August, which we perfectly [225]recollect, and had you [226]made such a[227] confession as you was[228] required to, at Chippeway, all

206. JSLB 1:50: "ruler"
207. Book A-2, 209: "are"
208. Book A-2, 209, DHC 1:368: "exceedingly"
209. JSLB 1:50: replaces "that" with "which"
210. DHC 1:368: replaces "circumstance" with "occurrence"
211. Book A-2, 209: omits "in Zion"
212. DHC 1:368: replaces "thereof" with "of her affairs"
213. JSLB 1:50: "<that>"
214. JSLB 1:50: omits "will"
215. JSLB 1:50: replaces "of" with "about"
216. DHC 1:368: replaces "each others" with "one anothers'"
217. Initials added here from DHC 1:368.
218. *Source*: JSLB 1:50-51 (JS). DHC reverses order of this and following letter (cf. DHC 1:368-70).
219. JSLB 1:50: adds "(2d)"; Book A-1, 315, Book A-2, 209: add "2nd"
220. JSLB 1:50: "<have>"
221. JSLB 1:50, Book A-2, 209: replace "were" with "was"
222. Book A-2, 209: adds ellipses over erasure
223. JSLB 1:50: adds "~~approve~~"
224. JSLB 1:50: adds "~~you name~~"
225. JSLB 1:50: apparently adds "argue"
226. JSLB 1:50: adds "had"
227. Book A-1, 315, Book A-2, 209, DHC 1:370: omit "a"
228. DHC 1:370: "were"

things would have worked together for your[229] good, and as I told you; but you did not manifest that degree of humility to the brethren, that was required, but remained obstinate; for that reason[230] God withdrew his spirit from you, and left you in darkness[231]. In your letter you say many hard things against the brethren, especially, [232]Father [Joseph][233] Smith, Brother Reynolds Cahoon[234], and[235] [236]Bishop Whitney[237], &c.[238], all of which we highly disapprove. It seems, also, that your son Eden, is confederate with you, and needs to be reproved[239], together with yourself, in all humility before the Lord, or you must expect to be dealt with according[240] to the laws of the church. We say you are no more than a private member in the church.

JOSEPH SMITH jr.
F. G. WILLIAMS,
Presidents.

[241]Kirtland, July 2nd[242], 1833.

To the Brethren in Zion[243]:

We received your letter[244] of June 7th; one from Brothers William [W. Phelps] and Oliver [Cowdery]; one from Brother David[245] Whitmer, and one from Brother S[idney]. Gilbert[246], for which we are thankful to our Heavenly Father [247]to hear of your welfare, as well as[248] the prosperity of Zion. Having received your letters in the mail of today, we hasten to answer to[249] go with tomorrow's mail.

We are exceedingly fatigued owing to a great press of business. We this day finished the[250] translating of[251] the scriptures, for which we returned[252] gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of Sister Vienna[253] [Jaques] and Brother William [Hobert], and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirt-

229. JSLB 1:51: "<your>"
230. JSLB 1:51: "<reason>"
231. JSLB 1:51: "left <you> in ~~the~~ in darkness ~~darkness~~"
232. DHC 1:370: adds "against"
233. Book A-1, 316: adds "Joseph" at *eoln* in margin; Book A-2, 209, DHC 1:370: add "Joseph"
234. JSLB 1:51: omits "Cahoon"
235. Book A-2, 209: omits "and"
236. JSLB 1:51: adds "the"
237. JSLB 1:51: omits "Whitney"
238. DHC 1:370: omits "&c."
239. JSLB 1:51: replaces "be reproved" with "repent"
240. JSLB 1:51: replaces "according" with "agreeable"
241. *Source*: JSLB 1:51-54 (FGW). DHC reverses order of this and previous letter (DHC 1:368-70).
242. Book A-2, 209: "7"
243. JSLB 1:51: replaces this line with "Brethren"
244. Book A-1, 316, Book A-2, 209, DHC 1:368: "letters"
245. JSLB 1:51: omits "David"
246. JSLB 1:51: "S. G."
247. DHC 1:368: adds "as also"
248. DHC 1:368: replaces "as well as" with "and"
249. DHC 1:368: replaces "to" with "in order that our reply may"
250. Book A-2, 209: omits "the"
251. Book A-2, 209: omits "of"
252. Book A-2, 209: "return"
253. Book A-2, 209: "Vianna"

land is good at present, no case of sickness known to us. Brother [Joseph C.] Kinsbury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene [Ohio], respecting the two Smiths, as we have received two [letters][254] from them; one from John Smith, the other[255] from the elder of the church. As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful, lest in this you be deceived. Guard against evils which may arise from any accounts given of women, or otherwise; be careful in all things lest any root of bitterness spring up among you and thereby many be defiled. Satan will no doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too close[256], nor pray too much; may the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, [257]before you receive this, have[258] obtained information about the New Translation. Consign the box[259] of the Books[260] of [261]Commandments, to N. K. Whitney & Co., Kirtland, Geauga County, Ohio; care of Kelly & Walworth, Cleveland, Cuyahoga County, Ohio.

I Sidney write this in great haste, in answer to yours to Brother Joseph [Smith], as I am going off immediately, in company with Brother Frederick [G. Williams], to proclaim the gospel; we think of starting tomorrow. Having finished the translation of the bible, a few hours since, and needing some recreation, we know of no[262] way we can spend our time more[263] to divine acceptance, than [264]endeavoring to build up [265]his[266] Zion, in these last days, as we are not willing to idle any time away[267], which can be spent to useful purposes[268]. Doors are open[269] continually for proclaiming[270]; the spirit of bitterness among the people is fast subsiding, and a spirit of inquiry is taking its place. I proclaimed[271] last Sunday at Chardon, our[272] county seat; I[273] had the courthouse; there was a general turn-out, good attention, and a pressing invitation for more meetings, which will be granted if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with Brother George James, of Brownhelm, as soon as Brother George[274] comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the bishop, not withholding from each[275] other,

254. DHC 1:369: adds "letters"
255. Book A-2, 210: replaces "the other" with "and one"
256. DHC 1:369: "closely"
257. JSLB 1:52: adds "~~see~~"
258. JSLB 1:52: "<have>"
259. Book A-2, 210: "boxes"
260. DHC 1:369: "Book"
261. JSLB 1:52: adds "~~the~~"
262. DHC 1:369: replaces "no" with "one"
263. Book A-2, 210 (darker ink): "<more>" (prob. TB)
264. DHC 1:369: adds "in"
265. Book A-2, 210: adds "the cause of"
266. JSLB 1:52: "<his>"
267. JSLB 1:53, Book A-1, 317, Book A-2, 210: omit "away"
268. JSLB 1:53: "purpose"
269. JSLB 1:53, DHC 1:369: "opening"
270. DHC 1:369: adds "the Gospel"
271. DHC 1:369: replaces "proclaimed" with "preached"
272. Book A-1, 317: "~~one~~ <our>" (pos. WR)
273. JSLB 1:53, Book A-1, 317, Book A-2, 210: omit "I"
274. JSLB 1:53: "as he (George)"
275. DHC 1:369: replaces "each" with "one"

any information from us, but communicate[276] with the greatest freedom, lest you should produce evils of a serious [277]character, and the Lord becomes[278] offended: for know assuredly, if we, by our wickedness, bring evil on our own heads, the Lord will let us bear it till we get weary and hate iniquity. Brother Frederick wants you to say to Brother Burk[e][279], that the man from whom he expected to get the mill stones, has run[280] off, so he will not be able to get them; but Brother Burk[e] can get them at St. Louis[281], of the same man's make.

We conclude by giving our heartiest approbation to every measure, calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits, for their welfare, temporal, spiritual, and eternal. And[282] we salute you in the name of the Lord Jesus: Amen.

SIDNEY RIGDON,
JOSEPH SMITH jr.,
F. G. WILLIAMS.

[283]Kirtland, July 2nd[284], 1833.

To the Church[285] at Eugene [Ohio]:[286]

Dear Brethren;

It is truly painful to be under the [287]necessity of writing on a subject which engages our attention at this [288]time, viz[289]: the case of John Smith, and Eden Smith his son. We have just received a letter from you concerning their standing in the church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles[290] himself before the Lord, to the entire satisfaction of the church, and also, you have authority to call a conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the elders of that[291] branch of the church[292] of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniquity, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and, if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued.—We

276. DHC 1:369: "communicating"
277. JSLB 1:53: adds "~~nature~~"
278. DHC 1:369: "become"
279. JSLB 1:53: "Burk"; Book A-1, 318, Book A-2, 210, DHC 1:370: "Burke" Also for next occurrence of this name.
280. Book A-2, 210: "ran"
281. DHC 1:370: moves "at St. Louis" to end of sentence and changes "at" to "in"
282. JSLB 1:54, Book A-1, 318, Book A-2, 211, DHC 1:370: replace "And" with "As ever"
283. *Source*: JSLB 1:54-56 (FGW).
284. JSLB 1:54: "2 July"
285. Book A-2, 211 (darker ink): "{\church/}" (TB)
286. JSLB 1:54: omits this line
287. JSLB 1:54: adds "~~painful~~"
288. Book A-2, 211: replaces "this" with "the" and adds "present"
289. Book A-2, 211: replaces "viz" with "namely"
290. Book A-2, 211: "humble"
291. Book A-2, 211: "th{\e/}"
292. JSLB 1:54: "<branch of the church>"

commend you to God and his grace, ever praying he will keep and preserve you blameless till he comes[293].

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F.[294] G. WILLIAMS.
Presidents of the High Priesthood.[295]

Postscript by Bishop [296]Whitney, same date:

Kirtland 2nd July 1833.[297]

Dear Brethren;

Yours of the 3rd of June, came safe to hand the last mail, and John Smith's, which was directed to Brother Joseph [Smith]. Now, my brethren, on this sheet you have Brother Joseph's sanction to my proceedings, and the letter I last[298] wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two Brother Smiths[299] to an account for their conduct; and, unless they repent and make satisfaction, not only to your branch of the church, but also to this branch, they must be cut off from the body; for, under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you; as to the two sisters, you spoke of in your last; if there is no testimony on either side, all you can do is to forbid them to partake of the sacrament unworthily; and pray much, and God will bring all things to light.

N. K. WHITNEY, Bishop.

293. JSLB 1:55, Book A-1, 319, Book A-2, 211, DHC 1:371: "come"

294. Book A-2, 211, Book A-2, 211: "Frederick"

295. JSLB 1:55: adds "Presdts of HPHod"; Book A-1, 319: adds "Prests H.P.H."; Book A-2, 211: adds "Presidents of <the> High Priesthood" (prob. CWW)

296. JSLB 1:55: "B[ishop]. Newel"; Book A-2, 211: adds "Newel K."

297. This line only in JSLB 1:55.

298. Book A-2, 211: moves "last" to precede "letter"

299. Book A-2, 211, DHC 1:371: "brothers Smith"

27.

PERSECUTION IN MISSOURI

July 1833

[*T&S* 6 (1 March 1845): 816-19]

July, which once dawned upon the virtue and independence of the United States, *now* dawned upon the savage barbarity and mobocracy of [1]Missouri. Most of the clergy, acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up[2] and rushed on to destroy the rights of the church, as well as the lives of her members. One [3]Pixley, who had been sent by the Missionary Society, to civilize and Christianize the heathen of the west, was a black rod in the hand[4] of Satan, as well as a poisoned shaft in the power[5] of our [6]foes, to spread lies and falsehoods[7]. He followed writing[8] horrible accounts[9], to the religious papers in the east, [10]to sour the public mind[11], from time to time[12]; besides[13] using his influence, among [14]Indians and whites, to overthrow the church[15]. On the first of July, he wrote a slanderous article[16] entitled, "Beware of false Prophets," which he actually[17] carried from house to house, to incense the inhabitants against the church, to mob them, and drive them away. The July number of the *Evening and Morning Star,* pursued a mild and pacific course, the first article therein[18], entitled[19], "Beware of false Prophets,"[20] was calcu-

1. Book A-2, 211: adds "the State of"
2. Book A-1, 319, Book A-2, 212: omit "up"
3. DHC 1:372: adds "Reverend"
4. Book A-2, 212, DHC 1:373: "hands"
5. DHC 1:373: replaces "power" with "hands"
6. DHC 1:373: adds "other"
7. DHC 1:373: omits "to spread lies and falsehoods"
8. DHC 1:373: replaces "followed writing" with "wrote"
9. DHC 1:373: replaces "accounts" with "falsehoods about the Saints which he sent"
10. DHC 1:373: adds "in order"
11. DHC 1:373: adds "against them"
12. DHC 1:373: moves "from time to time" to follow "east"
13. DHC 1:373: replaces "besides" with "and"
14. Book A-2, 212 (darker ink): adds "<the>" (pos. TB); DHC 1:373: adds "both"
15. DHC 1:373: adds "in Jackson county"
16. DHC 1:373: replaces "article" with "tract"
17. DHC 1:373: omits "actually"
18. Book A-1, 320: "~~treating~~ <therein>" (WR)
19. Book A-2, 212: replaces "entitled" with "contained"
20. Cf. *E&MS* 2 (July 1833): 105.

lated to disabuse the honest, public mind, from Pixley's falsehoods; and the caution against "Free people of color,"[21] settling in Missouri, was sufficient to silence the fears of every sober mind, yet, it was all in vain; the hour of trial must come: and, notwithstanding the constitution of Missouri, as published in the same paper, says:

> [22]Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain [23]any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.
>
> 5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship[24].

[25]Yet, because the saints believed and taught differently[26] from their neighbors, [27]and according to the laws of heaven, in spiritual things, Satan said, let there be a mob and a mob there was, and[28] they[29] drew up and published a manifesto, which will appear in its place.

[…][30]

[31]FREE PEOPLE OF COLOR.

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the Church, we quote the following clauses from the laws of Missouri.

"Section 4.—Be it further enacted, that hereafter no free Negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this state under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the provisions of this section, [he shall cause such person to be brought before him. And] if [upon examination,] it shall appear that such person is a free Negro or mulatto, and that he hath come into this state after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in someone of the United States, evidencing that he is a citizen of such state, the justice shall command him forthwith to depart from this state; and in case such Negro or mulatto shall not depart from the state within thirty days after being commanded so to do

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21. Cf. *E&MS* 2 (July 1833): 109.

22. *Source*: *E&MS* 2 (July 1833): 109.

23. Book A-2, 212: adds ellipses over erasure

24. *E&MS* 2:109: adds: "and that no religious corporation can ever be established in this state"

25. DHC 1:374 rewrites this paragraph as follows: "Yet, because the Saints in spiritual things believed and taught differently from their neighbors—although both the faith and the teachings of the Saints were according to the laws of heaven—the mob drew up and published the following manifesto."

26. Book A-1, 320, Book A-2, 212: "differen~~tly~~"

27. Book A-1, 320: adds "~~Satan~~"

28. Book A-1, 321: "~~Satan said … and~~"; Book A-2, 212: omits "Satan said … and"

29. Book A-1, 321: "the~~y~~ <mob>" (prob. TB); Book A-2, 212: replaces "they" with "the mob"

30. DHC moves "The Manifesto of the Mob" in chapter 29 to this location (from p. 411 to pp. 374–76).

31. The following article does not appear in MSHiJS or *T&S*, but was added in DHC 1:377–78, from which the text here has been taken. *Source*: *E&MS* 2 (July 1833): 109. Words in brackets appear in *E&MS*, but omitted in DHC.

as aforesaid, any justice of the peace, upon complaint thereof to him made may cause such person to be brought before him and may commit him to the common jail of the county in which he may be found, until the next term of the circuit court to be holden in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the state contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the state; and if he or she shall not [32]**depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the state.**

Sec. 5.—Be it further enacted, that if any person shall, after the taking effect of this act, bring into this state any free Negro or mulatto, not having in his possession a certificate of citizenship as required by this act, (he or she) shall forfeit any[33] **pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the state, to the use of the university, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of the attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offences**[34] **to commence and prosecute an action as aforesaid."**

Slaves are real estate in this and other states, and wisdom would dictate great care among the branches of the Church of Christ on this subject. So long as we have no special rule in the Church, as to people of color, let prudence guide, and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.

[…][35]

[…][36]

[37]Extracts, from the elder's letters, to the editor of the *Evening and Morning Star,* in the[38] July number:

[39]Palmyra, Missouri, May 16th, 1833.

Brethren, yesterday brother Daniel took leave of us and started to visit the churches in Illinois and Indiana; to labor with them and prepare their hearts for Zion. It seemed good to the Lord to let me and brother [Elisha] Groves stay and labor in these regions, as there is a considerable door opened for preaching. The Lord is opening the eyes of the blind, and blessing our labors. We have baptized eighteen members in this settlement, **and there is a greater prospect now than there has been of doing**

32. *E&MS* 2:109: adds "so"

33. *E&MS* 2:109: replaces "any" with "and"

34. *E&MS* 2:109: "offense"

35. DHC moves *E&MS* "Extra", 16 July 1833, from the end of this chapter to this location (from p. 389 to pp. 378-79).

36. DHC moves the letter from the Elders stationed in Zion to the churches abroad, July 1833, which appears below in this chapter, to this location (from p. 388 to pp. 379-87).

37. DHC 1:387: turns this sentence into a heading

38. Book A-1, 321, Book A-2, 212, DHC 1:387: omit "in the"

39. *Source*: *E&MS* 2 (July 1833): 108. The letter is abbreviated in MSHiJS, *T&S*, and DHC 1:387. Deleted portions supplied here in bold type.

a great work. Some are raging considerably, but the day is close at hand, that the hail will sweep away the refuge of lies, and water shall overflow their hiding places: Therefore let the servants go forth and labor with their mights in the vineyard of the Lord, for the harvest truly is great but the laborers are few. Pray for us, as we do for you.

Your brethren in the Lord,
G. M. HINKLE,[40]
ELISHA [H.] GROVES.

[41]Six miles off[42] Quincy; (Mo) June 3, 1833[43].

Brethren in the Lord, I embrace another opportunity of writing to you, to inform you, that the Lord is still blessing me with strength to travel, and the power of his Spirit to preach the gospel. Every few days there are some honest souls born into the kingdom of God. **The work progresses slow in this region, but sure. The hearts of the people are hard, but when they do come, they are firm in the faith. And we are careful to receive none but what bring fruit meet for repentance.**

Persecution rages to a considerable extent. It seems as if every denomination, sect, party and club, were prepared to fight against the work of the Lord.

[44]**I often think of Paul, when his friends let him down by the wall, in a basket; but, notwithstanding all**[45] [46]**that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution.**

We mean to go to Palmyra in a few days. We have some friends in that place, and hope to begin a work as we think the Lord has a people there. Pray for us brethren, that the Lord may assist us in doing good. The brethren here are somewhat able, and they are willing to do all they can for the prosperity of Zion.

They talk of going up this fall. I am now about six miles off Quincy. I have not heard from my family for some weeks. There is much said about the cholera in this region. A few cases have occurred, say half a dozen in Hannibal; some in New London, and some in Palmyra.

Brother [Elisha] Groves is still with me. We intend to come up to Zion as soon as we can. I was called to see a brother seized with the cholera, but before I reached him, he was dead. His wife was also taken, but having hands laid upon her, the Lord healed her.

A man has just told me, that in Palmyra, in forty-eight hours, the cholera had taken forty-seven to their graves. The disease is in the country, as well as [47]the town, and carries off all ages, colors and conditions, sparing none. **Pray for us and we for you.**

GEORGE[48] M. HINKLE.

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40. Book A-1, 321: "~~G. M. Hinkel~~"; Book A-2, 212: omits Hinkle's name

41. *Source*: *E&MS* 2 (July 1833): 109. The letter is abbreviated in MSHiJS, *T&S*, and DHC 1:387-88. Deleted portions supplied here in bold type.

42. Book A-2, 212: replaces "off" with "of"; DHC 1:387: replaces "off" with "from"

43. Book A-1, 321, Book A-2, 212: omit "1833"

44. Although this paragraph appeared in *T&S*, it was lined out in Book A-1, 321, and silently omitted in Book A-2, 212, and DHC 1:388.

45. Book A-1, 321: "<all>" (prob. WR)

46. Book A-1, 321: adds "at"

47. Book A-2, 212: adds "in"

48. *E&MS* 2:109: "G."

[49]Chenango Point, N.Y. May 16, 1833.

Dear Brother[50]:

It is with a joyful heart that I take the opportunity to send a few subscribers for the Evening and the Morning Star.

[51]**I rejoice much in the prosperity of Zion, and pray God to enlarge her borders, and increase her converts; yea, and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.**

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve churches, and passed three others in coming to this place; all of which are nearly in the course, from Kirtland to Chenango N.Y.: so grows, and so spreads the mighty work of the Lord. Some of said churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. **With some few exceptions, union prevails among them.**

The hearts of the people are generally open to hear preaching, and we frequently get admittance into their synagogues of worship, and sound the gospel in Babylon's halls; which often causes her priests to wonder. O! may the Lord cause his glorious voice to be heard, until error and superstition shall give way to the everlasting gospel of Jesus.

I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the gospel, until the people of God are delivered from the merchants and traffickers of souls, unto the glorious liberty of the gospel. **I have great need of aid from heaven, for I find the mother of abominations, has presented the cup to the lips of all people, languages and tongues; and nearly all have been sipping her delusion: and taking the name of the Beast instead of the name of Christ. Some say the book of Mormon is contrary to the bible, because it speaks against unconditional election, and reprobation; some because it exhorts the saints to continue faithful to the end, lest they fall out by the way and perish; some because it teaches immersion for baptism, and discards the baptism of infants. The universalist says it reproaches his creed; the atheist complains that it disorganizes his laws of nature: and thus it is condemned as destructive to every craft under heaven. All parties seem to feel a disquietude because of the marvelous and wonderful work that the Lord is beginning to accomplish in the earth; and may he stay not his hand until it is finished, and the despisers of godliness, are sent to their place, and hypocrites shall wonder and perish.**

And O may the sheep that will hear the voice of the good Shepherd, and that know it when they hear it, be gathered unto the fold: so that there may be one fold, one Shepherd, and one flock, when the Lord brings again Zion; yea, from the days of Adam to the return of Israel, from the land of the north.

I have baptized four since I left Kirtland; **and some here are ready to go forth out of Babylon and receive the new and everlasting covenant. The male members in this place have nearly all turned back to the world, but some six or eight sisters are in good faith, and the Holy Spirit is in their hearts, but they have been without any one to break the bread of life to them. I hope the Lord will raise up an elder for them, before I go away.**

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49. *Source*: *E&MS* 2 (July 1833): 108-9. The letter is abbreviated in MSHiJS, *T&S*, and DHC 1:388. Deleted portions supplied here in bold type.

50. DHC 1:388: "Brothers"

51. Although printed in *T&S*, this paragraph is lined out in Book A-1, 321, and silently omitted in Book A-2, 212, and DHC 1:388.

Pray for them for they are left to stem the torrent alone.

I have received a letter from brother John informing me, that the church in Benson, Vermont, was going up to Zion, this summer, but he is going to lake George. The churches in those regions are in a prosperous condition.

As for myself, I intend, if possible, to attend the school at[52] the *latter* Jerusalem, to which, I am confident, it is my privilege to go, as often as the old apostles went to the *former* Jerusalem.

Since I commenced my mission I have labored the most of the time with the churches which I have visited, but I intend to return, if the Lord will in a southern direction by way of the Gentiles, and plant the standard of truth wherever I can find soil sufficiently pliable to receive it: for I am sensible that the word will not grow and flourish upon the barren rocks of pride and unbelief, which is almost the only characteristic of the old churches.

When I view the situation of the sectarians of the day, my heart cries wo, wo, wo to the scribes, and pharisees, hypocrites, who build and garnish the sepulchers of the apostles! but alas! their building upon the old covenant, will not save them if they reject the new! Their crying out against the murderers of Christ and his apostles, will not save them, while they stone those whom the Lord sends to warn them of the desolations which await the wicked! But as said the Saviour: [Acts 7:51] As your fathers did, so do ye.

The world has always rejected the word of the Lord, when it came to them, from his servants, in their own day, because they would look back to the words given to people before them, and say, O that we had lived in the days of those holy men, we would have believed! Alas! even so this generation, seem very willing to lay hold of the blessings promised to the world eighteen hundred years ago, but reject the glory that might be obtained in this generation, by obeying the commandments which now come forth for the salvation of men.

It is likely to be with the present inhabitants of the earth, as it was with the antediluvians. The Savior said, They knew not till the flood took them all away: So this eating and drinking generation will be overtaken with the judgments of God, when the cup of his indignation is poured out upon all nations.

And the Lord will say: When I called to you out of the heavens, ye refused and neglected my servants, which I sent to testify of your abominations: I will, therefore, laugh at your calamity, and mock at your fear.

Had this generation lived in the days of the Savior, they would have crucified him and killed the apostles and would not have known the voice of the good Shepherd, any better than they do now.

I know of no reason why the angels, after the people have been warned a little longer, should not receive the great command: Go reap down the earth.

O ye children of the kingdom in Zion, fail not to lift up the ensign from afar; even upon mount Zion, that the nations of the earth may see it, and flee unto it; that they may behold the glory of that city which is set upon a hill and can not be hid! and O ye watchmen upon the walls of Zion, lift up your voices as with the sound of a trump; and set an example of love and union; and teach the peaceable things of the kingdom, that the saints may see eye to eye when the Lord brings again Zion, that his people may be one! May the mighty God of Jacob regard you as the apple of his eye, and make you perfect. May he purify you as gold seven times tried in the fire.

52. Book A-2, 213: replaces "at" with "of"

Brother Harpen Riggs is with me, and though young, he bids fair to be useful. His faith is good.

I[53] have traveled about five hundred miles in about six weeks, and[54] held [55]fifteen meetings, and I trust that I[56] shall continue to receive the grace of God to support me[57] even to the end.

As a laborer in the vineyard, I am

SYLVESTER SMITH.

[58]The elders stationed in Zion, to the churches abroad, in love, greeting:[59]

Dear Brethren;

One year having passed, since we addressed the churches abroad, on the situation of Zion, and the state of the gathering, it seems to be our duty, to [60]address the saints on the same subjects. **Although you frequently learn through the medium of the Star, our situation and progress, yet we indulge a hope, that a circular from us, particularly setting these things forth at this time, will be received by you in fellowship.**

We have abundant reason to thank the Lord for his goodness and mercy manifested unto us, since we were planted in this land. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—[61]include these, with[62] their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

This[63] in connection with peace and satisfaction of pure and undefiled religion; which is to visit the widow and fatherless in their afflictions and to keep ourselves unspotted from the world, [64]brings down the blessings of peace and love from our Father, and confirms our faith in the promise, that we shall see him in the flesh, when he comes to be glorified in his saints, and to be admired in all them that believe in that day.

Here let us remark, that[65] our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by[66] such as have lost their standing among men of character, in the world. In the letters alluded to, are some facts; but the most of them[67] are false. It is said, that women go out to work; this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the

53. *E&MS* 2:109: replaces "I" with "We"
54. *E&MS* 2:109: replaces "and" with "We" and starts new sentence
55. Book A-1, 321: adds "~~about~~"
56. *E&MS* 2:109: replaces "I" with "we"
57. *E&MS* 2:109: replaces "me" with "us"
58. *Source*: *E&MS* 2 (July 1833): 110-11. The letter is abbreviated in MSHiJS and *T&S*, but was reproduced complete in DHC 1:379-87. Deleted portions have been supplied here in bold type using DHC checked against *E&MS*.
59. DHC 1:379: adds "(From *The Evening and Morning Star,* July number.)"
60. *E&MS* 2:110, DHC 1:380: add "again"
61. Book A-2, 213 (darker ink): adds at *eoln* "\I/"
62. DHC 1:380: "with these"
63. *E&MS* 2:110: omits "This"
64. *E&MS* 2:110: adds "This" and begins new sentence
65. First part of sentence canceled in Book A-1, 322, and omitted in Book A-2, 213.
66. Book A-2, 213: omits "by"
67. DHC 1:380: replaces "them" with "the statements"

necessity of seeking employment from those who do not belong to the church. [68]**Yet, we can say as far as our knowledge extends, that they have been honorably compensated. And we are willing to**[69] **decree concerning mankind, thou shalt eat thy bread by the sweat of thy brow, should be fulfilled. Members of the church have, or will have, "deeds" [to their lands]**[70] **in their own name.**

One Bates, from New London, Ohio, who subscribed fifty dollars for the purpose of[71] purchasing[72] lands, and necessary articles[73] for the saints; after his arrival here, sued Bishop Partridge and obtained a judgment for the same.—Bates shortly after denied the faith, and run[74] away on Sunday, leaving debts unpaid. **We do not mention this to cast reflections, but to give a sample of his work manifested since he came to this land. No man that has consecrated property to the Lord, for the benefit of the poor and the needy, by a deed of gift according to the laws of the land, has thought of suing for it, any more than the men of the world, who give, or donate to build meeting houses, and colleges; or send missionaries to India, or the Cape of Good Hope.**

Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. **And our hearts are filled with thanksgiving for the privilege of bearing this testimony concerning our brethren on this land.** One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion.—Through a mistaken idea, many of the brethren[75], that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated, to plant the poor in their[76] inheritance[77], according to the regulation of the church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, [78]or to purchase lands, to consecrate it according to the law of the Lord, and also, according to the law of the land; and the Lord has said, that in keeping his law[79], we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sects or societies[80],

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68. Remainder of paragraph omitted in *T&S*; Book A-1, 322-23, Book A-2, 213: omit the first two sentences but retain the third.
69. *E&MS* 2:110: replaces "to" with "that the"
70. Bracketed material omitted in *E&MS* 2:110.
71. Book A-2, 213: omits "purpose of"
72. Book A-2, 213 (darker ink): "purchas\ing/"
73. *E&MS* 2:110, DHC 1:380: replace "necessary articles" with "necessaries"
74. Book A-2, 213, DHC 1:380: "ran"
75. *E&MS* 2:110, DHC 1:381: add "abroad"
76. Book A-1, 323, Book A-2, 214, DHC 1:381: omit "their"
77. DHC 1:381: "inheritance"
78. Book A-1, 323: adds "~~to the Lord~~"
79. DHC 1:381: "laws"
80. Book A-1, 324: "sect~~s~~ or society"; Book A-2, 214, DHC 1:381: "sect or society"

but gives all its citizens a[81] privilege of worshiping God according to their own desires[82]. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the store-house in Zion, for the purpose which the Lord has commanded.

Do not think brethren, by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed that the poor and the meek of the earth shall possess[83] it.

The welfare of the poor has always a place in our hearts; yet we are confident, that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good of the cause in which we labor, would be sufficient in the minds of our brethren abroad, to excuse a plainness on this important part of our subject.

To see numbers of disciples come to this land, destitute of means to procure an inheritance, and much less the necessaries of life, awakens a sympathy in our bosoms of no ordinary feeling; and we should do injustice to the saints, were we to remain silent, when, perhaps, a few words, by way of advice, may be the means of instructing them, that hereafter great difficulties may be avoided. For the disciples to suppose that they can come to this land without ought to eat, or to drink, or to wear, or any thing to purchase these necessaries with, is a vain thought. For them to suppose that the Lord will open the windows of heaven, and rain down angel's food for them by the way, when their whole journey lies through a fertile country, stored with the blessings of life from his own hand for them to subsist upon, is also vain. For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abundance can be procured to make them garments, and cattle upon a thousand hills, to afford leather for shoes, is just as vain.

The circumstances of the saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them if they would obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possessions[84] of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose [85]we can come up here and take possession of[86] this land by the shedding of blood, would be setting at nought the law of the glorious gospel[87], and also, the word of the[88] glorious[89] Redeemer; and to suppose [90]we can take possession of this country[91], without

81. DHC 1:381: "the"
82. Book A-1, 324, DHC 1:381: "desire"
83. Book A-2, 214: replaces "possess" with "inherit"
84. Book A-1, 324, Book A-2, 214, DHC 1:382: "possession"
85. Book A-2: adds "that"
86. Book A-2, 214 (darker ink): "<possession of>" (TB)
87. Book A-2, 214 (darker ink): "{\law of the glori/}ous" (CWW)
88. *E&MS* 2:110, Book A-2, 214, DHC 1:382: replace "the" with "our"
89. *E&MS* 2:110, DHC 1:382: replace "glorious" with "great"
90. Book A-1, 324, Book A-2, 214: add "that"
91. Book A-2, 214 (darker ink): "<of this country>" (TB)

making regular purchases of the same according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

We feel as though enough was said on this point, knowing that a word to the wise is sufficient; and that all our brethren are aware of the fact, that all the tithes can not be gathered into the storehouse of the Lord, that the windows of heaven may be opened, and a blessing be poured out that there is not room enough to contain it, if all the means of the saints are exhausted, before they reach the place where they can have the privilege of so doing. Do not conclude from these remarks brethren, that we doubt in the least, that the Lord will [92]provide for his saints in these last days; or, think[93] that we would extend our hands to steady his ark; for this is not the case. We know that the saints have the unchangeable word of God, that they shall be provided for; yet we know, if any are imprudent, or lavish, or negligent, or indolent, in taking that proper care, and making that proper use of what the Lord has made them stewards over, [94]they are not counted wise; for a strict account of every one's stewardship is required, not only in time, but will be in eternity. Neither do we apprehend that we shall be considered [95]putting out our hands to steady the ark of God, by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years' gathering, has taught us to revere that sacred word from heaven, "Let not your flight be in haste, but let all things be prepared before you." [D&C 101:68]

Then brethren we would advise, that where there are many poor in a church, that the elders counsel together and make preparations[96] to send a[97] part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

The disciples of Christ, blessed with immediate revelations from him, should be wise and not take the way of the world, nor build air-castles, but consider, that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year; or at any rate, food; and where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly be, with plagues, famines, pestilences, and utter destructions upon the ungodly.

On the subject of false reports, which are put in circulation by evil minded men, to ridicule the idea of the gathering of Israel in these last days, we would say to our brethren abroad, believe them not; *The Evening and* [98]*Morning Star* was established expressly to publish the truth, and the word of the Lord, that the saints might not be deceived, by such as make broad the borders of their garments, and love the uppermost rooms at feasts; yea, by such as bind heavy burdens which are grievous to be borne, and lay them upon men's shoulders, but will not move them with one of their fingers. Yea, we give this caution that the disciples may not give heed to the gain-

92. *E&MS* 2:110: adds "fail to"
93. *E&MS* 2:110: omits "think"
94. *E&MS* 2:110: adds "which is their duty to"
95. *E&MS* 2:110: adds "as"
96. Book A-2, 214: "preparation"
97. Book A-2, 214: omits "a"
98. *E&MS* 2:110: adds "*the*"

saying of those who seek the honor of this world and the glory of the same, rather than seek the honor of God and his glory: nor those who have turned away from the church of Christ, and denied the faith delivered to his saints in these last days.

Brethren, the Lord has begun to gather his children, even Israel, that they may prepare to enter into and enjoy his rest when he comes in his glory, and he will do it. No matter what your ideas or notions may be upon the subject; no matter what foolish reports the wicked may circulate to gratify an evil disposition, the Lord will continue to gather the righteous, and destroy the wicked, till the sound goes forth—*it is finished*.

It ought to be known abroad that much improvement is needed in the[99] cattle, sheep, and hogs, in this part of the country. For the sake of comfort and convenience,[100] as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement. **A thing of which all our brethren who are acquainted with raising stock, will at once see the propriety.**

The sheep of this state are large, but as their wool is coarse, the quality[101] would soon be improved, if our brethren would drive with them, some merinos or saxony[102]. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this[103] breed among the brethren[104] in Zion,[105] what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some[106] surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of[107] all kinds[108]; and the Jaredites, all kinds of animals. **And although the Lord has said that it was his business to provide for his saints, yet he has not said that he would do it, unless they kept his commandments.**

And notwithstanding the fulness of the earth is for the saints, they can never expect it unless they use the means put into their hands to obtain the same in the manner provided by our Lord. When you flee to Zion, we enjoin the word, prepare all things, that you may be ready to labor for a living, for the Lord has promised to take the curse off the land of Zion in his own due time, and the willing and the obedient, not the idle[109], will eat the good of the same; for they are to be had in remembrance before the Lord.

One very important requisition for the saints that come up to the land of

99. Book A-2, 216: omits "the"
100. DHC 1:384: omits "For … convenience"
101. *E&MS* 2:111, DHC 1:384: replace "quality" with "breed"
102. DHC 1:384: "saxons"
103. Book A-2, 215 (darker ink): "th\is/"; "is" *w.o.* "e" (prob. TB)
104. *E&MS* 2:111: replaces "among the brethren" with "into the church"
105. DHC 1:384: omits "among the brethren in Zion"
106. DHC 1:384: replaces "some" with "much"
107. Book A-2, 215: omits "of"
108. Book A-2, 215: adds "of seeds"
109. *E&MS* 2:111: moves "not the idle" to follow "the same"

Zion, is, that, before they start, they procure a certificate from three elders of the church, or from the bishop in Ohio, according to the commandments; and when they arrive, to present it to the bishop in Zion, otherwise they are not considered wise stewards, and cannot be received into fellowship with the church, till they prove themselves by their own goodness.

Some of our brethren may think[110], at the first instant, perhaps, that this is useless and formal, but a few reflections will be sufficient for them to see the propriety of it, and more especially, when they learn that it is a commandment given us of our Lord.

On another page of this paper[111], our brethren will find an extract of the law of this state relative to free people of color. Great care should be taken on this point. The saints must shun every appearance of evil. As to slaves, we have nothing to say. In connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa.

The foregoing remarks have been addressed to our brethren abroad, considered as one general body, and have been designed as general information to all. We can not close this epistle, compatible with our duty, without particularly addressing ourselves to our brethren, the elders, to whom is entrusted the preaching of[112] the everlasting gospel,—the glad tidings of salvation to Israel, and to all the Gentiles, if they will listen to the invitation.

Brethren, we are aware of your many afflictions, or at least in part, some of us having been eye witnesses to the things of God, and having been called to bear testimony of the same from the first, since this gospel has been proclaimed in these last days. The desire of our hearts for your prosperity we can truly say is inexpressible; for when you are prospered, we are, and when you are blessed, we are blessed also. The affliction[113] which you are necessarily called to undergo in these days of tribulation and vengeance upon the wicked, call forth from our hearts unceasing prayers to our common parents[114] in your behalf, that you may be enabled to deliver his message in the demonstration of his spirit, and call together his elect from the ends of the earth, to the place of the name of the Lord of hosts, even to Mount Zion.

By those few expressions, you will see brethren, how important we view your callings. We do not consider that it is our duty to direct you in your missions; but we will give you in few words what we have reason to expect relative to the gathering of the saints, according to the revelations of the Lord.

By the authority of your calling and ordination[115], you, no doubt, will admit that it will be expected that you know your duty, and at all times and in all places, teach the disciples theirs; but we are sorry to say, that in some instances, some of our brethren have failed to do so.

We would remind our brethren of a clause in the covenants, which informs us that all who are ordained in this church, are to be ordained according to the gifts and callings of God unto them, by the power of the Holy Ghost which is in the one who ordains them. We would also remind them of one valuable caution recorded in

110. *E&MS* 2:111: moves "think" to follow "instant"
111. *E&MS* 2:111: moves "On … paper" to end of sentence.
112. *E&MS* 2:111: omits "of"
113. *E&MS* 2:111: "afflictions"
114. *E&MS* 2:111: "parent"
115. *E&MS* 2:111: "callings and ordinances"

Paul's first letter to Timothy, which says, "Lay hands suddenly on no man, neither be partaker of other men's sins." [1 Timothy 5:22]

Those cautions, however, are particularly addressed to our young brethren in the ministry. We know that many of our brethren are wise in these important parts of their labors, and have rid their garments of the blood of this generation, and are approved before the Lord.

We will proceed further, brethren, to notice some particular items immediately connected with your duties, and what, as we said before, we have reason to expect from you, according to the revelations. In one given December 4th, 1831, we learn that it is the duty of the elders of the church in the east to render an account of their stewardship, unto the bishop appointed unto the church in that part of the Lord's vineyard.

The Lord says, "And now, verily I say unto you, that as every elder in this part of the vineyard, (the east) must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.

"And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, (the east) be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things." [D&C 72:16-19]

We hope brethren, that you will be particular to teach the disciples abroad prudence and economy in all things. Teach them in plainness, that without regular recommends, they can not be received in fellowship with the church in Zion, until after they have proven themselves worthy by their godly walk. And those who are recommended by you, we expect, will be such as are personally known to you to be disciples indeed, and worthy the confidence of all saints.

Viewing the quotation relative to your obtaining a certificate from the bishop in the east concerning your worthiness, you can not blame us brethren if we are strict on this point. It may be understood, therefore, by our brethren, the elders, who come from the east and do not bring a regular certificate showing that their labors have been accepted there, that they cannot be accepted in Zion. We do not set ourselves up as judges in this; we have only a desire to see the order of our Redeemer's kingdom observed in all things; for his commandments are precious with us; we have them in our hands, and they are sacred to our hearts.

Our brethren who labor in the churches a distance to the west of the residence of the bishop in the east, who do not render their accounts to him, should be particular to bring recommends from the churches in which they do labor, and present them with the accounts of their labors to the bishop immediately after their arrival here. And those elders who labor continually in preaching the gospel to the world, should also be particular to render their account of the same, that they may show themselves approved in all things, and be known to be worthy of the high office in which they stand in the church of Christ.

Having said considerable concerning those particular points which are necessary to be observed by our brethren who journey to this land, and also a few words to the elders, we deem it a privilege before we conclude, to say something more to the church at large. In the previous remarks, however, we presume our brethren may make many improvements; and perhaps discover some errors; if so, we can say that

the best of motives has prompted us to write to our brethren; and if some small errors are to be found, we are certain that the general ideas are correct, and will be a means of doing good, if those who are immediately interested in the same, give heed to them.

Dear brethren in the New Covenant, accept this as a token for a salutation in the name of the Lord Jesus Christ, from your brethren in Zion. While we are permitted to witness the great things which are continually taking place in fulfilment of the prophecies concerning the last days, as the children of God are gathered home to prepare themselves for the supper of the Lamb, our language, that is, the English tongue, fails to express our joy.

[116][STATE OF THE WORLD

(From the July *Star*.)][117]

The flood of waters, occasioned by the great rains, in the eastern and middle states, did immense damage: war between Turkey and Russia continued to rage: and the epidemic disease of London continued its frightful ravages; so terrible was[118] its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis. [See *Evening and Morning Star* for July.][119]

Elder Brigham Young having returned from his mission to Canada, accompanied by some twenty or thirty of the brethren;[120] [121][on][122] July 13th [a][123] council of elders, viz[124]: G[ideon]. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N[ewel]. K. Whitney, John Smith, Luke [S.] Johnson, with[125] myself, assembled in Kirtland[126]; Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland; it was decided that he should remain in Kirtland.

[127]THE EVENING AND MORNING STAR;

Extra—July 16th, 1833.

Having learned with extreme regret, that an article entitled, "Free people of color," in the last number of the *Star*, has been misunderstood we feel in duty bound to state, in this Extra, that

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116. *Source*: Summary of a report under the heading "Constantinople" in *E&MS* 2 (July 1833): 112.

117. This heading appears only in DHC 1:388.

118. DHC 1:388: "were"

119. Bracketed material omitted in DHC 1:388.

120. Bolded words not in *T&S*, but added interlinearly in Book A-1, 326 (TB), incorporated by CWW in Book A-2, 215, about 23-28 May 1845 (see MSHi Chronology), and added by BHR in DHC 1:388, from which the text here has been taken. *Source*: Possibly based on information provided by BY or his journal (BYj [1832-36], vol. 1), which describes his departure on 30 Apr. 1833 and return to Kirtland on 11 July.

121. *Source*: Remainder of paragraph based on KHCM, 23 (OH) (*KCMB* [2002], 18).

122. Book A-2, 215: adds "on"

123. Book A-1, 326, Book A-2, 215: add "a"; DHC 1:388: moves date to beginning of paragraph

124. DHC 1:388: replaces "viz" with "There were present at the council"

125. DHC 1:389: replaces "with" with "and"

126. DHC 1:388: moves "assembled in Kirtland" to follow "council of elders"

127. Book A-1, 326: adds "<an Extract from>" (TB); Book A-2, 215 (darker ink): adds at *boln* "\An/ Extract from" (prob. TB). BHR moved the following article to the location indicated above (from p. 389 to pp. 378-79). *Source*: *E&MS* "Extra" (15 July 1833).

our intention was not only[128] to stop free people of color from emigrating to this state, [129]but to prevent them from being admitted as members of the church.

On the second[130] column of the one hundred and eleventh page [131]of the same paper, may be found this paragraph: "Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper: great care should be taken on this point. The saints must shun every appearance of evil. As to slaves we have nothing to say, in connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa."

We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood: for they are ignorant and a little may lead them to disturb the peace of society. To be short, we are opposed to having[132] free people of color admitted into the state; and we say, that none will be admitted into the church,[133] for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, [134]through the favorable auspices of a Jefferson and Jackson.

128. Book A-1, 326: "~~not only~~"; Book A-2, 215: omits "not only"

129. Remainder of paragraph lined out in Book A-1, 326, and omitted in Book A-2, 215.

130. *E&MS* "Extra" reads "first column", which is correct.

131. Book A-1, 326: adds "~~(Second Edition, reprinted at Kirtland)~~". In *E&MS-R*, the paragraph referred to appears at the bottom of column one and top of column two on page 221.

132. Book A-1, 326: "have"; Book A-2, 216 (darker ink): "hav\ing/"

133. Book A-1, 326: "~~and we say … church~~"; Book A-2, 216: omits these words

134. Remainder of paragraph lined out in Book A-1, 326, and omitted in Book A-2, 216.

28.

VIOLENCE IN ZION

July–August 1833

[*T&S* 6 (1 March 1845): 816–19 (cont.)]

On the 20th [of July], the mob collected, and demanded the discontinuance of the printing[1] in Jackson county: a closing of the store: and a cessation of all mechanical labors. The brethren refused compliance, and the consequence was, that the house of W.[2] W. Phelps, which contained the printing establishment, was thrown down; the materials taken possession of by the mob; many papers destroyed, and the family and furniture thrown out [3]doors.

The mob then proceeded to violence towards Edward Partridge, the bishop of the church, as he relates in his autobiography:

> [4]I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this, because I would not agree to leave the county, [5]my home where I had lived two years.
>
> Before tarring and feathering me, I was permitted to speak. I told them that the saints had had[6] to suffer persecution in all ages of the world, that I had done nothing which ought to offend anyone. That if they abused me, they would abuse an innocent person. That I was willing to suffer for the sake of Christ; but, to leave the country I was not then willing to consent to it[7]. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, call upon your Jesus &c.[8]; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying[9].

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1. DHC 1:390: "Church printing establishment"
2. Book A-2, 216: "William"
3. Book A-1, 327: "\of/"; Book A-2, 216, DHC 1:390: add "of"
4. *Source*: Not located. In another matter dealing with Partridge's journal, WWP made a note that it could not be found (see "Material facts left out of the history," in vol. 7, IV.1).
5. Book A-1, 327: adds "<and>" (TB); Book A-2, 216, DHC 1:391: add "and"
6. DHC 1:391: omits second "had"
7. Book A-2, 216: "{~~it~~}"
8. Book A-1, 327, Book A-2, 216: repeat "&c."
9. Book A-2, 216: replaces "was saying" with "had to say"

> Until after[10] I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and, as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors, or anyone else.

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause, the mob ceased operations, and adjourned until[11] Tuesday the 23rd. Elder [Sidney] Gilbert, the keeper of the store agreed to close that[12]; and that may have been one[13] reason, why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked outrageous and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents were presented to the saints. An armed and well organized mob in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the saints, "you now know what our Jackson boys can do, and you must leave the country[14]," and all the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends[15] McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard[16], consisting of Methodists[17], Baptists[18], Presbyterians[19], and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing publicly publishing that the[20] "Mormons were the common enemies of mankind, and ought to be destroyed"; all these solemn realities were enough to melt the heart of a savage; while there was not a *solitary* offence on record, or proof that a saint had broken the law of the land.

And[21] when Bishop Partridge: who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob,[22] coated like some unnamed[23], unknown biped[24], and[25] one of the sisters cried aloud; "while you, who[26] have done this wicked deed, must suffer the vengeance of

10. Book A-2, 216 (darker ink): "<after>" (TB)
11. Book A-1, 328, Book A-2, 216: "till"
12. DHC 1:391: replaces "that" with "it"
13. Book A-2, 216 (darker ink): "<have> be\en/ {\one/}" (TB)
14. Book A-1, 328, Book A-2, 217, DHC 1:392: "county"
15. Book A-1, 328, Book A-2, 217: "Reverend"
16. Book A-1, 328: "\and/ Lovelady. ~~and Bogart~~" (prob. TB); incorporated in Book A-2, 217, and DHC 1:392.
17. Book A-1, 328, Book A-2, 217: "Methodist"
18. Book A-1, 328, Book A-2, 217: "Baptist"
19. Book A-1, 328: "Presbyterian{s}"; Book A-2, 217: "Presbyterian"
20. DHC 1:392: omits "the"
21. DHC 1:392: omits "And"
22. DHC 1:392: omits "amid … mob"
23. Book A-2, 217: "<unnamed,>" (prob. CWW)
24. DHC 1:393: "bipeds"
25. DHC 1:393: omits "and"
26. Book A-2, 217: "<who>" (prob. CWW)

God; they, having endured persecution, *can rejoice*, for henceforth, for them, is laid up a crown, eternal in the heavens."[27]

Surely there[28] was a time of[29] awful reflection, that[30] man, unrestrained, like the brute beast, may torment the body; but God, in return[31], will punish the soul.

[*T&S* 6 (15 March 1845): 832-35]

After the mob had ceased yelling, and[32] [33]retired; and while evening was spreading her dark mantle over the unblushing[34] scenery,[35] as if to hide it from the gaze of day; men, women and children, who had been driven or frightened from their homes, by yells and threats, began to return from their hiding places, in thickets, corn-fields, woods and groves, and view with heavy hearts the scenery[36] of [37]desolation and wo; and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their[38] Divine Master. There lay the printing office a heap of ruins; Elder Phelps's furniture strewed over the garden as common plunder; the revelations, bookwork[39], papers and press in the hands of the mob as the booty of highway robbers; there was Bishop Partridge in the midst of his family, with a few friends, endeavoring to scrape off the "tar," which, from [40]eating his flesh, seemed to have been prepared with lime, pearl-ash, acid, or some flesh eating commodity[41], to destroy him; and there was Charles Allen in the same awful condition. As[42] the heart sickens at the [43]recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death because they wished[44] to worship God according to the revelations of heaven, the constitution[45] of their coun-

27. In a statement given at the CHO on 22 Feb. 1859, Vienna Jacques acknowledged she was "the sister referred to, as crying aloud," but that "She did not make this exclamation to any person, as she was alone at the time." According to her statement, which appears on a single sheet in the handwriting of RB: "At the time Bishop Partridge was tarred and feathered at Independence, the printing office was torn down, and the revelations were thrown into the streets, sister Jacques was picking some of them up, and while doing so, a mobber came a long and remarked to her, 'Madam this is only a prelude to what you have to suffer,' and said, 'there goes your Bishop, tarred and feathered'; she looked and saw a figure passing, but did not recognise the Bishop, and asked, where: the man replied, that he had just passed behind a house; she took two or three steps ~~or ◊~~ and saw him going along, encircled in a bright light, surpassing the ~~light~~ <brightness> of the Sun; She exclaiming Glory to God!, for he will receive a crown of glory for tar and feathers" (CHL, MS 3172).

28. DHC 1:393: replaces "there" with "this"

29. DHC 1:393: replaces "of" with "for"

30. DHC 1:393: omits "that"

31. DHC 1:393: omits "in return"

32. DHC 1:393: omits "ceased yelling, and"

33. Book A-2, 217: adds "had"

34. DHC 1:393: omits "unblushing"

35. DHC 1:393: "scene"

36. DHC 1:393: "scene"

37. Book A-1, 329: adds "~~wo and~~"

38. Book A-2, 217: replaces "their" with "our"

39. Book A-1, 329, Book A-2, 217: "book-works"; DHC 1:393: "book works"

40. DHC 1:393: adds "its"

41. DHC 1:393: replaces "commodity" with "substance"

42. Book A-1, 329: "As" overwrites "But"; Book A-2, 217: replaces "As" with "But <if>" (prob. CWW); DHC 1:393: omits "As"

43. Book A-1, 329: adds "~~picture~~"

44. DHC 1:393: replaces "wished" with "desired"

45. Book A-1, 329, Book A-2, 218: "constitutions"

try, and the dictates of their own consciences. Oh liberty, how art thou fallen! Alas! clergymen! where is thy[46] charity? [47]**In the smoke that ascendeth up forever and ever.**

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag. Whereupon the elders, led by the spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mobbers[48] to leave the county within a certain time, [49]which treaty, with accompanying documents, will appear in its proper place.

[…][50]

The execution of this treaty presented an opportunity for the brethren in Zion, to confer with the presidency [51]in Kirtland[52] concerning their situation, which they improved by dispatching[53] Elder O[liver]. Cowdery, [54]a special messenger[55], [56]after a delay of two or three days.

[57]On the same day [23 July][58], while the brethren in Missouri were preparing to leave the county, through the violence of the mob, the corner stones of the Lord's House were laid in Kirtland, after the order of the holy priesthood.

On the second [59]of August, the *Western Monitor*, printed at Fayette, Missouri, edited by Weston F. Birch,[60] published the proceedings of the mob, as follows:

[61]MORMONISM!

> At a meeting of the citizens of Jackson Co., Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day[62] of July, 1833; which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons.
>
> The meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries. It was resolved that a committee of seven be[63] appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentleman, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles Esq., Colonel James Hambright, Thomas Hudspeth[64], Joel F. Chiles,

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46. DHC 1:393: "your"
47. DHC 1:393: omits remainder of paragraph
48. DHC 1:394: "mob"
49. DHC 1:394: replaces remainder of paragraph with "The treaty was as follows"
50. DHC moves the "treaty" or "Memorandum," which appears below in this chapter, to this location (from p. 400 to pp. 394-95).
51. DHC 1:395: adds "of the Church"
52. DHC 1:395: replaces "Kirtland" with "Ohio"
53. DHC 1:395: replaces "dispatching" with "sending"
54. DHC 1:395: adds "as"
55. DHC 1:395: adds "to Kirtland"
56. DHC 1:395: changes remainder of sentence to "two or three days later" and moves it to follow "improved"
57. DHC moves this paragraph below to precede revelation (D&C 97) (from p. 395 to p. 400). *Source*: Possibly based on information from GAS (see WR's note in vol. 7, III.2; see also vol. 7, IV.1, for revisers' note dealing with this date).
58. DHC 1:400: adds "(July 23rd)"
59. DHC 1:395: adds "day"
60. Book A-1, 330: "<edited by Weston F. Birch>" (WR)
61. *Source*: "Mormonism," *Western Monitor* (Fayette, MO), 2 Aug. 1833; original not located. For a partial reprint, see *Missouri Intelligencer and Boon's Lick Advertiser* (Columbia), 10 Aug. 1833 (Mulder and Mortensen 1958, 77-80).
62. Book A-2, 218: omits "day"
63. Book A-2, 218: "{\seven be/}"
64. Book A-1, 330, Book A-2, 218: "Hadspeth"

and James M. Hunter. The meeting then adjourned; and convened again, when Robert Johnson[65], the chairman of said committee, submitted for the consideration of the meeting, the following *address*, &c.[66]:

> This meeting, professing to act not from the excitement[67] of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended Christians, and a solemn declaration of our unalterable determination to[68] amend it.
>
> The evil is one that no one could have foreseen, and is therefore unprovided for by the laws, and the delays incident to legislation, would put the mischief beyond remedy.
>
> But little more than two years ago, some two or three of this[69] people made their appearance in[70] the Upper Missouri, and they now[71] number some[72] twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm[73] among us, with a gradual falling of the character of those who compose them; until it seems that those [74]communities from which they come, were flooding us with the very dregs of their composition. Elevated as they mostly are, but little above the condition of our blacks either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints[75] having been already[76] made of their corrupting influence on our [77]slaves.
>
> We are daily told, and not by the ignorant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.
>
> Some recent[78] remarks in the *Evening and Morning Star*, their organ in this place, by their tendency to moderate such hopes and repress such desires, show plainly that many of this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same *Star* we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New York, Ohio, and Illinois, and that their numbers are increased beyond every rational calculation; [79]all of whom are required as soon as convenient, to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.
>
> Indeed, it is a subject of regret by the [80]*Star* itself, that they have come not only to lay[81] an inheritance, which means some fifteen acres of wild land for each family, but destitute of

65. Book A-2, 218: "Johnston"
66. DHC 1:396: omits "&c."
67. Book A-1, 331: "~~impulse~~ <excitement>" (WR)
68. Book A-1, 331: "<to>" (prob. TB)
69. Book A-1, 331, Book A-2, 218, DHC 1:396: replace "this" with "these"
70. Book A-1, 331, Book A-2, 218, DHC 1:396: replace "in" with "on"
71. Book A-2, 218: "now they"
72. Book A-2, 219: replaces "some" with "more than"
73. Book A-1, 331, Book A-2, 219, DHC 1:396: "swarms"
74. Book A-2, 219: adds ellipses over erasure
75. Book A-2, 219 (darker ink): "{\complaints/}"
76. Book A-2, 219: "already been"
77. Book A-2, 219: adds ellipses over erasure of about three words
78. Book A-2, 219 (darker ink): "{\recent/}"
79. Book A-2, 219: adds ellipses over erasure of about four words
80. Book A-1, 332: "~~Saints~~"
81. Book A-1, 332: "unable to ~~by~~ <buy>" (prob. TB); Book A-2, 219, DHC 1:396: replace "to lay" with "unable to buy"

the means of procuring bread and meat. When we reflect on the extensive field in which the[82] sect is operating, and that[83] there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the perilous[84] of vice, and the abodes of ignorance, it[85] is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country[86] will be in their hands. When the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition.[87]

What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion [88]hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures; have converse with God and his[89] angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price, may be better imagined than described.

One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come up, like the rest, to the land of Zion.—True, they say this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension[90], is but a poor compliment to our understandings. The article alluded to, contained an extract from our laws, and all necessary directions and *cautions* to be observed by colored brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded cast[e][91] were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation[92] that would attend the civil rule of these fanatics, it would[93] require neither a visit from the destroying angel, nor the judgments of an offended God to render our situation here insupportable. True, it may be said, and truly no doubt[94], that the fate that[95] [96]has marked the rise and fall of Joanna[97] Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when[98] the fabric falls, the rubbish will remain.

Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say, vengeance belongs to God alone.—But as to the other matters set forth in this paper, we feel called on by every consideration of

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82. Book A-1, 332, Book A-2, 219: replace "the" with "this"

83. Book A-2, 219: omits "that"

84. Book A-1, 332: appears to read "p\e/rliews"; first "e" *w.o.* "u" or "a"; Book A-2, 219: "perlieus"; DHC 1:397: "purlieus"

85. Book A-1, 332, Book A-2, 219, DHC 1:397: omit "it"

86. Book A-1, 332, Book A-2, 219, DHC 1:397: "county"

87. Book A-1, 332: adds "~~What~~"

88. Book A-1, 332: adds "~~swear~~"

89. Book A-2, 219: "the" overwrites "his"

90. Book A-1, 333: "apprehension~~s~~"; Book A-2, 220: "apprehension{**s**}"

91. DHC 1:397: "caste"

92. Book A-2, 220: replaces "vexation" with "relaxation"

93. Book A-1, 333: "<would>" (WR)

94. Book A-2, 220: moves "and truly no doubt" to follow "fate"

95. DHC 1:397: omits "that"

96. Book A-2, 220: adds "the fate that"

97. DHC 1:397: "Johanna"

98. Book A-2, 220: replaces "when" with "where"

self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:

[1.][99] That no Mormon shall in future move and settle in this county.

[2.] That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without any material sacrifice.

[3.] That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

[4.] That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

[5.] That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination[100], and of unknown tongues, to inform them of the lot that awaits them.

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations[101] of all the consequences and responsibilities under which we act, to use such means as shall insure their full and complete adoption, and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Gan[102] Johnson, Lewis Franklin, Russell Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R.[103] Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the *Star*, Edward Partridge, the bishop of the sect, and Mr. Gilbert, the keeper of the Lord's store house, and some others, and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the *Star* printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into [104]execution, as also some other steps of a similar tendency; but no blood was spilled nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

Resolved that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication, that the Mor-

99. Numbers appear in Book A-1, 333-34, Book A-2, 220, and DHC 1:398.

100. Book A-1, 334: "divination~~s~~"

101. Book A-1, 334, Book A-2, 221, DHC 1:398: "consideration"

102. Book A-1, 335, Book A-2, 221, DHC 1:398: "Garr"

103. Book A-2, 221: "Richard"

104. Book A-1, 335: adds "~~effect~~"

mon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among these[105] who know and appreciate their merits."

[106]RICHARD SIMPSON, Chairman.

S. D. Lucas,
J. H. Flournoy, } Secretaries

The citizens[107] again convened on the 23rd day of July, 1833, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting on the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to wit:

Henry Chiles Esq., Doctor N. K. Olmstead, H. L. Brazile Esq., Zachariah Waller, Samuel Weston Esq., Wm. L. Irwin, Leonidas Oldham, S. C. Owens Esq., George Simpson, Capt. Benjamin Majors, James C. Sadler, Col. Wm. Bowers, Henry Younger, Russell Hicks Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee.

After an adjournment of two hours, [108]the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the bishop, Mr. Partridge; Mr. Phelps, editor of the *Star*; Mr. Gilbert the keeper of the Lord's storehouse: and Messrs Corrill, Whitmer, and Morley[109], elders of the church, and that the said committee had entered into an amicable agreement with them which they had reduced to writing, which they submitted: and that the committee have assured Mr. Phelps that whenever he was ready to move, that the amount of all his losses should be paid to[110] him by the citizens. The written agreement is as follows:

[111]Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd[112] day of July, 1833.

It is understood that the undersigned, members of the society, do give their solemn pledges, each for himself, as follows, to wit:

That Oliver Cowdery, W.[113] W. Phelps, Wm. McClealand, [Lellin][114] Edward Partridge,

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105. Book A-1, 335, Book A-2, 221, DHC 1:399: "those"

106. Book A-1, 335, Book A-2, 221: add "(signed)"

107. DHC 1:399: "citizens' meeting"

108. Book A-2, 222: adds ellipses over erasure of about four words

109. Book A-1, 336 (first insertion pencil): "Carrol <Corrill>, Whitmer, ~~Moseley~~ <Morley>" (TB); Book A-2, 222 (pencil): "Whitmer, ~~Caroll~~ <Corrill>, and Morley" (TB). Both emendations have a penciled marginal note—"q[uer]y."—to indicate the revisers had questioned spelling.

110. Book A-2, 222: omits "to"

111. DHC moves the following "Memorandum of agreement," or "treaty," to the place indicated above in this chapter (from p. 400 to pp. 394-95). *Source*: *Western Monitor* (Fayette, MO), 2 Aug. 1833; original printing not located. All but last paragraph and signatures quoted in *E&MS* 2 (Dec. 1833): 115, otherwise wording is identical. MS original (by US), which includes the signatures of sixteen non-Mormons, located in LDS CA (MS 2591), and is likely the source of a partial copy in JSLB 2:54-55 (JM). JWHi 44-45 (*JWHi* [1995], 107-8) has same text, but only fourteen names, some of which are different.

112. Book A-1, 336: "~~22~~<3>d" (pos. TB)

113. Book A-2, 222: "William"

114. Bracketed material in *T&S* and Book A-1, 336; Book A-2, 222: "William McLellin"; DHC 1:394: "William M'Lellin"

Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey [H.] Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named[115], use all their influence to induce all the brethren now here, to remove[116] as soon as possible—one half, say, by the first of January next, and all by the first day of April next. [117]To advise and try all means in their power, to stop any more of their sect from moving to[118] this county; and as to those now on the road, [119]they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for[120] the society. John Corrill[121] and Algernon [Sidney][122] Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importation.

The *Star* is not again to be published, nor a press set up by any of the society in this county.

If the said Edward Partridge and W.[123] W. Phelps move their families by the first day of[124] January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned, [125]to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.

[126]Which [127]report of the committee[128] was unanimously adopted by the meeting, and thereupon, the meeting adjourned, *sine die*.

RICHARD SIMPSON, Chairman

S. D. Lucas,
J. H. Flournoy, } Secretaries

The foregoing is copied entire to give one sample of [129]hypocritical bombast, and current falsehoods, with which the country was flooded in the early days of this church. The declaration of the mob, by which they pledged to each other, their lives, their bodily powers, fortunes and sacred honors to remove the church from Jackson county, is a very good climax for all the arguments used, false-

115. Book A-2, 222 (darker ink): "{\named/}" (TB)
116. MS original, JWHi, 44 (*JWHi* [1995], 107), JSLB 2:54: replace "removed" with "moved"
117. MS original, JWHi, 45 (JWHi [1995], 107), JSLB 2:54: add "and"
118. Book A-2, 222: "into"
119. MS original, JWHi, 44-45 (*JWHi* [1995], 107), JSLB 2:54: add "& who have no notice of this agreement"
120. MS original, JWHi, 45 (*JWHi* [1995], 107), JSLB 2:54: replace "agreed on for" with "fix[ed] on by"
121. Book A-1, 337 (pencil): "Carrol<orrill>" (prob. TB)
122. Book A-1, 337, Book A-2, 222: add "S."
123. Book A-2, 222: "William"
124. MS original, JWHi, 45 (JWHi [1995], 107), JSLB 2:55: omit "day"
125. Remainder of Agreement omitted in original document, JWHi, 45 (*JWHi* [1995], 107-8), and JSLB 2:55. MS original concludes with the following names: Samuel C. Owens, Leonidas Oldham, G. W. Simpson, W. L. Irwin, John Harris, H[enry]. Childs, Harvey H. Younger, Hugh L. Breazeal, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton, and Russell Hicks. JWHi also has these names, but deletes Majors, Sadler, and Hicks, and adds Samuel Weston.
126. Remainder of Agreement omitted in *E&MS* 2 (Dec. 1833): 115.
127. Book A-2, 222: adds ellipses over erasure of about three words
128. Book A-2, 222 (darker ink): "<of the committee>" (TB)
129. Book A-1, 337, Book A-2, 222: add "the"

hoods set forth, and even a full interpretation of the sublime admission that "vengeance belongs to God alone." The events that followed from this time till November, explain the *modus operandi*[130] much more clearly than the publication in the *Monitor*, or other papers [131]generally, that[132] were so willing to give the western missionaries, the doctors, lawyers, judges, justices, sheriffs, constables, military officers, and other distinguished personages a fair chance against the Mormons.

[*T&S* 6 (1 April 1845): 848-54]

[…][133]

On the 2nd instant [August], the same day of the publication of the mob in the *Monitor*, I received the following:[134]

Revelation, [135]*given, August, 1833.*

[D&C 97; 1835:81]

[1.] Verily I say unto you my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble, and are seeking diligently to learn wisdom and to find truth: verily, verily, I say unto you, blessed are all such for they shall obtain, for I the Lord showeth mercy unto all the meek, and upon all whomsoever I will, that I may be justified, when I shall bring them into judgment.

[2.] Behold I say unto you, concerning the school in Zion, I the Lord am well pleased that there should be a school in Zion: and also with my servant Parley P. Pratt, for he abideth in me: and inasmuch as he continueth to abide in me, he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion: and to the residue of the of the school, I the Lord am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known: The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; I the Lord have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice: yea, every sacrifice which I the Lord shall command, they are all accepted of me, for I the Lord will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

[3.] Verily I say unto you, that it is my will that an house should by built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion: for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices: that they may be perfected in the understanding of their ministry: in theory; in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

130. Book A-2, 223: replaces "*modus operandi*" with "*plan of operation*"
131. DHC 1:400: adds "that"
132. DHC 1:400: omits "that"
133. DHC moves the paragraph above dated 23 July 1833 to this location (from p. 395 to p. 400).
134. DHC 1:400: replaces this paragraph with "August 2.—I received the following."
135. DHC 1:400: omits remainder of this heading

[4.] And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

[5.] And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God: and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower: therefore verily thus saith the Lord let Zion rejoice, for this is Zion, THE PURE IN HEART: therefore let Zion rejoice, while all the wicked shall mourn: for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works with sore affliction; with pestilence; with plague; with sword; with vengeance, with devouring fire: nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God. Amen.

On the 6th instant [August][136], I received the following:[137]

Revelation, [138]*given, August, 1833.*

[D&C 98; 1835:85]

[1.] Verily I way unto you, my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in every thing give thanks, waiting patiently on the Lord: for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament: the Lord hath sworn and decreed that they shall be granted: therefore he giveth this promise unto you, with an immutable covenant, that they shall be fulfilled, and all things wherewith you have been afflicted, shall work together for your good, and to my name's glory, saith the Lord.

[2.] And now verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me: therefore I the Lord justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord maketh you free: therefore ye are free indeed: and the law also maketh you free: nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.

[3.] And I give unto you a commandment, that ye shall forsake all evil and cleave unto

136. Brackets this editor's.

137. DHC 1:403: replaces this paragraph with "August 6th.—I received the following."

138. DHC 1:403: omits remainder of this heading

all good, that ye shall live by every word which proceedeth forth out of the mouth of God: for he will give unto the faithful, line upon line: precept upon precept: and I will try you, and prove you herewith: and whoso layeth down his life in my cause, for my name's sake, shall find it again; even life eternal: therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy: for if ye will not abide in my covenant, ye are not worthy of me: therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children. And again the hearts of the Jews unto the prophets; and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are many mansions, and I have prepared a place for you, and where my Father and I am, there ye shall be also.

[4.] Behold I the Lord am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I the Lord will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I the Lord will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

[5.] Now I speak unto you, concerning your families: if men will smite you, or your families, once and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold: and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out.—And now verily I say unto you if that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation: and then if he shall come upon you, or your children or your children's children, unto the third and fourth generation: I have delivered thine enemy into thine hands, and then if thou wilt spare him thou shalt be rewarded for thy righteousness: and also thy children and thy children's children unto the third and fourth generation: nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands, and thou art justified.

[6.] Behold this is the law I gave unto my servant Nephi; and thy father Joseph, and Jacob and Isaac, and Abraham, and all mine ancient prophets and apostles. And again this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I the Lord commanded them. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I the Lord would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I the Lord would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation, behold this is an ensample unto all people, saith the Lord your God, for justification before me.

[7.] And again verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness thou shalt forgive him and shalt

hold it no more as a testimony against thine enemy, and so on unto the second and the third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time and repent not, thou shalt also forgive him; and if he trespass against thee the fourth time, thou shalt not forgive him but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart, and if he do not this, I the Lord will avenge thee of thine enemy an hundred fold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children and turn unto the Lord their God with all their hearts, and with all their might, mind, and strength, and restore four fold for all their trespasses, wherewith they have trespassed, or wherewith their fathers have trespassed or their father's fathers then thine indignation shall be turned away and vengeance shall no more come upon them, saith the Lord your God, and their trespasses shall never be brought any more as a testimony before the Lord against them.—Amen.

29.

APPEAL TO GOVERNOR OF MISSOURI

August-September 1833

[*T&S* 6 (1 April 1845): 848-54 (cont.)]

[1]August 21st. At a council of high priests in Zion, Elder Christian Whitmer was ordained to the high priesthood: and on the 28th, the council resolved, that no high priest, elder or priest, shall ordain any priest, elder or high priest in the land of Zion, without the consent of a conference of high priests.

Soon after the arrival of Oliver Cowdery at Kirtland arrangements were made to dispatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the saints in their unfortunate situation through the late outrage of the mob.

[2]**September 4 [1833][3].—I wrote as follows to Sister Vienna Jaques,[4] at Independence, Missouri:**

[5]**[Kirtland Sept 4th 1833.]**

Dear Sister:—Having a few leisure moments, I sit down to communicate to you a few words, which I know I am under obligation to improve for your satisfaction, if it should be a satisfaction for you to receive a few words from your unworthy brother in Christ. I received your letter some time since, containing a history of your journey and your safe arrival, for which I bless the Lord; I have often felt a whispering since I received your letter, like this: "Joseph, thou art indebted to thy God for the offering of thy Sister Vienna[6], which proved a savor of life as pertaining to thy pecuniary concerns[7]. Therefore she should not be forgotten of[8] thee,

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1. *Source*: Based on FWR, 34-36 (ER) (*FWR* [1983], 62-64), or more likely the original minutes (see discussion in Sources Cited).

2. Book A-1, 344 (different ink): adds "\See Note A. Page 1 Addenda/" (TB). The following introductory paragraph and letter did not appear in *T&S*, but were added in Book A-1, Addenda, 1-2, by TB, possibly on 14 Jan. 1845, and incorporated in Book A-2, 227-28, by CWW on 29-31 May 1845 (see MSHi Chronology). Text here is from DHC 1:407-9.

3. Book A-1, Addenda, 1: adds "1833"

4. Book A-1, Addenda, 1: "Jaquish"; Book A-2, 227: "Jaques". Also spelt Jacques.

5. *Source*: JSLS, Bx 2, fd 3, 30-33 (FGW, JS) (*PWJS*, 317-20). The text here is from DHC 1:407-9. While DHC, Book A-1, and Book A-2 are nearly identical, they silently omit portions of the letter, which have been supplied here in brackets from JSLS. The complete letter was also copied by RB after 1858 into CHOLB 1:709-12.

6. Book A-2, 227: "Vianna"

7. Book A-1, Addenda, 1, Book A-2, 227: "concern"

8. Book A-2, 227: replaces "of" with "by"

for the Lord hath done this, and thou shouldst remember her in all thy prayers and also by letter, for she oftentimes[9] calleth on the Lord, saying, O Lord, inspire thy servant Joseph to communicate by letter some word to thine[10] unworthy handmaiden[11], [canst thou not speak peaceably unto thine handmaid] and say all my sins are forgiven, and art thou not content with the chastisement wherewith thou hast chastised thy handmaiden[12]?" Yea, sister, this seems to be the whispering of a spirit, and judge ye what spirit it is. I was aware[13] when you left Kirtland that the Lord would chasten you, but I prayed fervently in the name of Jesus that you might live to receive your inheritance, agreeable[14] to the commandment which was given concerning you. I am not at all astonished at what has happened to you, neither to[15] what has happened to Zion, and I could tell all the whys and wherefores of all these[16] calamities. But alas, it is in vain to warn and give precepts, for all men are naturally disposed to walk in their own paths as they are pointed out by their own fingers and are not willing to consider and walk in the path which is pointed out by another, saying, This is the way, walk ye in it, although [17]he should be an unerring director, and the Lord his God sent him. Nevertheless, I do not feel disposed to cast any reflections, but I feel to cry mightily unto the Lord that all things, which have happened may work together for good[18]; yea, I feel to say, O Lord, let Zion be comforted, let her waste places be built up and established an hundred fold; let Thy Saints come unto Zion out of every nation; let her be exalted to the third heavens, and let Thy judgment[19] be sent forth unto victory; and after this great tribulation, let Thy blessing fall upon Thy people, and let Thy handmaid live till her soul shall be satisfied in beholding the glory of Zion; for[20] notwithstanding her present affliction, she shall yet arise and put on her beautiful garments, and be the joy and glory[21] of the whole earth. Therefore let your heart be comforted; live in strict obedience to the commandments of God, and walk humbly[22] before Him, and He will exalt thee in His own due time.

[The brethren in this place are gaining ground in spiritual things and are trying to overcome all things that is not well pleasing to their heavenly father. There has many brethren moved to this place from different parts of the country—so much so that one house is not sufficient to contain them for public worship and we have divided and hold meetings in two separate places: namely, at the school house on the flats and Uncle John Smiths who lives on brother [Joseph] Coe's place. We have commenced building the house of the Lord in this place and are making great

9. Book A-2, 227 (darker ink): "{\often/} times"
10. Book A-2, 227: "thy"
11. Book A-1, Addenda, 1, Book A-2, 227: "handmaid"
12. Book A-1, Addenda, 1, Book A-2, 227: "handmaid"
13. JSLS, 30, Book A-1, Addenda, 1, Book A-2, 227: replace "aware" with "sensible"
14. Book A-2, 227: "agreeably"
15. Book A-2, 227: omits "to"
16. JSLS, 30: replaces "these" with "there [their]"
17. Book A-2, 227: adds ellipses over erasure of about four words
18. JSLS, 30, Book A-1, Addenda, 1, Book A-2, 227: "that all things might work together for good, which has happened"
19. Book A-2, 228: "judgments"
20. Book A-1, Addenda, 2, Book A-2, 228: omit "for"
21. JSLS, 31: "~~praise~~ <glory>"
22. Book A-1, Addenda, 2, Book A-2, 228: "humble"

progress in it—so much so that I feel great hopes that by spring it will be finished so that we can have a place to worship where we shall not be molested. A few days since Brother Ball and Sister Elizabeth Chan arrived here from Boston; brother Ball has gone about three miles from this place to work at his trade, and Sister Elizabeth lives with me at present. Agnes and Mary lives with father Smith.]

I will assure you that the Lord has respect unto the offering you made. [He is a God that changes not and his word cannot fail. Remember what he has said in the Book of Mormon respecting those who should assist in bringing this work forth. We frequently have intelligence from our elders abroad that are proclaiming the word, that God is working with them, for they have attained to great faith insomuch that signs do follow them that believe.]

Brother David W. Patten has just returned from his tour to the east, and gives us great satisfaction as to his ministry. He has raised up a church of about eighty-three members in that part of the country where his friends live—in the state of New York. Many were healed through his instrumentality, several cripples were restored. As many as twelve that were afflicted came at a[23] time from a distance to be healed; he and others[24] administered in the name of Jesus, and they were made whole. Thus you see that the laborers in the Lord's vineyard are laboring with their might[25], while the day lasts, knowing [26]"the night soon cometh when no man can work." [3 Ne. 27:33; John 9:4][27]

[I wish you to say to brother [Edward] Partridge that we received his letter of the 13 August directed to Bro. Frederick requesting an explanation on the plan of the house which is to be built in Zion and also of the city plat, that the brethren whom we have recently sent to Zion will give them all the information they need about it. I have but little time to write at present for I am laboring on the house of the Lord with my own hands; therefore I must bid you farewell and subscribe myself your unworthy brother in Christ. Amen.]

[Signed] JOSEPH SMITH.[28]

[Vienna Jacques][29]

[30]On the 11th of September[31], the following members[32], residing in Kirtland, viz[33]: F.[34] G. Williams, Sidney Rigdon, N.[35] K. Whitney, with myself,[36] [37]and [38]Oliver Cowdery, delegate to represent the

23. Book A-2, 228: replaces "a" with "one"
24. JSLS, 32: "<and others>"
25. Book A-1, Addenda, 2, Book A-2, 228: "mights"
26. Book A-2, 228: adds "that"
27. Bracketed references this editor's.
28. Book A-1, Addenda, 2, Book A-2, 228: omit "JOSEPH SMITH"; "[signed]" appears only in DHC 1:408; JSLS, 32, has signature cut out with note: "This letter was Signed by Joseph Smiths own hand, which autograph was cut off by Pres. B Young March 4th 1859."
29. This line only in JSLS, 32, where JS spells her name "Viana Jaquish".
30. *Source*: Closely follows KHCM, 24 (FGW) (*KCMB* [2002], 18-19).
31. DHC 1:409: replaces "On … September" with "September 11"
32. KHCM, 24: adds "of the United Firm"
33. KHCM, 24: replaces "viz" with "to wit"; Book A-2, 228: replaces "viz" with "namely"
34. Book A-2, 228: "Frederick"
35. Book A-2, 228: "Newell"
36. KHCM, 24: omits "with myself" and inserts "Joseph Smith J[r]" between FGW and SR
37. Book A-1, 345: adds "~~met~~"
38. KHCM, 24: adds "also"

residue of the members[39] in Independence, [40]Missouri, met in council to consider[41] the expediency of establishing a printing press in Kirtland[42], when it was

> [43]Resolved, unanimously[44], that a press be established, and conducted under the firm [45]of F. G. Williams & Co.
>
> [46]Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the *Latter-day Saints' Messenger and Advocate*.
>
> Resolved, also, that the [47]*Star*, formerly published in Jackson county, Missouri, **by the firm of W. W. Phelps & Co., be printed**[48] **in this place**[49] by the firm of F. G. Williams & Co.; and[50] to be conducted by Oliver Cowdery, one of the members of the[51] firm, until it is transferred to its former location.
>
> **F. G. Williams.**[52]

[53]The same day, Bishop Partridge was acknowledged by the council in Zion, to be the head of the church, of Zion, at that time; and, by virtue of his office, was acknowledged the moderator or president of the council[54] or conferences.

Ten high priests were appointed to watch over the ten branches of the church in Zion.

A hymn, concerning the travels, toils, troubles, and tribulations of the Nephites, was sung in tongues by Elder W.[55] W. Phelps; interpreted by Elder Lyman Wight.

[56]September 26th. The council again assembled in Zion, and ordained Jesse Hitchcock, Elias Higbee and Isaac Higbee, high priests.[57]

[58]Brother John Tanner sent his two sons to Kirtland to learn the will of the Lord, whether he should remove to Zion or Kirtland, and[59] it was decided by the unanimous voice of the council on

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39. KHCM, 24: replaces "members" with "said Firm residing"
40. KHCM, 24: adds "Jackson County"
41. KHCM, 24: replaces "consider" with "take into consideration"
42. KHCM, 24: replaces "Kirtland" with "this place"
43. KHCM, 24: adds "First"
44. KHCM, 24: replaces "unanimously" with "by unanimous consent"; Book A-1, 345, "unanimously" overwrites "by"
45. DHC 1:409 adds "name"
46. KHCM, 24: adds "Secondly"
47. DHC 1:409 adds "*Evening and Morning*"
48. Book A-1, 345, Book A-2, 228: "reprinted"
49. DHC 1:409: omits "by the firm … place"
50. KHCM, 24, Book A-1, 345, Book A-2, 228, DHC 1:409: omit "and"
51. KHCM, 24: replaces "member of the" with "said"
52. Name appears only in KHCM, 24.
53. *Source*: Remainder of this day's entry based on FWR, 37-37 (ER) (*FWR* [1983], 65-66), or more likely the original minutes (see discussion in Sources Cited).
54. DHC 1:409: "councils"
55. Book A-2, 228: "William"
56. *Source*: Based on FWR, 37 (ER) (*FWR* [1983], 66-67), or more likely the original minutes (see discussion in Sources Cited).
57. These three men were not ordained high priests at this time, however; the minutes report that it was "agreed" that they should be ordained. The ordinations occurred on 7 Aug. 1834 (cf. FWR, 61-62; *FWR* [1983], 93-95).
58. *Source*: Based on KHCM, 24-25 (*KCMB* [2002], 19).
59. DHC 1:410: omits "and" and begins new sentence

the 28th of[60] September, that it was the will of the Lord for all, who were able and willing, to build up and strengthen the stake in Kirtland; and[61] Brother Tanner was counseled accordingly.

About this time, Elders Hyde and Gould arrived at[62] Zion, and the church having made the necessary preparations, Elders W.[63] W. Phelps and Orson Hyde were dispatched to the Governor of Missouri, residing at Jefferson City, [64]with the following petition:

[65]**September 28, 1833.**[66]

To His Excellency Daniel Dunklin, Governor of the State of Missouri.

We, the undersigned, citizens of the republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the Church of Christ, (vulgarly called Mormons.) believing in God, and worshiping him according to his revealed will contained in the Holy Bible, and [67]the fulness of the gospel contained in the Book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That, we your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said State, for the purpose of improving the same and peaceably enjoying our rights, privileges, immunities and religion, according to the constitution[68] and laws of the state and national governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows:

First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses and breaking in our windows, disturbing ourselves, our wives and our children, and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening, on that day. In the fall of the same year, they or some one, burned a large quantity of hay in the stack; and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-batting our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:

> [69]**We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society, "peaceably if we can, forcibly if we must," and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for**

60. Book A-1, 345: omits "of"
61. DHC 1:410: omits "and"
62. DHC 1:410: replaces "at" with "in"
63. Book A-2, 229: "William"
64. DHC 1:410: adds "the capital of the state"
65. *Source*: *E&MS* 2 (Dec. 1833): 114-15.
66. Date not in *T&S*, but added at *eoln* in Book A-1, 346, incorporated in Book A-2, 229, and added in DHC 1:410.
67. Book A-2, 229: adds "in"
68. Book A-2, 229 (darker ink): "{\constitution/}"
69. DHC 1:411: omits this document with ellipses, explaining in a footnote that it had been quoted previously on pp. 374-76 (chap. 27).

the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly [70]are) made their first appearance amongst us, and pretending[71] as they did, and now do, to hold personal communication and converse face to face with the Most High God, to receive communications and revelations direct from heaven; to heal the sick by laying on hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear, that with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle and vicious.—This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our county[72] little or no property with them, and left less behind them, and we infer, that those only yoked themselves to the Mormon car, who had nothing earthly or heavenly, to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen[73] ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our[74] slaves, and endeavoring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their[75] members who should again, in like case offend, but how specious are appearances, in a late number of the *Star*, published in Independence by the leaders of the sect, there is an article inviting free Negroes and mulattoes from other states to become Mormons and remove and settle among us, [76]this exhibits them in still more odious colors. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the[77] county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste amongst us, would corrupt our blacks and instigate them to bloodshed[78].

They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason:

They declare openly that their God hath given them this county of land,

70. Book A-1, 347: adds "~~they~~"

71. Book A-1, 347, Book A-2, 230: "pretended"

72. Book A-1, 348, Book A-2, 230: "country"

73. Book A-1, 348, Book A-2, 230: omit "chosen"

74. Book A-1, 348: "our" overwrites "their"

75. Book A-1, 348, Book A-2, 230: omit "of their"

76. Book A-1, 348: adds "<[this is totally false, the piece in the Star was directly the reverse]>" (TB); incorporated in Book A-2, 230.

77. Book A-2, 230 (darker ink): "[*eoe*] {\from the/}"

78. Book A-1, 348: "bloodsheds~~s~~"

and that sooner or later they must and will have the[79] possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner, that we believe it a duty we owe [80]ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into the bosom of our families, as fit companions for[81] our wives and daughters, the degraded and corrupted free Negroes and mulattoes, that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us[82] in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court house at the town of Independence, on Saturday, next, 20th inst. to consult ulterior movements.

Among the hundreds of names attached to the above document were:—

Lewis Franklin, jailor; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flournoy, Post Master; S. D. [Lucas,][83] Colonel and Judge of the court; Henry Chiles, Attorney at Law; N. K. Olmstead[84], M. D.; John Smith, J. P.[85]; Samuel Weston, J. P.[86]; William Brown, Constable; Abner F. Staples, Captain; Thomas Pitcher, deputy Constable; Moses G. Wilson, and[87] Thomas Wilson, merchants.

On Saturday the 20th of July last, according to the foregoing document, there assembled suddenly in the town of Independence at the court house, between four and five hundred persons, who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs[88], Richard Fristoe[89], Abner F. Staples, Gan[90] Johnson, Lewis Franklin, Russel Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson, to some of your petitioners, namely, Edward Partridge, A. S. Gilbert, John Corrill, Isaac Morley, John Whitmer, and W.[91] W. Phelps, and demanded that we should immediately stop the publication of the *Evening and Morning Star,* and close printing in Jackson county, and that we, as elders of said church, should agree to remove out of the county forthwith. We asked for three months, for consideration–-They would not grant it—We asked for ten days—They would not grant it, but said [92]fifteen minutes was the longest, and refused to hear any reasons: of course the conversation broke up.

The four or five hundred persons, as a *Mob*, then proceeded to demolish or raze to the

79. Book A-1, 349, Book A-2, 231: omit "the"
80. Book A-2, 231: adds "to"
81. Book A-2, 231 (darker ink): "{\for/}"
82. Book A-1, 349, Book A-2, 349: omit "us"
83. *T&S* inadvertently omits "Lucas", which appears in Book A-1, 349, and Book A-2, 231.
84. Book A-2, 231: "Olmsted"
85. Book A-1, 349, Book A-2, 231: "Justice of the Peace."
86. Book A-1, 349, Book A-2, 231: "Justice of the Peace."
87. Book A-1, 350, Book A-2, 231: omit "and"
88. Book A-1, 350, Book A-2, 231, DHC 1:411: "Chiles"
89. Book A-1, 350, Book A-2, 231, DHC 1:411: "Bristoe"
90. Book A-2, 231: "Ga{\r/}"; DHC 1:411: "Garr"
91. Book A-2, 231: "William"
92. Book A-2, 231: adds "that"

ground, the printing office and dwelling house of W.[93] W. Phelps & Co. Mrs. Phelps, with a sick infant child[94] and the rest of her children, together with the furniture in[95] the house, were thrown out [96]doors: the press was broken, the type pied—the book work, furniture, apparatus, property, &c., of the office were [97]principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families, left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the *Evening and Morning Star,* a monthly paper, and the *Upper Missouri Advertiser,* a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

The mob then proceeded to demolish the storehouse [98]and destroy the goods of Gilbert, Whitney & Co.; but Mr. Gilbert assuring them that[99] the goods should be packed by the 23rd inst. [July]: they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge; the bishop of the church from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the[100] presence of the mob before the court house.—They caught other members of the church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets, they sought for other leading elders, but found them not. It being late, they adjourned until the 23rd inst.

On the 23rd inst., early in the [101]day, the mob again assembled to the number of about five hundred, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the *horrid yell.* They proceeded to take some of the leading elders by force, declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling houses, and let their Negroes loose to go through our plantations and lay open our fields for the destruction of our crops.

Whereupon, John Corrill, John Whitmer, W.[102] W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward[103] the church, but being[104] assured by the mob, that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that [105]they or the Mormons must leave the county, or they, or the Mormons must die.

The mob then chose a new[106] committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Chiles,[107] Harvey H. Younger, Hugh L. Breazeal,[108] N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah

93. Book A-2, 231: "William"
94. DHC 1:411: omits "child"
95. Book A-1, 350: "in" overwrites "of"; Book A-2, 231: replaces "in" with "of"
96. Book A-1, 350: "\of/"; Book A-2, 231, DHC 1:412 add "of"
97. Book A-1, 350: adds "~~destroyed~~"
98. Book A-2, 232: adds ellipses over erasure
99. DHC 1:412: omits "that"
100. Book A-1, 351: omits "the"
101. Book A-1, 351: adds "~~morning~~"
102. Book A-2, 232: "William"
103. Book A-1, 351, Book A-2, 232, DHC 1:412: "towards"
104. DHC 1:412: replaces "being" with "were"
105. DHC 1:412: adds "either"
106. Book A-2, 232 (darker ink): "<new>" (prob. TB)
107. *E&MS* 2:115: "Henry Childs"
108. Book A-1, 352: "Hugh H. Breazeale"; Book A-2, 232 (darker ink): "Hugh H. Br{\eazeale/}" (TB); DHC 1:412: "Hugh L. Brazile"

Waller, Harman Gregg, Aaron Overton and Samuel Weston, who, with Edward Partridge, Isaac Morley, John Corrill, W.[109] W. Phelps, A. S. Gilbert, and John Whitmer, entered into the following stipulation:

> [110]"*Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a*[111] *public meeting of the citizens of said county, made the 23rd day of July, 1833.*
>
> It is understood that the [112]undersigned members of the society, do give their solemn pledge each for himself, as follows, to wit:
>
> That Oliver Cowdery, W.[113] W. Phelps, William E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named[114], use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county[115]; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they[116] shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and Algernon[117] S. Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.
>
> The *Star* is not again to be published, not[118] a press set up by any of the society in this county.
>
> If the said Edward Partridge and W.[119] W. Phelps move their families by the first day[120] of January, as aforesaid, that[121] they themselves will be allowed to [122]go and come in order to transact and wind up their business.
>
> The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned."[123]

To which agreement is[124] subscribed the names of the above-named committee, as also those of the Mormon brethren named in the report as having been present.

The damages, which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were

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109. Book A-2, 232: "William"

110. Following document partly quoted in previous chapter, where a discussion of its source can be found (cf. DHC 1:394-95).

111. Book A-2, 232: "{\a/}" (prob. CWW)

112. Book A-1, 352: adds "~~members~~"

113. Book A-2, 232: "William"

114. Book A-2, 233: replaces "named" with "mentioned"

115. Book A-1, 352: "country"

116. Book A-2, 233 (darker ink): adds "\they/" at *eoln* (prob. TB)

117. Book A-1, 352, Book A-2, 233: "A."

118. *E&MS* 2:115, Book A-1, 352, DHC 1:413: replace "not" with "nor"

119. Book A-2, 233: "William"

120. Book A-2, 233: omits "day"

121. Book A-1, 353: adds "~~that~~"; Book A-2, 233, DHC 1:413: omit "that"

122. Book A-1, 353: adds "~~come and~~"

123. DHC 1:413: moves close quotation mark to end of next paragraph

124. Book A-1, 353, Book A-2, 233, DHC 1:413: "are"

dependant on their labors for support, have been thrown out of employment and are kept so by the threatenings of those who compose[125] the mob. [See their resolutions as published in the *Western Monitor*[126], number[127] 1, 2, 3, 4, and 5.[128]] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousand of dollars, it would be short of a remuneration. Most of the mechanic's shops have been closed, two pair of blacksmith's bellows have been cut in pieces. Our merchant, as you will[129] see by the foregoing stipulation, has been forbidden[130] to import or bring into the country[131] any more goods, by which his business has been [132]ruined.

Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south but the settlers in that country[133] drew up an agreement among themselves to drive us from that country[134] after we had commenced laboring there; they threatened to shoot our cattle and destroy our labor, and in fact, "The foxes have holes and the birds of the air have nests, but we have not where to lay our heads." [Matt. 8:20] We were obliged to return.

Since the stipulation was entered into some of our houses have been broken open and the inmates threatened to be shot if they stirred, and also some of our houses have been stoned or brick-batted.

Also, that since some[135] publications have appeared in the *Western Monitor* and other papers, censuring[136] the conduct of the mob the *leaders have began*[137] *to threaten life,* declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person or property, they would[138] *die!*

Now therefore, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us, (so far as we are acquainted,) contained in the documents above written, and those in the proceedings of the mob, as published in the *Western Monitor* of August 2nd, *are not true.* In relation to inviting free people of color to emigrate to this section of country—and other matters relative to our society, see the 109th, 10th, and 11th pages of the *Evening and Morning Star,* and the *Extra* accompanying the same, dated July 16th—which are annexed to this petition. Our situation is a critical one, we are located upon the western limits of the state, and of the United States—where desperadoes can commit outrages and even murder, and escape, in a few minutes, beyond the reach of [legal][139] process—where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice—where numerous tribes of Indians, located

125. Book A-1, 353, Book A-2, 233: "composed"
126. Book A-2, 233: "Western Missouri Monitor"
127. Book A-2, 233, DHC 1:413: "numbers"
128. Book A-1, 353, Book A-2, 233: add "August 2nd 1833"; DHC 1:413: adds "August 2, 1833"
129. Book A-2, 233: "{\wi/}ll" (prob. CWW)
130. Book A-2, 233: "forbidden" overwrites illegible
131. *E&MS* 2:115: "county"
132. Book A-1, 353: adds "~~receive~~d"
133. *E&MS* 2:115, DHC 1:414: "county"; Book A-2, 233: "count{\y/}"
134. *E&MS* 2:115, DHC 1:414: "county"; Book A-2, 233: "count{\y/}"
135. Book A-2, 233 (different ink): "{\some/}" (prob. CWW)
136. Book A-2, 233 (darker ink): "{\cene<s>ur/}ing" (prob. CWW; insertion of "s" pos. TB)
137. DHC 1:414: "begun"
138. Book A-1, 354, "should" overwrites "would"; *E&MS* 2:115, Book A-2, 234: "should"; DHC 1:414: "shall"
139. Brackets this editor's.

by the general government amid the corrupting influence of mid-day mobs, might massacre our defenseless women and children, with impunity.

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek, we have turned the other also, when we have been sued at the law, and our coat been taken, we have given them our cloak also, when they have compelled us to go with them a mile, we have gone with them twain, we have borne the above outrages without murmuring:—But we cannot patiently bear them[140] any longer: according to the laws of God and man, we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution and the union must tremble! Assuring ourselves that no republican will suffer the liberty of the press; the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace. We solicit assistance, to obtain our rights; holding ourselves amenable to the laws of our country[141] whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor, to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenseless women and children to stain the *land* which has once been stained by the blood of our fathers to purchase our liberty; we appeal to the Governor for aid; asking *him* by express proclamation, or otherwise, to *raise*[142] a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in[143] the loss of property—for abuse—for defamation, as to ourselves[144]; and if advisable try for treason against the government;—that the law of the land may not be defied[145], nor[146] nullified, but peace restored to our country:—And we will ever pray.

[147]**This petition was signed by Edward Partridge and**[148] **nearly all the members of the**[149] **Church in Jackson county**[150]**.**

140. Book A-2, 234: "cannot bear them patiently"

141. DHC 1:415: "county"

142. DHC 1:415: moves "to raise" to follow "asking him"

143. DHC 1:415: replaces "in" with "for"

144. Book A-2, 234: "{\as to ourselves/}" (prob. CWW)

145. DHC 1:415: replaces "defied" with "defiled"

146. DHC 1:415: "or"

147. The following paragraph appears in Book A-1, 355, Book A-2, 234, and DHC 1:415, but not in *T&S*. Text here is from DHC.

148. Book A-1, 355: "<Edward Partridge &>" (WR)

149. Book A-1, 355: "<member[s] of the>" (prob. TB)

150. Book A-1, 355: adds "~~and was presented the governor~~"

30.

MISSION TO CANADA

October 1833

[*T&S* 6 (15 April 1845): 864-66]

[1]On the 5th of October, 1833[2], I started on a journey [3]east and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's tavern, in Ashtabula; and the day following [6 October 1833][4], the[5] Sabbath, we arrived at[6] Springfield [Erie County, Pennsylvania][7], whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation; and[8] a large and attentive congregation assembled at Brother [John] Rudd's in the evening, to whom we bore our testimony. **O God Seal our testimony to their hearts. Amen.**

[9]October 8th.[10] Elders [W. W.] Phelps and [Orson] Hyde presented the petition of the saints in Jackson county[11] to the Governor of Missouri, who [12]gave them for [13]answer that the Attorney-General of the state, was absent, [14]and[15] on his return he would inform them of his conclusions, by mail, addressed at Independence; whither they[16] immediately returned.

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1. *Source*: Based on JSj [1832-34], 5-7 (JS, SR) (*PJS* 2:5-6; *JSP* 1:12; *APR*, 11). Deleted material added here in bold type.
2. DHC 1:416: replaces "On … 1833" with "October 5"
3. DHC 1:416: adds "to the"
4. Brackets this editor's.
5. Book A-2, 235 (different ink): "{\the/}"
6. Book A-1, 356: replaces "at" with "<in>" (prob. TB); Book A-2, 235, DHC 1:416: replace "at" with "in"
7. Brackets this editor's.
8. DHC 1:416: omits "and"
9. Sometime after writing the following two paragraphs in Book A-1, 356, WR used guidelines to reverse their order, but then canceled the change and added a marginal note: "stand as it was". BHR moved the first paragraph to preface Governor Dunklin's 28 Oct. response below (from p. 416 to p. 423). *Source*: D. Dunklin to W. W. Phelps and O. Hyde, 8 Oct. 1833, WWPc, fd 1 (transcribed in vol. 8, I.4).
10. DHC 1:423: "On the 8th of October"; Book A-1, 356: "~~October 8th~~ /~~the same day~~\ <October>" (TB)
11. Book A-1, 356: "<county>" (TB)
12. DHC 1:423: adds "at that time"
13. DHC 1:423: adds "an"
14. Book A-1, 356: adds "~~at the~~"
15. DHC 1:423: replaces "and" with "but promised that"
16. DHC 1:423: replaces "they" with "the brethren"

[17]We continued at Springfield until this time [8 October][18], when [19]we removed to Brother Roundy's at Elk Creek [Erie County, Pennsylvania][20]; and continuing[21] our journey on[22] the evening of the 9th [23]arrived at a tavern; and on the 10th, at Brother Job Lewis' in Westfield, where we met the brethren, according to previous appointment, and spake to them as the spirit gave utterance, greatly[24] to their gratification.

This day October 10th, [25]Elder [26]Williams wrote as follows, from Kirtland to the saints in Missouri:

[27]**Kirtland Oct. 10th, 1833.**[28]

Dear Brethren:

It is a long time since we have received any intelligence from you, save a letter [29]received by Brother Elliott from Elder[30] John Whitmer, which informed us that he had wrote[31] four letters since Elder[32] Oliver Cowdery[33] left; but we have not received any of them, nor from[34] any other[35] one in[36] Zion, except one from Bishop[37] Partridge of August 13th, and have had no information concerning the riot, and the situation of the brethren in Zion, to be depended upon[38]; and considering that the enemy have[39] commenced intercepting our letters, I direct this to Mrs. Billings, thinking by so doing, that you may get it. The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion, and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver [Cowdery][40], we sat in council to know what [41]should be done. The decision of the council was, that measures should be immediately taken to seek redress by the laws of your[42] country, for your[43] grievances; accordingly two messengers were dispatched for that

17. *Source*: Based on JSj [1832-34], 6-7 (SR) (*PJS* 2:6; *JSP* 1:12; *APR*, 11).
18. Brackets this editor's. Book A-1, 356: "until the \8th/ ~~time~~"; Book A-2, 235: "until the 8th"; DHC 1:417: replaces "this time" with "the 8th of October"
19. Book A-1, 356: adds "~~which~~"
20. Brackets this editor's.
21. Book A-2, 235: "continued"
22. Book A-1, 356, Book A-2, 235: omit "on"
23. DHC 1:417: adds "we"
24. Book A-1, 356: "<greatly to>" (WR)
25. Book A-1, 356: adds "~~President~~"
26. Book A-1, 356: "<F. G.>" (TB); Book A-2, 235, DHC 1:417: add "Frederick G."
27. *Source*: JSLB 1:56-60 (FGW).
28. JSLB 1:56: adds place and date
29. Book A-1, 356: adds "~~from~~"
30. Book A-1, 356: "Elder" overwrites "Bro."
31. Book A-2, 235, DHC 1:417: "written"
32. JSLB 1:56: replaces "Elder" with "bro."
33. Book A-1, 356: "<Cowdery>" (TB)
34. DHC 1:417: omits "from"
35. Book A-1, 356: "<other>" (prob. WR); DHC 1:417: "others"
36. DHC 1:417: replaces "one in" with "from"
37. JSLB 1:56: replaces "Bishop" with "bro."
38. DHC 1:417: moves "to be depended upon" to follow "no information"
39. Book A-2, 235: "has" overwrites "have"
40. Book A-1, 356: "<Cowdery>" (TB); Book A-2, 235, DHC 1:417: add "Cowdery"
41. JSLB 1:56: adds "~~to do~~"
42. JSLB 1:56, DHC 1:417: replace "your" with "our"; Book A-2, 235: "~~your~~ <our>" (pos. RLC)
43. Book A-2, 235: "{\your/}" (prob. CWW)

purpose. (Let this suffice, for this may fall into the hands of the enemy.) We have [44]received no[45] revelation[46] for a long time, and none concerning the present situation of Zion, which has been written[47]; but it has been manifested to Joseph, and communicated[48] to me by [49]him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move, for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps[50] is obliged to move[51] from that place[52], let him take his family and Elder Cowdery's[53] wife, and come to Kirtland, but not to bring any thing with him, except his bedding and clothing; and let Elder[54] Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps[55] to come, provided[56] the prospect is favorable for a reconciliation, so[57] that the saints[58] are not obliged to leave the county. We can do no more for you than we are doing, but we have this great consolation that God will deliver Zion, and establish you upon the land of[59] your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come [60]eternal life: so brethren you have great reason to rejoice, for your redemption draweth nigh.

President[s] Joseph [Smith] and Sidney [Rigdon][61] are absent on a mission, and we do not expect their return till[62] some time in November. They have gone down the lake to Niagara, from thence they[63] expect to go into Upper[64] Canada as far as Long Point[65] [Nova Scotia, Canada][66], and preach in all the most noted places on their[67] way.

We held a council [68]this morning on the subject of building, &c. It was decided by the council that we should discontinue the building of the temple during the winter for want of materials; and to prepare and get all things in readiness[69] to recommence it early in the spring. It

44. DHC 1:417: adds "not"
45. DHC 1:417: replaces "no" with "any"
46. Book A-1, 357, Book A-2, 235: "revelations"
47. DHC 1:417: places "which has been written" within parentheses and moves it to follow "a long time"
48. Book A-2, 235 (different ink): "{\communicated/}" (TB)
49. JSLB 1:57: apparently adds "~~bro~~"; Book A-1, 357: adds "~~letter~~"
50. JSLB 1:57: replaces "Elder Phelps" with "bro William"
51. Book A-2, 235: "remove"
52. JSLB 1:57: "<from that place>"
53. JSLB 1:57: replaces "Elder Cowdery's" with "bro Oliver's"
54. JSLB 1:57: replaces "Elder" with "bro."
55. JSLB 1:57: replaces "Elder Phelps" with "bro William"
56. JSLB 1:57: "providing"
57. DHC 1:417: replaces "so" with "to the extent"
58. JSLB 1:57: replaces "saints" with "brethren"; Book A-1, 357: "~~bret[hren]~~ saints"
59. Book A-2, 235: omits "the land of"
60. DHC 1:418: adds "will receive"
61. DHC 1:418: "Presidents Smith and Rigdon"
62. DHC 1:418: "until"
63. JSLB 1:57: omits "they"
64. JSLB 1:57: omits "Upper"
65. JSLB 1:57: "UC [Upper Canada]"
66. Brackets this editor's.
67. JSLB 1:57: "the"
68. DHC 1:418: adds "meeting"
69. JSLB 1:57: "all things ready"

was also agreed, to[70] set the hands immediately to erect[71] a house for the printing office, which is to be thirty by thirty-eight feet on the ground; the first story to be occupied for[72] the school of the prophets this winter, and the upper story for the printing press.

Oliver [Cowdery][73] started for New York [74]the first instant[75], for the printing establishment, with eight hundred dollars[76]. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, and publish[77] the *Star*, commencing from the last[78] number printed[79]; and[80] to be conducted by Oliver [Cowdery][81], (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps & Co., as usual,) and[82] [83]under the firm[84] of F. G. Williams & Co., entitled the *Latter day Saint's Messenger and Advocate*. The probability is, that the *Star*[85] will be forwarded to subscribers [86]by the first of December. [87]Oliver [88]has written to you for the names and residence of the subscribers for the *Star*, and if you have not sent them, we wish you to send them immediately, that there may be no delay in the papers going to subscribers as soon as they can be printed.

Bishop[89] Whitney, also, started for New York[90] at the same time, to replenish his store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods than at any former time. Thus you see the goodness and mercy of God in providing for his saints. Not one week before Bishop[91] Whitney started, the way seemed hedged up and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by[92] a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which, let us all[93] raise our hearts in gratitude to God and praise his holy name, that he is a present help in every time of need.

We have seen a letter written to [94]Sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy,

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70. JSLB 1:58, Book A-1, 358, DHC 1:418: replace "to" with "that we should"
71. JSLB 1:58: replaces "erect" with "work to build"
72. Book A-2, 236: replaces "for" with "by"
73. JSLB 1:58: "bro Oliver"; Book A-1, 358: "<Cowdery>" (TB); Book A-2, 236, DHC 1:418: add "Cowdery"
74. DHC 1:418: adds "on"
75. DHC 1:418: replaces "instant" with "of October"
76. JSLB 1:58: "$800 cash"
77. Book A-2, 236, DHC 1:418: "republish"
78. JSLB 1:58: omits "last"
79. JSLB 1:58: replaces "printed" with "when it stopped"
80. DHC 1:418: omits "and"
81. JSLB 1:58: "bro Oliver"; Book A-1, 358: "<~~Cowdery~~>" (TB); DHC 1:418: adds "Cowdery"
82. Book A-1, 358: "~~Commencing from … and~~"; omitted in Book A-2, 236.
83. JSLB 1:58: adds "also a paper is to be continued in this place"; Book A-1, 358: "and also <publish> a paper ~~is to be continued in this place~~" (TB); incorporated in Book A-2, 236; DHC 1:418: adds "also publish a paper"
84. DHC 1:418: "firm-name"
85. Book A-1, 358: "~~The probability is that the Star~~ <which>" (TB); incorporated in Book A-2, 236, and DHC 1:418.
86. Book A-1, 358: "<for the Star>" (TB); Book A-2, 236: "for the 'Star'"; DHC 1:418: "for the *Star*"
87. Remainder of paragraph canceled in Book A-1, 358, and omitted in Book A-2, 236.
88. Book A-1, 358: "Cow[dery]"
89. JSLB 1:58: replaces "Bishop" with "bro."
90. JSLB 1:58: omits "for New York"
91. JSLB 1:58: replaces "Bishop" with "brother"
92. Book A-2, 236: "\by/"
93. DHC 1:418: omits "all"
94. JSLB 1:59: adds "a"

namely: "that Zion would be delivered by judgments," and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them"; and also, that two Lamanites were at a meeting, and the following prophecy was[95] delivered to them, "that they were our friends, and that the Lord had sent them there, and the time would soon come when they should embrace the gospel," and also, "that if we will not fight for ourselves, the Indians will fight for us."—Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason: many who pretend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be had[96], as respects this thing; but, if any speak in tongues, a word of exhortation, or doctrine, or the principles of the gospel, &c.[97], let it be interpreted for the edification of the church.

When you receive this letter I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio, and put this mark X[98] on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct[99], and thus we may evade interception, &c.[100]

Yours in the bonds of love,

F.[101] G. WILLIAMS.

[102]At this time the evil and designing circulated a report that *Zion* was to be *extended* as far *east* as *Ohio*, which in some degree tended to distract the minds of the saints, and produced a momentary indecision about removing thither, according to the commandments[103]; but the report was soon corrected, and the brethren continued to remove to Zion and Kirtland.

[104]On the 11th [October][105], we left Westfield, and continuing our journey staid the[106] night with a man named Nash, an infidel, with whom we reasoned, but to no good[107]; and[108] on the 12th, arrived at Father [Freeman][109] Nickerson's[110]; **I feel very well in my mind; the Lord is with us, but have much anxiety about my family, &c.** when[111] I received the following[112]:

95. JSLB 1:59: omits "was"
96. DHC 1:419: replaces "had" with "taken"
97. Book A-1, 359, Book A-2, 236: repeat "&c."
98. JSLB 1:60: moves "X" to follow "broken open"
99. JSLB 1:60: adds "to"; DHC 1:419: adds "our reply"
100. DHC 1:419: omits "&c."
101. Book A-2, 237: "Frederick"
102. *Source*: Based on F. G. Williams to J. Murdock, 10 Oct. 1833, in JSLB 1:62 (FGW), especially the part that reads: "tell the brethren in that country to pay no regard to flying reports about Zion being extended as far east as Ohio but to obey the commandments of God and flee out of babylon."
103. Book A-1, 360: "commandment"
104. *Source*: Based on JSj [1832-34], 7 (SR) (*PJS* 2:6; *JSP* 1:12; *APR*, 11). Deleted material added here in bold type.
105. DHC 1:419: adds "of October"
106. Book A-1, 360, Book A-2, 237, DHC 1:419: replace "the" with "that"
107. DHC 1:419: replaces "good" with "purpose"
108. DHC 1:419: omits "and"
109. Brackets this editor's.
110. DHC 1:420: adds "at Perrysburg, New York"
111. DHC 1:420: replaces "when" with "where"
112. DHC 1:420: adds "revelation"

Revelation, given [113]*October, 1833.*[114]

[D&C 100; 1835:94]

[1.] Verily, thus saith the Lord unto you my friends, Sidney and Joseph, your families are well: they are in mine hands, and I will do with them as seemeth me good; for in me there is all power; therefore, follow me, and listen to the council which I shall give unto you: Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land: therefore, I the Lord have suffered you to come unto this place; for thus it was expedient in me for the salvation of souls: therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men; for it shall be given you in the very hour, yea, in the very moment, what you shall say.

[2.] But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

[3.] And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. Therefore, continue your journey and let your hearts rejoice; for, behold, and lo, I am with you even unto the end.

[4.] And now I give unto you a word concerning Zion: Zion shall be redeemed, although she is chastened for a little season. Thy brethren, my servants, Orson Hyde and John Gould, are in my hands, and inasmuch as they keep my commandments they shall be saved. Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved; even so.—Amen.

[115]On the day following[116] [13 October][117], Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave us[118] his spirit in a remarkable manner, **for which I am thankful to the God of Abraham. Lord bless my family and preserve them.**

[119]Monday 14th. Continued our journey towards Canada, and arrived at Lodi [Cattaraugus County, NY][120], where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday the 13th [15th][121], at ten o'clock A.M., to be in the Presbyterian

113. Book A-1, 360: adds "in Parrysburgh, N.Y. to Joseph Smith Jr. and Sidney Rigdon"; incorporated in Book A-2, 237.

114. DHC 1:420: replaces heading with "*Revelation*"

115. Book A-1, 361: adds "~~Sunday~~". *Source*: Based on JSj [1832-34], 7-8 (JS) (*PJS* 2:7; *JSP* 1:14; *APR*, 11). Deleted material added here in bold type.

116. Book A-2, 237: "the following day"

117. DHC 1:421: adds "(October 13th)"

118. Book A-1, 361, Book A-2, 237, DHC 1:421: omit "us"

119. *Source*: Closely follows JSj [1832-34], 8-9 (JS, SR) (*PJS* 2:7; *JSP* 1:14; *APR*, 12).

120. Brackets this editor's.

121. Book A-1, 361, Book A-2, 238, DHC 1:421: "15th"

meeting house.—When the hour arrived, the keeper of the house refused to open the doors, and the meeting was then[122] prevented. We came immediately away leaving the people in great confusion, and continued our journey till Friday the 17th [18th],[123] when we arrived at the house of Freeman A. Nickerson[124] in Upper[125] Canada; having passed through a fine and well cultivated country after entering the province; and having had many peculiar feelings in relation to [126]both the country and people. We were kindly received [127]at Freeman A. Nickerson's.

[128]Sunday morning the[129] 19th [20th][130], at ten o'clock, we met an attentive congregation at Brantford and the same evening[131] a large assembly[132] at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken. **What may be the result we cannot tell but the prospect is flattering. This morning, Monday the 20[th] [21st] enjoy pretty good health with good prospects of doing good. [We] calculate to stay in Canada till the Monday of next week then the Lord willing [we] will start for home.**

[133]**During our stay at Mount Pleasant, we [had] an interview with a Mr. Wilkeson of the Methodist order being a leader in that sect. He could not stand against our words. Whether he will receive the truth the Lord only knows. He seemed to [be] honest.**

[134]Tuesday 21st [22nd][135]. We went to the village of Colburn, and although it snowed severely, we held a meeting by candle-light on Wednesday evening[136] and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of reason, knowledge and wisdom[137]; and gave us no opportunity to reply. **We find that conviction is resting on the minds of some. We hope that great good may yet be done in Canada, which O Lord grant for thy name's sake.**

[138]Twenty third [24th][139], at the house of Mr. Beman[140] in Colburn, where[141] we left on the 24th

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122. Book A-1, 361, Book A-2, 238, DHC 1:421: replace "then" with "thus"

123. This and subsequent dates are one day off. For unknown reasons the scribe for JS's Ohio Journal committed the errors, which were transmitted to Book A-1 and *T&S*. The error was caught by BHR and corrected in DHC 1:421.

124. Book A-1, 362, Book A-2, 238: "Nickerson's"

125. Book A-1, 362: "<upper>" (pos. TB)

126. Book A-1, 362: adds "~~the~~"

127. DHC 1:421: replaces remainder of sentence with "… by Freeman A. Nickerson, who lived at Mount Pleasant, which was near Brantford, the county seat of Brant county."

128. *Source*: Based on JSj [1832-34], 10 (SR) (*PJS* 2:7-8; *JSP* 1:14; *APR*, 12). Deleted material added here in bold type.

129. Book A-1, 362, Book A-2, 238: omit "the"

130. DHC 1:421: replaces "Sunday … 19th" with "Sunday, 20"

131. Book A-2, 238: "the evening of the same day"

132. Book A-2, 238: replaces "assembly" with "congregation"

133. *Source*: This paragraph, inserted here by this editor, comes from a retrospective account in an unused portion of JSj [1832-34], 12.

134. *Source*: Based on JSj [1832-34], 10-11 (SR) (*PJS* 2:8; *JSP* 1:14-15; *APR*, 12). Deleted material added here in bold type.

135. DHC 1:421: "22"

136. Book A-1, 362: "<on Wednesday evening>" (WR)

137. Book A-2, 238: "wisdom, knowledge, and reason"

138. *Source*: Based on JSj [1832-34], 13-14 (SR) (*PJS* 2:8-9; *JSP* 1:15; *APR*, 13). Deleted material added here in bold type.

139. DHC 1:422: "Thursday, 24"

140. JSj [1832-34], 13: "Bemer". This was Philip Beemer.

141. Book A-1, 362, Book A-2, 238, DHC 1:422: replace "where" with "whence"

[25th][142] for Waterford, where we spoke to a small congregation, occasioned by the rain[143]; thence to Mt. Pleasant, and preached to a large congregation the same evening, when Freeman [A.][144] Nickerson and his wife declared their belief in the work and offered themselves for baptism. Great excitement prevailed in every place we visited. **The result we leave in the hand of God. Written at the house of Freeman Nickerson in Mount Pleasant on Friday morning the 24th [25th]. This afternoon [was spent] at Mr. Pattrick's. [We] expect to hold a meeting this evening, &c. [The] people [are] very superstitious. O God establish thy word among this people. [We] held a meeting this evening [and] had an attentive congregation. The spirit gave utterance.**

[145]Twenty fifth [26th][146], preached at Mount Pleasant; the people were very tender and inquiring.

[147]Sunday 26th [27th][148]. Preached to a large congregation at Mount Pleasant, after which I baptized twelve; and[149] others were deeply impressed and desired another meeting, which I appointed for the day following.

[150]Twenty seventh [28th][151], in the evening, we broke bread, and laid on hands for the gift of the Holy Ghost and for confirmation, having baptized two more[152]. The spirit was given in great power to some, and peace to others. **May God carry on his work in this place till all shall know him. Amen.**

[153]Twenty-eighth [29th][154]; after preaching at 10 o'clock, A.M. I baptized two and confirmed them at the water's side.[155] Last evening we ordained E. F.[156] Nickerson an elder, and one of the sisters received the gift of tongues which made the saints rejoice exceedingly. **May God increase the gifts among them for his Son's sake.**

[…][157]

[…][158]

[…][159]

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142. DHC 1:422: omits "on the 24th"

143. DHC 1:422: omits "occasioned by the rain"

144. Book A-1, 362: "<A.>" (prob. TB); Book A-2, 238, DHC 1:422: add "A." Actually, Eleazer Freeman Nickerson.

145. *Source*: Based on JSj [1832-34], 15 (JS) (*PJS* 2:9; *JSP* 1:15; *APR*, 13).

146. DHC 1:422: "Saturday, 26"

147. *Source*: Based on JSj [1832-34], 15 (SR) (*PJS* 2:9; *JSP* 1:15; *APR*, 13).

148. DHC 1:422: "Sunday, 27"

149. Book A-2, 238: omits "and"

150. *Source*: Based on JSj [1832-34], 15-16 (JS) (*PJS* 2:9-10; *JSP* 1:15-16; *APR*, 13). Deleted material added here in bold type.

151. DHC 1:422: "Monday, 28"

152. Book A-1, 362: "<having baptized two more>" (WR)

153. *Source*: Closely follows JSj [1832-34], 16 (SR) (*PJS* 2:10; *JSP* 1:16; *APR*, 13-14). Deleted material added here in bold type.

154. DHC 1:422: "Tuesday, 29"

155. Book A-2, 238 (different ink): "<28th. after preaching … side>" (TB)

156. Book A-1, 362: "~~E.~~ F. <A.>" (prob. TB); Book A-2, 238: "Freeman A."; DHC 1:422: "F. A." Eleazer Freeman Nickerson (1806-62), son of Freeman A. Nickerson.

157. DHC moves entry for 29 Oct. 1833, which appears below following Gov. Dunklin's letter, to this location (from p. 424 to p. 422).

158. DHC moves the entry for 1 Nov. 1833, which appears below following the 30 Oct. 1833 letter from Wood, Reese, Doniphan, and Atchison, to this location (from p. 425 to pp. 422-23).

159. DHC moves the entry for 8 Oct. 1833 from above to this location, out of chronological sequence (from p. 416 to p. 423).

[*T&S* 6 (1 May 1845): 880-82]

About this date [29 October][160] [161]the brethren in Zion received the following communication from [162]Governor Dunklin[163], in reply to their petition of September 28th:

[164]City of Jefferson, Executive Department, Oct. 19, 1833.

To Edward Partridge, W. W. Phelps, Isaac Morley, John Corrill, A. S. Gilbert, John Whitmer, and others:—

Your memorial soliciting my interposition against violence threatened you, and redress[165] for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow-citizens, did I not promptly employ all the means which the Constitution and laws have placed[166] at my disposal, to avert the calamities with which you are threatened.

Ours is a Government of laws, to them we all owe[167] obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or *imaginary*, into their own hands: Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them.

After advising with the Attorney-General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws; the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace. Justices of the peace in their respective counties have the same authority, and it is made their duty to exercise it. Take, then, this course: obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce[168] a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c.[169], the law is open to redress[170], I cannot permit myself to doubt that the courts will be open to you, nor [171]that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully,

160. DHC 1:423: replaces "this date" with "28th of October"
161. DHC 1:423: adds "in pursuance of Governor Dunklin's promise"
162. Book A-2, 238: adds ellipses over erasure
163. DHC 1:423: replaces "Governor Dunklin" with "him"
164. *Source*: *E&MS* 2 (Dec. 1833): 115. Cf. two copies in WWPc, fd 1.
165. Book A-1, 363: "redress~~es~~"
166. Book A-2, 238 (different ink): "<which the Constitution … placed>" (TB)
167. Book A-1, 363, Book A-2, 238, DHC 1:423: "owe all"
168. Book A-2, 239: "force"
169. Book A-1, 364, Book A-2, 239: replace "&c." with "and so forth"
170. Book A-1, 364: "redress~~es~~"
171. DHC 1:424: adds "[believe]"

Your ob't servant,
DANIEL DUNKLIN.

W. W. PHELPS, ESQ., Independence, [172]Mo.[173]

Immediately on receipt of the Governor's letter, the members of the church generally, (though they had lain[174] idle since the outrage in July,) began to labor as usual and build and set in order their houses, gardens, &c.

[175]Tuesday the 29th of October, [176]we took our departure from Mount Pleasant, on our return to Kirtland and arrived at Buffalo, New York, on the 31st.

While we were thus pursuing our journey[177] the brethren in Zion were [178]busily engaged in devising means of redress for their grievances, and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written[179]; which I will[180] copy entire, that the principle[181] by which the lawyers of this generation are actuated may be recorded, as well as the difficulties the Saints had to encounter, in executing[182] the Governor's letter[183]:

[184]Independence, Oct. 30,[185] 1833.

Gentlemen;—The first thing necessary to be done, under circumstances like ours, is to ascertain and fix upon the amount of fee to be paid, and to secure the payment thereof by the necessary papers; and then the responsibility of advising rests[186] upon us. We are now laboring under all the disadvantages of an engagement, without any of its advantages; it therefore becomes [187]us to know whether we can agree as to the fee, or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here, among these people, to a considerable extent, and by the[188] engagement, we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration, we [189]propose to you to bring all the suits you may[190] want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four of us the sum of one thousand dollars.

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172. Book A-1, 364, Book A-2, 239, DHC 1:424: add "Jackson County"
173. Book A-1, 364, Book A-2, 239: omit "Mo."
174. Book A-2, 239: replaces "lain" with "been"
175. DHC moves this paragraph to location indicated above (from p. 424 to p. 422). *Source*: Based on JSj [1832-34], 17 (JS) (*PJS* 2:10; *JSP* 1:16; *APR*, 14).
176. DHC 1:422: adds "also"
177. First part of sentence omitted in DHC 1:424.
178. DHC 1:424: adds "also"
179. Book A-1, 364: "\day/ [*w.o.* "30~~th~~"] ~~of October~~ <written>" (prob. WR)
180. Book A-1, 364: omits "will"
181. Book A-1, 364, Book A-2, 239, DHC 1:424: "principles"
182. DHC 1:424: replaces "executing" with "following"
183. DHC 1:424: replaces "letter" with "instructions"
184. *Source*: MS copy in WWPc, fd 1.
185. MS Letter, 1: "28 Oct."; Book A-1, 364: "30 October"
186. MS Letter, 1, Book A-1, 365, Book A-2, 239, DHC 1:424: replace "rests" with "falls"
187. Book A-1, 365: adds "~~necessary~~"
188. Book A-1, 365, Book A-2, 239, DHC 1:425: replace "the" with "this"
189. MS Letter, 1: adds "~~have~~"
190. Book A-2, 239: "<may>" (pos. TB)

> This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute [191]notes, and send them to us: and if not agreed to apprize us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the *mob*, we wish to show them [192]we disregard their empty bravadoes.
>
> (Signed)[193] WOOD,
> REESE,
> DONIPHAN, & ATCHISON.

As a *dernier resort*, the brethren accepted the foregoing proposition, and Brothers[194] Phelps and Partridge gave their note, of one thousand dollars, endorsed by Gilbert and Whitney. No sooner had the[195] news spread among the mob, than they began to congregate and prepare for battle.

[196]Friday, November 1st 1833[197], [198]left Buffalo, New York, at eight o'clock A.M., and arrived at my house in Kirtland on Monday the 4th ten A.M., and found my family [199]well according to the promise of the Lord in the revelation of Oct. 12th [D&C 100], for which I felt to thank my heavenly Father[200].

191. MS Letter, 1: adds "sufficient"

192. Book A-2, 240: adds ellipses over erasure

193. MS Letter, 2, Book A-1, 365, Book A-2, 240: omit "(Signed)"

194. Book A-1, 365, Book A-2, 240: omit "Brothers"

195. Book A-1, 365, DHC 1:425: replace "the" with "this"; Book A-2, 240: "th{\is/}"

196. DHC moves this paragraph to the location indicated above (from p. 425 to pp. 422-23). *Source*: Based on JSj [1832-34], 18 (OC) (*PJS* 2:10; *JSP* 1:16; *APR*, 14).

197. DHC 1:422: omits "1833"

198. DHC 1:422: adds "I"

199. Book A-1, 366: adds "~~all~~"

200. JSj [1832-34], 18: "thank his holy name; Amen."

31.

EXPULSION FROM ZION

October–November 1833

[*T&S* 6 (1 May 1845): 780–82 (cont.)]

[1]Thursday night the 31st of October gave the Saints in Zion abundant proof, that no pledge[2], written or verbal, was longer to be regarded; for on that night, between forty and fifty [3]in number, many of whom were armed with guns, proceeded against a branch of the church west of [4]Big-Blue[5], and unroofed, and partly demolished, *ten dwelling houses*; and in the midst of the[6] shrieks and screams of [7]women and children, whipped and beat in a savage and brutal manner, several of the men; and with[8] their[9] horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any[10] resistance; such therefore as could not escape by flight, received a pelting by rocks[11], and a beating with guns, sticks, &c.[12]

[13]On Friday the 1st of November, women and children sallied forth from their gloomy retreat[14], to contemplate with heart rending anguish, the ravages of a ruthless mob, in the mangled[15] bodies of their husbands, and in the destruction of their houses, and some of their[16] furniture.—Houseless and

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1. *Source*: *HiLP*, 13, or *LP*, 31–32. The following account of Mormon persecutions in Jackson County, MO, from 31 Oct. to 8 Nov. 1833 (cf. DHC 1:426–38), follows very closely PPP's 1839 *HiLP*, 13–24, or 1840 *LP*, 31–51 (see transcription in vol. 8, I.3), with additions from John Corrill's account in *E&MS* 2 (Jan. 1834): 125. It is also likely that WWP supplied some of the supplementary information in this chapter.
2. DHC 1:426: adds "on the part of their enemies"
3. DHC 1:426: adds "persons"
4. DHC 1:426: adds "the"
5. *HiLP*, 13, *LP*, 32: replace "west of Big-Blue" with "about eight miles west of town"
6. Book A-1, 366: "\the/"
7. DHC 1:426: adds "the"
8. DHC 1:426: replaces "and with" with "while"
9. Book A-2, 240: "<their>" (prob. TB)
10. Book A-1, 366, Book A-2, 240: omit "any"
11. DHC 1:426: replaces "by rocks" with "with stones"
12. *HiLP*, 13, *LP*, 32, DHC 1:426: replace "&c." with "and whips"
13. *Source*: Based on *HiLP*, 13, or *LP*, 32–33.
14. Book A-1, 366, Book A-2, 240, DHC 1:426: "retreats"
15. DHC 1:426: replaces "mangled" with "lacerated and bruised"
16. *HiLP*, 13, *LP*, 32: omit "some of their"; DHC 1:426: omits "some of"

unprotected by the arm of the civil law in Jackson County, the dreary month of November staring them in the face, and loudly proclaiming an inclement season, at hand; the continual threats of the mob, that they would drive out[17] every Mormon from the county; and the inability of many to remove[18], because of their poverty, caused an anguish of heart indescribable.

[19]On Friday night, the 1st of November, a party of the mob, proceeded to attack a branch[20] of the church at[21] the prairie, about twelve or fourteen miles from the village[22]. Two of their numbers were sent in advance, as spies, viz.[23] Robert Johnson, and one[24] Harris,[25] armed with two guns, and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said (mob) Johnson[26], struck Parley P. Pratt with the breech of his gun, over the head[27]; after which they were taken and detained till morning; which[28], it was believed, prevented a general attack of the mob that night. In the morning, they[29] [30]were liberated without receiving the least injury.

[31]The same night (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, [32]destroying furniture, &c.[33] This night, the brick part, attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats, and rocks; while a gentleman stranger[34] lay sick with a fever[35] in his house.

[36]The same night, three[37] doors of the store of Messrs. Gilbert and Whitney, were split open: and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambricks, &c.[38] [39]An express came from the village[40] after midnight to a party of their men[41], who had embodied[42] about half a mile from the village[43], for the safety of[44] their lives; stating[45] that the mob were tearing down houses and

17. *HiLP*, 13, *LP*, 32, Book A-1, 366, Book A-2, 240, DHC 1:427: omit "out"
18. DHC 1:427: replaces "remove" with "move"
19. *Source*: Partially based on John Corrill in *E&MS* 2:125.
20. According to John Corrill, this was the Colesville branch.
21. DHC 1:427: replaces "at" with "settled on"
22. DHC 1:427: replaces "village" with "town of Independence"
23. Book A-2, 240: replaces "viz" with "namely"
24. DHC 1:427: replaces "one" with a long dash.
25. Names not included in *E&MS* 2:125.
26. DHC 1:427: "mobber Robert Johnson"
27. DHC 1:427: moves "over the head" to follow "Pratt"
28. DHC 1:427: adds "action"
29. DHC 1:427: replaces "they" with "the two prisoners"
30. DHC 1:427: adds "notwithstanding their attack upon Parley P. Pratt the evening previous"
31. *Source*: Based on *HiLP*, 9, or *LP*, 34.
32. DHC 1:427: adds "and"
33. DHC 1:427: omits "&."
34. *HiLP*, 14, *LP*, 34: omit "stranger"; Book A-1, 367: "gentleman (stranger)"; DHC 1:427: "a gentleman, a stranger"
35. *HiLP*, 14, *LP*, 34: omit "with a fever"; Book A-1, 367: "<with a fever>" (prob. WR); DHC 1:427: omits "a"
36. *Source*: Based on *HiLP*, 14-15, *LP*, 34-35.
37. *HiLP*, 14, *LP*, 34: replace "three" with "the"
38. Slightly rearranged in DHC 1:428: "… the goods, such as calicos, handkerchiefs, shawls, cambrics, lay scattered in the streets." This information omitted in *HiLP*, 14, and *LP*, 35.
39. Book A-1, 367: adds "~~to which fact~~"
40. Book A-1, 367: "the~~ir~~ village"; DHC 1:428: replaces "the village" with "Independence"
41. DHC 1:428: replaces "their men" with "the brethren"
42. DHC 1:428: replaces "embodied" with "organized"
43. DHC 1:428: replaces "village" with "town"
44. Book A-2, 241 (darker ink): "<the safety of>" (TB)
45. DHC 1:428: replaces "stating" with "and brought the information"

scattering the[46] goods of the store in the streets. The main body of the mob fled, at the approach of this company.[47] One Richard McCarty [48]was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung[49] around him in the streets[50] and was immediately taken before Samuel Weston Esq.[51]; and[52] a[53] complaint was then made to said Weston, and a warrant requested, that said[54] McCarty might be secured; but said Weston refused to do any thing in the case at that time. Said[55] McCarty was then[56] liberated.

[57]The same night, some[58] of their[59] houses [60]in the village[61], had long poles thrust through the shutters and sash into the rooms of defenseless women and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen or twenty men upon a house at a time.

[62]Saturday, the second of November, all the families of the Saints, in the village[63], moved[64] about half a mile out[65], with most of their goods[66]; and embodied[67] to the number of thirty[68], for the preservation of life and personal effects. This[69] [70]night, a party from the village[71], met a party from the[72] west of the Blue, and made an attack upon [73]a branch of the church, located at the Blue, about six miles [74]from the village[75]; here they tore the roof from one dwelling, and broke open another house, [76]found the owner David Bennet, sick in bed, whom they[77] beat [78]most inhumanly, swearing they would blow out

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46. DHC 1:428: omits "the"
47. DHC 1:428 rewrites the preceding sentence: "Upon receiving this information the company of brethren [p]referred to march into Independence, but the main body of the mob fled at their approach." Cf. *HiLP*, 14-15, and *LP*, 34-35.
48. DHC 1:428: adds "however"
49. DHC 1:428: replaces "strung" with "scattered"
50. Book A-1, 367: "streets"; Book A-2, 241: "street"
51. DHC 1:428: adds "justice of the peace"
52. Book A-2, 241: at *boln* "\and/"
53. DHC 1:428: omits "a"
54. DHC 1:428: omits "said"
55. DHC 1:428: replaces "said" with "and"
56. DHC 1:428: omits "then"
57. *Source*: Based on *HiLP*, 15, or *LP*, 35.
58. *HiLP*, 15, *LP*, 35: "many"
59. DHC 1:428: replaces "their" with "the"
60. DHC 1:428: adds "of the Saints"
61. DHC 1:428: replaces "the village" with "Independence"
62. *Source*: Based on *HiLP*, 15, or *LP*, 35-36.
63. DHC 1:428: replaces "the village" with "Independence"
64. Book A-2, 241: "removed"
65. *HiLP*, 15, *LP*, 35: replace "out" with "west"; DHC 1:428: adds "of town"
66. DHC 1:428: omits "most of" and moves "with their goods" to follow "moved"
67. DHC 1:428: replaces "embodied" with "organized"
68. Number not supplied in *HiLP*, 15, and *LP*, 35.
69. DHC 1:428: replaces "This" with "The"
70. DHC 1:428: adds "same"
71. DHC 1:428: replaces "the village" with "Independence"
72. Book A-1, 368, Book A-2, 241: omit "the"
73. Book A-1, 368: adds "~~the C~~[hurch?]"
74. *HiLP*, 15, *LP*, 36: add "west"
75. DHC 1:429: adds "of Independence"
76. DHC 1:429: adds "they"
77. DHC 1:429: replaces "whom they" with "and"
78. DHC 1:429: adds "him"

his brains, and[79] discharged a pistol[80], the ball of which[81] cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh; [82]but, [83]by which party remains yet[84] to be determined[85].

[86]The next day, Sunday Nov. 3d, four of the church[87], viz[88]: Joshua Lewis, Hiram Page, and two others, were despatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two [89]called on Esq. Silvers, [90]who[91] refused to issue one, on account, as he has[92] declared of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from[93] the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they[94] were determined to come out on Monday, and massacre indiscriminately; and in short it was proverbial[95] among the mob, that "Monday would be a bloody day."

[96]Monday came, and a large party of the mob gathered at the Blue, took the ferry boat, belonging to the church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone[97] to a branch of the church[98], several miles west of the Blue, that the mob were destroying property, on the east side of the Blue[99], and the sufferers there wanted help, to preserve their[100] lives and property. Nineteen men volunteered, and started for[101] their assistance; but discovering, that fifty or sixty of the mob, had gathered at said Wilson's, they turned back.

[102]At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the Mormons were on the road west of them. Between forty and fifty of the mob immediately started [103]with guns[104] in pursuit; after riding about two or two[105] and a half miles, they discovered them, when the said company of nineteen[106], immediately dispersed, and fled in different directions.

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79. DHC 1:429: replaces "and" with "They"
80. DHC 1:429: adds "at him and"
81. DHC 1:429: omits "of which"
82. Remainder of paragraph omitted in *HiLP*, 15, and *LP*, 36.
83. DHC 1:429: adds "but"
84. Book A-2, 241: "<yet>" (prob. TB)
85. DHC 1:429: replaces "remains yet to be determined" with "the shot was fired is not known"
86. *Source*: Partly based on John Corrill in *E&MS* 2:125.
87. DHC 1:429: replaces "church" with "brethren"
88. Book A-1, 368, Book A-2, 241: replace "viz" with "namely"
89. DHC 1:429: adds "other brethren"
90. DHC 1:429: adds "in Independence, and asked him for a peace warrant"
91. DHC 1:429: replaces "who" with "but he"
92. Book A-2, 241: "<has>" (prob. TB); DHC 1:429: replaces "has" with "afterwards"
93. DHC 1:429: replaces "clear from" with "leave"
94. DHC 1:429: replaces "they" with "the people"
95. Book A-1, 368: "~~a~~ proverb\ial/" at *eoln*; DHC 1:429: replaces "proverbial" with "commonly declared"
96. *Source*: Partly based on John Corrill in *E&MS* 2:125.
97. DHC 1:429: replaces "gone" with "sent"
98. According to *E&MS* 2:125, this was the Colesville branch.
99. DHC 1:429: replaces "Blue" with "river"
100. Book A-1, 369, Book A-2, 242, DHC 1:429: omit "their"
101. DHC 1:430: replaces "for" with "to"
102. *Source*: Partly and loosely based on John Corrill in *E&MS* 2:125, with additional information.
103. Book A-1, 369, DHC 1:430: add "on horseback and on foot"
104. DHC 1:430: adds "armed" before "with guns" and moves it to follow "mob"
105. Book A-2, 242 (different ink): "{\two/}"
106. DHC 1:430: adds "brethren"

The mob hunted them, turning their horses [107]into a corn field, belonging to the Saints,[108] searching their corn fields and houses[109], [110]threatening women and children that they would pull down their houses and kill them if they did not tell where the men had fled.

[111]Thus, they were employed [in][112] hunting the[113] men, and threatening the women[114], until[115] a company of thirty of the Saints[116], from the prairie, armed with seventeen guns, made their appearance.

[117]The former company of nineteen had dispersed, and fled, and but one or two of them had returned [118]to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried[119], "fire, *God damn ye,* fire." Two or three guns were then fired by the mob, which were[120] returned by the other party without loss of time. This company is the same, that is[121] represented by the mob, as having gone forth in the evening of the battle[122] bearing the olive branch of *peace*. The mob retreated early[123] after the first fire, leaving some of their horses in Whitmer's corn field; and two of their number, Hugh L. Brazeale and Thomas Linvill[124], dead on the ground. Thus fell H[ugh]. L. Brazeale, one[125] who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said[126] Brazeale was discovered on the battle[127] ground with a gun by his side. Several were wounded on both sides, but none mortally[128], except one[129] Barber, on the part of the Saints[130], who expired the[131] next day.—This battle was fought[132] about sun-set, Monday Nov. the 4th; and [133]the same night, runners were dispatched in every direction under [134]pretense of calling out the militia; spreading as

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107. DHC 1:430: adds "meantime"

108. According to *E&MS* 2:125, this cornfield was Christian Whitmer's (see below).

109. DHC 1:430: replaces "searching … houses" with "Corn fields and houses were searched"

110. DHC 1:430: adds "the mob at the same time"

111. *Source*: First part of this paragraph is based on John Corrill in *E&MS* 2:125.

112. Book A-1, 369, Book A-2, 242, DHC 1:430: add "in"

113. Book A-1, 369: "\the/"

114. *E&MS* 2:125: "employed in hunting, and threatening the brethren"

115. DHC 1:430: replaces "until" with "when"

116. DHC 1:430: replaces "saints" with "brethren"

117. *Source*: Partly and loosely based on John Corrill in *E&MS* 2:125, with additional information from *HiLP*, 17-18, and *LP*, 40-41.

118. DHC 1:430: adds "in time"

119. Book A-2, 242: adds "out"

120. DHC 1:430: replaces "were" with "fire was"

121. Book A-1, 369: "~~was~~ <is>" (prob. TB)

122. DHC 1:430: replaces "battle" with "above incident"

123. DHC 1:430: replaces "early" with "immediately"

124. Book A-2, 242: "Linville"

125. Book A-2, 242: "<one>" (prob. TB); DHC 1:430: omits "one"

126. DHC 1:430: omits "said"

127. Book A-1, 370: "~~battle~~"; Book A-2, 242: omits "battle"

128. DHC 1:431: adds "among the brethren"

129. Book A-1, 370 (darker ink): "~~one~~ <Andrew>" (pos. RLC); Book A-2, 242: "{~~one~~} <Andrew>" (pos. RLC); DHC 1:431: adds "Andrew"

130. DHC 1:431: omits "on the part of the Saints"

131. Book A-1, 370: "\the/"

132. Book A-1, 370 (different ink): "~~battle was fought~~ <attack of the mob was>" (TB); incorporated in Book A-2, 242; DHC 1:431: "attack of the mob was made"

133. *Source*: Remainder of paragraph based on *HiLP*, 18, and *LP*, 41.

134. Book A-2, 242: adds "the"

they went[135], every rumor calculated to alarm and excite the unwary[136]; such as, that the Mormons had taken Independence, and [137]the Indians had surrounded it[138], [139]being colleagued together[140], &c.[141]

[*T&S* 6 (15 May 1845): 896-900]

[142]The same evening, November 4th, not being satisfied with breaking open the store of Gilbert & Whitney; and demolishing a part of the dwelling house of said Gilbert, the Friday night previous; they[143] permitted the said McCarty, who was detected on Friday night, as one of the breakers of the store doors, to take out a warrant, and arrest the said[144] Gilbert and others of the church, for a pretended assault, and false imprisonment of the[145] said McCarty.

[146]Late in the evening, while the court was proceeding with their trial, in the court house, a gentleman unconnected with the court, as was believed, perceiving the prisoners to be without counsel, and in imminent danger, advised said[147] Gilbert and his brethren, to go to[148] jail, as the only alternative to save life; for the north door[149] was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this[150] gentleman, (Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter,[151]) said Gilbert and four of his brethren were committed to the county jail of Jackson county[152], the dungeon of which, must have been a palace, compared to[153] a court room, where dignity and mercy were strangers; and naught but the wrath of man[154], in horrid threats stifled[155] the ears of the prisoners.

[156]The same night the prisoners, Gilbert, Morley and Corrill, were liberated from [157]jail, that they might have an interview with their brethren, and try to negotiate some measures for peace[158]; and on their return to jail about two o'clock, Tuesday morning, in [159]custody of the deputy Sheriff, an armed

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135. DHC 1:431: moves "as they went" to follow "unwary"
136. DHC 1:431: replaces "unwary" with "uninformed"
137. DHC 1:431: adds "that"
138. Book A-2, 242: "<it>" (prob. TB)
139. DHC 1:431: adds "the 'Mormons' and Indians"
140. *HiLP*, 18, *LP*, 41: replace "colleagued" with "allied"
141. DHC 1:431: omits "&c."
142. *Source*: Based on *HiLP*, 18, and *LP*, 41.
143. DHC 1:431: replaces "they" with "the mob"
144. DHC 1:432: replaces "said" with "Brother"
145. DHC 1:431: omits "the"
146. *Source*: Based on *HiLP*, 18-19, and *LP*, 41-42.
147. DHC 1:432: replaces "said" with "Brother"
148. *HiLP*, 18-19, *LP*, 41: replace "go to" with "move for"; Book A-1, 370: replaces "go to" with "elect for"
149. DHC 1:432: adds "of the court house"
150. Book A-1, 370: "this" overwrites "these"
151. Book A-1, 370: "~~whose name will appear more fully hereafter~~"; omitted in Book A-2, 243; DHC 1:432: replaces the phrase with "so it was afterwards learned"
152. Book A-1, 370: "~~county~~"; Book A-2, 243: omits "county"
153. DHC 1:432: replaces "to" with "with"
154. DHC 1:432: adds "as manifested"
155. DHC 1:432: replaces "stifled" with "shocked"
156. *Source*: Based on *HiLP*, 18-20, and *LP*, 42-43.
157. DHC 1:432: adds "the"
158. *HiLP*, 18-19, *LP*, 42: replace "negotiate some measures for peace" with "persuade them to leave the county"
159. DHC 1:432: adds "the"

force, of six or seven men, stood near[160] the jail and hailed them[161]; they were answered by the Sheriff, who gave his name, and the names of his[162] prisoners, crying, "*don't fire, don't fire,* the prisoners are in my charge," &c.[163] They however fired one or two guns, when Morley and Corrill retreated; but Gilbert stood, with[164] several guns presented at him, firmly held by the sheriff. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village[165]. About this time a few of the inhabitants [166]arrived, and Gilbert again entered [167]jail, from which, he, with three of his brethren, were liberated about sunrise, without further prosecution of the trial.—[168]Wm. E. McLellin was one of the prisoners.

[169]On the morning of the 5th of November, the village[170] began to be crowded with individuals from different parts of the county[171], [172]with guns, &c.[173], and report said the militia had been called out, under the sanction, or[174] [175]instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia, (so called,) were embodied[176] the most conspicuous characters of the mob; [177]and it[178] may truly be said that the appearance of the ranks of this body, was well calculated to excite suspicions[179] of their HORRIBLE[180] designs.

[181]Very early on the same morning, several branches of the church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and, that the branch of the church near the village[182] of Independence, was in imminent danger, as the main body of the mob were gathered at that place.

[183]In this critical situation about one hundred of the saints, from different branches, volunteered for the protection of their[184] brethren near Independence, and proceeded on the road towards Independence and halted about one mile west of the[185] village[186], where they awaited further information

160. Book A-2, 243: "{\an armed … near/}"
161. Book A-1, 371, Book A-2, 243: omit "them"
162. DHC 1:432: replaces "his" with "the"
163. DHC 1:432: omits "&c."
164. DHC 1:432: replaces "with" with "while" and moves "while several … him" to end of sentence
165. DHC 1:432: "who was a grocer living at Independence"
166. DHC 1:432: adds "of the town"
167. Book A-1, 371: "entered~~ed~~ <the>" (prob. TB); DHC 1:432: adds "the"
168. Remainder of paragraph not in *HiLP*, 19-20, and *LP*, 43.
169. *Source*: Based on *HiLP*, 19-20, and *LP*, 43.
170. DHC 1:432: replaces "the village" with "Independence"
171. Book A-1, 371: "count~~r~~y"
172. DHC 1:433: adds "armed"
173. DHC 1:433: replaces "&c." with "and other weapons"
174. Book A-2, 243: replaces "or" with "and"
175. DHC 1:433: adds "at the"
176. DHC 1:433: replaces "embodied" with "included"
177. Remainder of paragraph not in *HiLP*, 19-20, and *LP*, 43.
178. Book A-1, 371: "<it>" (prob. WR)
179. DHC 1:433: "suspicion"
180. Book A-1, 371: "~~honorable~~ <Horrible>" (pos. TB); Book A-2, 243: "{\horrible/}" (US)
181. *Source*: Partly based on *HiLP*, 19-20, and *LP*, 43.
182. DHC 1:433: replaces "village" with "town"
183. *Source*: Loosely based on *HiLP*, 19-20, and *LP*, 43.
184. Book A-2, 243: replaces "their" with "the"
185. Book A-1, 372: "\of/ <the>" (prob. WR)
186. DHC 1:433: replaces "village" with "town"

concerning the movements of the mob. They soon learned that the prisoners were not [187]massacred; and that the mob had not fallen upon the branch of the church near Independence, as was expected[188]. They were also informed, that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county[189] mob; which[190] subsequent[191] events fully verified, in a majority of said body[192].

[193]On application to Col. Pitcher, it was found, that there was no alternative, but for the church to leave the county forthwith; and deliver into his [194]hands, certain men, to be tried for murder, said to have been committed by them in the battle [195]the evening before[196]. The arms of the saints were also demanded by Col. Pitcher.—Among the committee appointed to receive the arms of the church[197], were several of the most[198] unrelenting of the old July mob committee; who had directed in the demolishing of the printing office, and the personal injuries of[199] that day[200], viz[201]: Henry Chiles, Abner Staples, and Lewis Franklin, [202]who have not ceased to pursue the saints, from the first to the last, with feelings of[203] the most hostile kind[204]. These unexpected requisitions of the Colonel, made him appear like one standing[205] at the head of [206]civil and military law, taking a stretch[207] beyond the constitutional limits of[208] our Republic.

[209]Rather than [210]have submitted to these unreasonable[211] requirements, the saints would have cheerfully[212] shed their blood in defense of their rights; the liberties of their country, and of their wives and children; but the fear of violating [213]law, in resisting this pretended militia; and the flattering assurances of protection, and [214]honorable usage, promised by Lieut. Governor Boggs, in whom they had

187. Book A-1, 372: adds "~~mobbed~~"
188. DHC 1:433: replaces "was expected" with "had been reported"
189. DHC 1:433: omits "county"
190. DHC 1:433: replaces "which" with "and"
191. Book A-2, 243: "subsequent{~~ly~~}"
192. DHC 1:433: replaces "in a majority of said body" with "their suspicions"
193. *Source*: Based on *HiLP*, 19-20, and *LP*, 43-44.
194. Book A-1, 372: adds "~~own~~"
195. Book A-1, 372: "~~battle~~ <~~attack~~ battle, as he called it>" (TB); Book A-2, 244, DHC 1:434: add "as he called it"
196. Book A-2, 244: "<before>" (prob. TB); DHC 1:434: "of the previous evening". Cf. *HiLP*, 19-20, and *LP*, 43-44.
197. DHC 1:434: replaces "church" with "brethren"
198. Book A-1, 372: "<the most>" (WR)
199. DHC 1:434: replaces "of" with "inflicted on brethren"
200. *HiLP*, 19-20, *LP*, 44: omit "and the personal injuries of that day"
201. Book A-2, 244: replaces "viz" with "namely"
202. Remainder of paragraph not in *HiLP*, 19-20, and *LP*, 44.
203. Book A-1, 372, DHC 1:434: omit "of"
204. Book A-1, 372, Book A-2, 244, DHC 1:434: omit "kind"
205. Book A-2, 244: replaces "like one standing" with "to stand"
206. DHC 1:434: adds "both"
207. DHC 1:434: replaces "taking a stretch" with "stretching his authority"
208. DHC 1:434: replaces "of" with "that regulate both civil and military powers in"
209. *Source*: First part of this paragraph is based on *HiLP*, 20, and *LP*, 44.
210. DHC 1:434: adds "to"
211. *HiLP*, 20, *LP*, 44: replaces "unreasonable" with "outrageous"
212. *HiLP*, 20, *LP*, 44: replace "cheerfully" with "willingly"
213. Book A-2, 244: adds "the"
214. Book A-2, 244: adds "the"

reposed confidence up to this period[215], induced them[216] to submit, believing that he did not tolerate so gross a violation of all law, as has[217] been practiced in Jackson county. But the great change that may appear to some, in the views[218], designs[219], and craft of this man, to rob an innocent people of their arms by stratagem, and leave more than one thousand defenseless men, women, and children, to be driven from their homes, among strangers in a strange land of, to appearances, barbarians[220], to seek a shelter from the stormy blast of winter's cold embrace[221], is so glaringly exposed in the sequel[222], that[223] all earth and hell cannot deny, that a baser knave, a greater[224] traitor, and a more wholesale butcher, or murderer of mankind never went untried, unpunished and[225] unhung; as[226] hanging is the popular method of execution among the Gentiles, in all countries professing Christianity; instead of blood for blood, according to the law of heaven.

The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies[227]. Both of these men had their names attached to the mob circular, as early as July last[228], the object of which was to drive the saints from Jackson county. [229]With assurances from the Lieutenant Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms, to the number of fifty or upwards; and[230] the men present, who were accused of being in the battle[231] the evening before, [232]gave themselves up for trial. [233]After detaining them one day and a night on a pretended trial for murder; in which time they were threatened, [234]brickbatted, &c.[235], Col. Pitcher, after receiving a watch of one of the prisoners[236] to satisfy costs &c.[237], took them into a corn-field and said to them, "*clear*."[238]

[239]After the surrender of their arms[240], which were[241] used only in self-defense, the neighbor-

215. DHC 1:434: replaces "up to this period" with "up to this time" and moves it to follow "in whom"
216. DHC 1:434: replaces "them" with "the Saints"
217. Book A-1, 373, Book A-2, 244: replace "has" with "had"
218. DHC 1:434: replaces "the great … views" with "as so glaringly exposed in the sequel, it was the" (see below in this sentence)
219. Book A-2, 244: "design"
220. DHC 1:435: omits "of, to appearances, barbarians"
221. DHC 1:435: omits "cold embrace" and reads "blast of winter"
222. DHC 1:435: modifies "so glaringly exposed in the sequel" and inserts it near beginning of sentence
223. DHC 1:435: omits "that" and begins new sentence with "All"
224. Book A-1, 373, Book A-2, 244: replace "greater" with "bigger"
225. Book A-1, 373: "or" overwrites "and"
226. DHC 1:435: replaces "as" with "since"
227. DHC 1:435: adds "of the Saints"
228. DHC 1:435: replaces "last" with "previous"
229. DHC 1:435: adds "But"
230. DHC 1:435: omits "and"
231. Book A-1, 373: "~~battle~~ <contest>" (TB); Book A-2, 244: replaces "battle" with "contest"
232. DHC 1:435: adds "also"
233. DHC 1:435: adds "But"
234. DHC 1:436: adds "and"
235. DHC 1:436: omits "&c."
236. Book A-2, 244: "{\prisoners/}"
237. DHC 1:436: replaces "&c." with "of court"
238. DHC 1:436: adds "[Meaning, of course, clear out, leave.]"
239. *Source*: Last part of this paragraph is based on *HiLP*, 21, and *LP*, 46-47.
240. DHC 1:436: "After the Saints had surrendered their arms"
241. DHC 1:436: replaces "were" with "had been"

ing[242] tribes of Indians in time of war let loose upon the[243] women and children, could not have appeared more hideous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horse back; bursting into houses without fear, knowing the arms were secured, frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of one of these companies, appeared the *Reverend* ISAAC McCOY, with a gun upon his shoulder, ordering the saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

[244]On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob.—One party of about one hundred and fifty women and[245] children fled to the prairie[246], where they wandered for several days, under the broad canopy of heaven[247], with [248]about six men to protect them[249]. Other parties fled to the Missouri river [250]and took lodgings[251] for the night where they could find it, One Mr. Bennett[252] opened his house, for a night's shelter, to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon[253] horses for several miles.

[254]**On the 5th, Elders Phelps, Gilbert, and McLellin went to Clay county and made an affidavit, similar to the foregoing sketch, and forwarded the same to the Governor, by express; and the Governor immediately upon the reception thereof, ordered a court of enquiry to be held in Clay county, for the purpose of investigating the whole affair, [255]and meting out justice to all; but alas! corruption, wickedness, and power have**

Left the wretches unwhipt of justice,
And innocence mourns in tears unwiped.

[256]Thursday Nov. 7th. The shore [257]began to be lined on both sides of the ferry, with men, women, and children, goods, wagons, boxes, chests, [258]provisions, &c.[259]; while the ferrymen were bus-

242. DHC 1:436: omits "neighboring"
243. Book A-1, 374: omits "the"
244. *Source*: Based on *HiLP*, 21, and *LP*, 47.
245. Book A-2, 245: omits "women and"
246. Book A-1, 374: "Prairie**s**"
247. DHC 1:436: omits "under the broad canopy of heaven"
248. DHC 1:436: adds "only"
249. The last part of this sentence reads differently in *HiLP*, 21, and *LP*, 47: "… for several days, mostly without food, and nothing but the open firmament for their shelter"
250. From this point to end of next sentence not in *HiLP*, 21, and *LP*, 47.
251. Book A-1, 374, Book A-2, 245, DHC 1:436: "lodging"
252. Book A-1, 374, Book A-2, 245, DHC 1:436: "Barnet"
253. DHC 1:436: replaces "some they pursued upon" with "pursuing others with"
254. This paragraph appears in MSHiJS and *T&S*, but omitted in DHC 1:436-37.
255. Book A-1, 375, cancels remainder of paragraph; Book A-2, 245, DHC 1:436: delete remainder of paragraph
256. *Source*: Based on *HiLP*, 22, and *LP*, 47-48.
257. DHC 1:437: reads "shores of the Missouri river"
258. DHC 1:437: adds "and"
259. DHC 1:437: omits "&c."

ily employed[260] in crossing them over; and[261] when night again closed upon the saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their family[262], household goods, and some provisions; while others knew not the fate of their friends and had lost all their goods[263]. The scene was indescribable, and [264]would have melted the hearts of any people upon earth, except the blind oppressor, and [265]prejudiced and ignorant bigot[266]. Next day the company increased, and they were chiefly engaged in felling small cottonwood trees, and erecting them into temporary cabins[267], so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Lieut. Gov. Boggs presented a curious external appearance;[268] yet, he was evidently the head and front of the mob; for, as may easily be seen by what follows, no important move was made without his sanction. He certainly was the *secret spring*[269] [270]of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was molded[271] into militia, to effect by stratagem what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went from maltreatment to murder. The horrid[272] calculations[273] of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock, A.M.[274] he came to Phelps, Gilbert and Partridge, and told them to flee for their lives. Now, unless he had given the order so to do[275], no one would have attempted to murder[276], after the church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.[277]

[278]The saints who fled[279], took refuge in the neighboring counties, mostly[280] in Clay county, [281]which received them with some degree of kindness. Those who fled to the county of Van Buren were

260. Book A-2, 245: replaces "employed" with "engaged"
261. DHC 1:437: omits "and"
262. DHC 1:437: "families"
263. DHC 1:437: replaces "goods" with "effects"
264. *HiLP*, 22, *LP*, 48: add "I am sure"
265. DHC 1:437: adds "the"
266. *HiLP*, 22, *LP*, 48: replace "bigot" with "community"
267. Book A-2, 245: "{\cabins/}"
268. DHC 1:437: replaces preceding sentence with "Lieutenant Governor Boggs has been represented as merely a curious and disinterested observer of these events."
269. DHC 1:437: replaces "spring" with "mover"
270. DHC 1:437: adds "in the affairs"
271. DHC 1:437: replaces "molded" with "converted"
272. DHC 1:438: "horrible"
273. Book A-1, 376: "calculation"
274. Book A-2, 246: replaces "A.M." with "in the forenoon"
275. Book A-1, 376, Book A-2, 246: "to do so"; DHC 1:438: replaces "so to do" with "to murder"
276. DHC 1:438: replaces "to murder" with "it"
277. In DHC 1:438, preceding sentence reads: "His conscience, however, seemed to vacillate at its moorings, and led him to give the secret alarm to these men."
278. *Source*: Based on *HiLP*, 23-24, and *LP*, 51.
279. DHC 1:438: adds "from Jackson county"
280. DHC 1:438: replaces "mostly" with "chiefly"
281. DHC 1:438: adds "the inhabitants of"

again driven, and compelled to flee, and those[282] who fled to Lafayette county, were soon expelled, or the most of them, and had to move[283] wherever they could find protection.

[284]**November 10th.**

To all who[m] it may concern that [285]George W. Pitkin, late of Jackson county, Missouri, is about to remove to some part of the United States, where he can be suffered to live in peace and harmony; but we, feeling doubtful that he may be interrupted by some person or persons, (perhaps owing to his religious principles) therefore, we, the undersigned, do hereby certify, that we have been acquainted with him for some eighteen or twenty months past, and we do not hesitate to say, that we believe him to be an innocent, peaceable, and honest, and harmless man; and we do therefore most humbly request every person to let him pass unmolested.

Nov. the 10th 1833.[286]

James Campbell,
Solomon Allen,
John Birge,
Citizens of Jackson county, Missouri.

[287]November 13th. About 4 o'clock A.M.[288] I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, [289]beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God as recorded in the holy scriptures as[290] a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, ["]how marvelous are thy works O Lord! I thank thee for thy mercy unto[291] thy servant, [292]save me in thy kingdom for Christ's sake: *Amen*.["]

[293]The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped[294] in[295] splendid fire-works, as if every star in the broad expanse, had been suddenly hurled from its course, and sent lawless through the wilds of ether: some at times, appeared like bright

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282. DHC 1:438: replaces "those" with "these"

283. Book A-2, 246: "remove"

284. The following certificate was not included in Book A-1, *T&S*, or DHC 1:438. In left margin of Book A-1, 376, is a penciled note: "q[uer]y. G[eorge]. W. Pitkins recommend to come in here" (TB). This note was perhaps inserted at the request of WWP, who in his notes at the back of the KRB included the following: "Nov. 20. 1833 A recommend to Geo W. Pitkin marked" (see vol. 7, IV.1, "Material facts left out of the history"). Next to this is written sideways: "Not found". However, the certificate was located sometime before it was copied into Book A-2, 246, by CWW between 2-7 June 1845 (see MSHi Chronology). Text here from Book A-2. *Source*: J. Campbell and Others to G. W. Pitkin, 10 Nov. 1833, CHL (MS 2551).

285. MS Copy: adds "whereas"

286. Date line supplied here from MS Copy.

287. *Source*: Based on JSj [1832-34], 18-19 (JS) (*PJS* 2:10-11; *JSP* 1:16-18; *APR*, 14).

288. Book A-2, 246: replaces "A.M." with "forenoon"

289. Book A-1, 376, reads "Ꝼ"

290. JSj [1832-34], 19, Book A-1, 376, Book A-2, 246, DHC 1:439: replace "as" with "and"

291. Book A-2, 246: "\un/to"

292. Book A-1, 376: adds "~~and~~"

293. *Source*: Partly based on *HiLP*, 22-23, and *LP*, 48-49, which dates the event to 9 Nov. 1833.

294. Book A-1, 376: "enwrap\t/~~ped~~"; Book A-2, 246: "enwrap\t/{~~ped~~}"

295. Book A-2, 246 (different ink): "{\in/}"

shooting meteors with long trains of light following in their course, and [296]in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars, were visible for some seconds; those[297] streaks would cut[298] and twist up like serpents writhing. The appearance was beautiful, grand and sublime beyond description; [299]as though[300] all[301] the artillery and fire-works of eternity were set in motion to enchant and entertain the saints, and terrify and awe the sinners on[302] the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind; yet,[303] it will not fully compare with the time when the sun shall[304] become black like sack-cloth of hair, the moon like blood; [305]Rev. 6:13[306]; and the stars fall to the earth—as these appeared[307] to vanish when they fell behind the trees, or came[308] near the ground. [309]**The same phenomena was also seen in the Eastern Hemisphere.**

296. Book A-1, 377: adds "~~sometimes~~"
297. DHC 1:439: replaces "those" with "these"
298. Book A-1, 377, Book A-2, 246, DHC 1:439: replace "cut" with "curl"
299. DHC 1:440: adds "and it seemed"
300. DHC 1:440: replaces "though" with "if"
301. DHC 1:440: omits "all"
302. DHC 1:440: replaces "on" with "of"
303. DHC 1:440: omits "which might … yet"
304. Book A-2, 246: "will"
305. Book A-2, 246: adds "see"
306. DHC 1:440: moves scriptural reference to follow "earth"
307. DHC 1:439-40: replaces "as these appeared" with "These seemed", and then moves this sentence above in this paragraph to follow "sunshine"
308. Book A-1, 377: "<came>" (WR)
309. The following sentence did not appear in *T&S* and DHC 1:440. It was added by TB at *eoln* and interlinearly in Book A-1, 377, and incorporated in Book A-2, 247, by CWW between 2-7 June 1845 (see MSHi Chronology).

32.

CORRESPONDENCE RELATIVE TO MISSOURI DIFFICULTIES

November-December 1833

[*T&S* 6 (15 May 1845): 896-900 (cont.)]

November 19th, 1833[1]. I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:

[2]**Kirtland Mills, Geauga County, Ohio, Nov. 19, 1833.**

Brother Moses:

We arrived at this place on the fourth ultimo, after a fatiguing journey, during which [3]we were blessed with usual health[4].—We parted with father and mother Nickerson at Buffalo, [5]in good health, and they[6] expressed a degree of satisfaction for the prosperity and blessings of their journey.

Since our arrival here, Brother Sidney [Rigdon] has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write you immediately.—But though I expect he will undoubtedly write you soon, as his eyes are evidently[7] better, yet, lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency [8]according to the *literati* of the age, might[9] be received with a degree of satisfaction on your part, at least, when you call to mind the [10]relation with which we are united by the everlasting ties of the gospel of our Lord Jesus Christ.

We found our families and the church in this place, well generally. Nothing of conse-

1. DHC 1:441: omits year
2. *Source*: JSLB 1:62-65 (OC) (*PWJS*, 325-27). Deleted portions supplied here in bold print.
3. JSLB 1:62: adds "time"
4. JSLB 1:63: "with health as usual"
5. JSLB 1:63: adds "They were both"
6. JSLB 1:63: omits "they"
7. JSLB 1:63: replaces "evidently" with "considerably"
8. JSLB 1:63: adds "in address"
9. JSLB 1:63: "may"; Book A-1, 377: "~~may~~ might"
10. JSLB 1:63, Book A-1, 377, Book A-2, 247, DHC 1:441: add "near"

quence transpired[11] while we were absent, except the death[12] of one of our brethren; [13]a young man of great worth as a private citizen among us, the loss of whom we justly mourn.

We are[14] favored with frequent intelligence from different sections of our country respecting the progress of the gospel, and our prayers are daily to our Father, that it may be[15] greatly spread[16], even till all nations shall hear the glorious news and come to [17]a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell from their contents, the probable extent that[18] those persons, who are desirous to expel them from that country, will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of that state, who has promised them all the assistance that the civil law can give; and in all probability with us[19], a suit has been commenced ere this.

We are informed, however, that those persons, are very violent, and threaten immediate excision[20] upon all those who profess this[21] [22]doctrine. How far they will be suffered[23] to execute their threats, we know not, but we trust in the Lord, and leave the event with him, to govern in his own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, &c.; also, inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say with much fervency I have[24] called upon the Lord for[25] our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of Brother Sidney and myself, I am truly under great obligations to humble myself before him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when he shall come to receive his saints unto himself, where they shall dwell in his presence and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled[26] up; and that every mountain and island are to flee away, I cry out in my heart, what manner of persons ought we[27] to be in all holy conversation and godliness.

You remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which he has brought forth in the last days. You know my manner of communication,

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11. DHC 1:441: replaces "transpired" with "happened"
12. Book A-2, 247 (darker ink): "<the death>" (prob. TB)
13. JSLB 1:63: deletes name; Book A-1, 378, Book A-2, 247, DHC 1:441: add "David Johnson"
14. DHC 1:441: "were"
15. Book A-1, 378, Book A-2, 247, DHC 1:441: omit "be"
16. JSLB 1:63: "it may ~~pre~~ greatly ~~prevail~~ <spread>"
17. Book A-1, 378: "the"
18. DHC 1:441: replaces "that" with "to which"
19. DHC 1:442: omits "with us"
20. Book A-1, 378: "~~excision~~ <extermination>" (TB); Book A-2, 247, DHC 1:442: replace "excision" with "extermination"
21. DHC 1:442: replaces "this" with "our"
22. JSLB 1:63: adds "~~faith~~"
23. Book A-2, 247: replaces "suffered" with "permitted"
24. DHC 1:442: "have I"
25. JSLB 1:64: replaces "for" with "in behalf of"
26. JSLB 1:64: "~~fol=ded~~ <rolled>"
27. JSLB 1:64: "person ought I"

how that in weakness and simplicity, I declared to you what the Lord had brought forth, by the ministering of his holy angels to me, for this generation. I pray that the Lord may enable you to treasure up[28] these things in your mind, for I know that his spirit will bear testimony to all who seek diligently after knowledge from him. I hope you will search the scriptures to see whether these things are not also consistent with those things [29]the ancient prophets and apostles have written.

I remember Brother Freeman and wife, Ranson[30] also, and Sister Lydia and *little Charles*, with all the brethren and sisters. I entreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope that[31] the Lord will[32] grant that I may see you all again and above all that we may overcome, and sit down together in the kingdom of our Father. **We contemplate with much pleasure a visit from you next spring, and before if consistent with your business[33], and hope we shall not be disappointed. So I close, by subscribing myself.**

Your brother, &c,[34]

JOSEPH SMITH.[35]

PS. I said that father and mother Nickerson were well when we parted with them at Buffalo, but you will recollect that father's eyes were[36] very sore while at your place: when we left him they were not well but considerably improved. J.

[37]Nothing of note transpired[38] from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

Brother Sidney is a man whom I love, but [39]is not capable of that pure and steadfast love for those who are his benefactors, as[40] should possess the breast of[41] a president of the Church of Christ. This with some other little things such as a[42] selfishness and independence of mind, which, too often manifested, destroys[43] the confidence of those who would lay down their lives for him[44]—but, notwithstanding these things he is a very[45] great and good man; a man of great power of words, and can gain the friendship of his hearers very quick[46]. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake: Amen.

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28. Book A-1, 379, Book A-2, 248, DHC 1:442: omit "up"
29. DHC 1:442: adds "which"
30. JSLB 1:65: "Ranson"; Book A-1, 379, Book A-2, 248, DHC 1:442: "Ransom"
31. Book A-2, 248, DHC 1:442: omit "that"
32. Book A-2, 248: replaces "will" with "may"
33. JSLB 1:65: "<and before … business>"
34. JSLB 1:65: replaces "&c." with "in the bonds of the gospel"
35. JSLB 1:65: adds "Jr."
36. JSLB 1:65: "<were>"
37. *Source*: Following five paragraphs closely follow JSj [1832-34], 20-26 (JS, OC) (*PJS* 2:11-13; *JSP* 1:18-19; *APR*, 14-16).
38. DHC 1:443: replaces "transpired" with "occurred"
39. Book A-2, 248, DHC 1:443: add "he"
40. DHC 1:443: replaces "as" with "that"
41. DHC 1:443: replaces "possess the breast of" with "characterize"
42. DHC 1:443: omits "a"
43. DHC 1:443: "destroy"
44. DHC 1:443: adds "these are his faults"
45. Book A-1, 380: "<very>" (prob. TB)
46. DHC 1:443: "quickly"

[…][47]

The man who willeth to do well, we should extol his virtues and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for[48] regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment[49].

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have [50]found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly [51]honest and upright and seeks with all his heart to magnify his presidency in the Church of Christ, but fails in many instances, in consequence of a want[52] of confidence in himself; God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit; even so: Amen.

[53]And again, blessed be Brother Sidney, also[54], notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen; that learneth his master's will by the stroke of the[55] rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has[56] strayed in the wilderness, and straightway findeth him [57]and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so: Amen.

[T&S 6 (1 June 1845): 912-15]

[58]The Attorney General of Mo., wrote[59] the counsel employed by the church in Zion[60] to prosecute the mob[61], of which the following is a copy[62]:

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47. DHC moves the third paragraph below to this location (from p. 444 to pp. 443-44).
48. DHC 1:444: replaces "for" with "of"
49. DHC 1:444: "and these my sentiments"
50. Book A-1, 380: adds "~~ever~~"
51. Book A-1, 380: adds "~~upright and~~"
52. Book A-2, 249: replaces "want" with "lack"
53. DHC moves this paragraph two paragraphs above (from p. 444 to pp. 443-44).
54. DHC 1:443: omits "also"
55. Book A-1, 381: "this" overwrites "the"
56. Book A-1, 381, Book A-2, 249: "hath"
57. Book A-1, 381: adds "~~again~~"
58. Book A-1, 381: adds "<The following is a copy of a letter from>" (TB); incorporated in Book A-2, 249, and DHC 1:444. Some or all of the emendations to Wells' letter are related to the revision committee's 17 May 1845 corrections (see vol. 7, IV.3).
59. Book A-1, 381, Book A-2, 249, DHC 1:444: replace "wrote" with "to"
60. Book A-1, 381: "~~in Zion~~ <~~Jackson County~~>" (TB); Book A-2, 249, DHC 1:444: omit "in Zion"
61. Book A-1, 381: "<in Jackson County>" (TB); Book A-2, 249, DHC 1:444: add "in Jackson county"
62. Book A-1, 381: "~~of which the following is a copy~~"; omitted in Book A-2, 249, and DHC 1:444.

[63]City of Jefferson,
Nov. 21,[64] 1833.

Messrs. Doniphan and Atchison:[65]

Gentlemen: From conversation I have had with the Governor, I believe I am warranted in saying to you, and through you to the Mormons, that if they desire to be replaced in [66]their property, that is, their houses in Jackson county, an adequate force will be sent forthwith[67] to effect that object. Perhaps a direct application had better be made to him for that [68]purpose, if they wish [69]thus to be repossessed. The Militia have been ordered to hold themselves in readiness.

If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no[70] doubt, be supplied with public arms. This must be upon application, therefor, as[71] a volunteer company must be accepted by the Colonel, and that is a matter in *his* discretion, perhaps the best way would be to organize and elect officers as is done[72] in ordinary cases,—*not* volunteers, you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would I presume, be court-martialed therefor[73], on a representation to the Governor of the facts. As only a certain quantity of public arms can be distributed in each county; those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

I am with great respect your ob't serv't,
(Signed)[74] R. W. WELLS.

Again, [75]Judge Ryland wrote Amos Reese Esq., Circuit Attorney[76], [77]of the same[78] counsel[79], as follows:

[80][New][81] Lexington,
Nov. 24, 1833.

Dear Sir: I have been requested by the Governor to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been

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63. *Source*: MS copy in WWPc, fd 1.
64. Book A-1, 381: "21st Nov."; Book A-2, 249: "21st November"
65. This line omitted in *T&S*. MS Letter: adds "Messrs. Doniphan & Atchison"; also added in Book A-1, 381, Book A-2, 249, and DHC 1:444. Text here is from DHC.
66. MS Letter, Book A-1, 381, Book A-2, 249, DHC 1:445: add "possession of"
67. MS Letter: "forthwith sent"
68. Book A-1, 381: adds "~~object~~"
69. Book A-2, 249: adds ellipses over erasure
70. Book A-2, 249: "{\I have no/}"
71. DHC 1:445: omits "as" and begins new sentence
72. Book A-2, 249 (darker ink): "<is done>" (prob. TB)
73. Book A-1, 382: "~~therefore~~"; Book A-2, 249, DHC 1:445: omit "therefor"
74. Book A-2, 249: omits "(Signed)"
75. Book A-1, 382: adds "~~on the 24th~~"
76. Book A-1, 382: "<Circuit Attorney>" (WR)
77. DHC 1:445: adds "also"
78. DHC 1:445: omits "the same"
79. DHC 1:445: adds "for the exiled Saints"
80. *Source*: MS copy in WWPc, fd 1.
81. MS Letter, Book A-1, 382, Book A-2, 249, DHC 1:445: add "New"

requested to examine into these outrages[82] and take steps to punish the guilty and screen the innocent.

I cannot proceed unless some person shall be willing to make the proper information[83] before me. I now request you to inform me whether the Mormons are willing to take legal steps against the citizens of Jackson county? Whether they wish to return there, or not, and let me know all the matters connected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county[84], to aid the execution of any order I make on this subject. Be particular in[85] your[86] information to me. I am willing to go any time to Jackson county, for the purpose of holding a court of inquiry, and binding over to keep the peace such persons as I shall think ought to be restrained.

It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to insure the punishment due such offenders.

I wish to know whether Joshua Lewis and Hiram Page handed the writ to the sheriff of Jackson county[87], that I made and issued on their affidavit against some of the ringleaders of the mob in Jackson county, dated the[88] sixth of this month.

I will know why he refused to execute the writ, if it ever came to his hands. Inquire into this subject and let me know. I should be glad to see you and agree upon what course to take. After you have sufficiently informed yourself, come down and see me, as you live near the scene of these outrages you are better able to receive all information necessary, and prepare for future action than I am.

Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

Your Friend,

(Signed,)[89] JOHN F. RYLAND.

A. Rees. Esq. Cir[cui]t. Att[orne]y.[90]

[91]On the 22nd [of November][92], my brother Don Carlos, came to live with me and learn the art of printing.

[93]Elders Orson Hyde and John Gould returned from Zion[94] on the 25th, and brought the melancholy intelligence of the riot in Zion; of the inhabitants[95] persecuting the brethren.

Elder A. S. Gilbert wrote the Governor of Missouri, as follows:

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82. Book A-2, 250: "{\outrages/}" (CWW)
83. Book A-2, 250 (pencil): "information <affidavit>" (pos. RLC)
84. MS Letter, Book A-1, 382, Book A-2, 250: omit "county"
85. Book A-1, 382: "~~in~~ in"
86. Book A-1, 383, repeats "your"
87. MS Letter, Book A-1, 383, Book A-2, 250: omit "county"
88. MS Letter, Book A-1, 383: omit "the"
89. Book A-2, 250: omits "(Signed,)"
90. This line appears only in MS Letter.
91. *Source*: Closely follows JSj [1832-34], 29 (FGW) (*PJS* 2:15; *JSP* 1:21; *APR*, 17).
92. DHC 1:446: "November 22"
93. *Source*: Closely follows JSj [1832-34], 27-28 (FGW) (*PJS* 2:14; *JSP* 1:20; *APR*, 16).
94. Book A-1, 383: "from ~~Zion~~ <~~to Kirtland~~> <Missouri to Kirtland>" (TB); Book A-2, 250, DHC 1:446: replace "Zion" with "Missouri to Kirtland"
95. Book A-1, 383: "~~riot in Zion~~ <mob in Jackson County> ~~of the inhabitants~~" (TB); Book A-2, 250, DHC 1:446: replace "Zion; of the inhabitants" with "Jackson county"

[96][*Confidential.*][97]

Liberty, Clay Co.,
Nov. 29th[98] 1833.

Dear Sir: Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the Attorney General, Mr. Wells, in Saline County, last Saturday week, and that Mr. Wells had acquainted him with your intention of ordering a court of inquiry to be held[99] in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan[100] is of opinion from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your excellency, that most of the heads of our church had an interview yesterday on the subject of an *immediate* court of enquiry to be held in Jackson county, and by their request to me. I hasten to lay before your excellency [101]serious difficulties attending our people on an *immediate* court of inquiry being called.

Our church is at this time scattered in every direction: some in the new county of Van Buren; a part in this county; and a part in Lafayette, [102]Ray, &c.[103] Some of our [104]principal witnesses would be women and children, and while the rage of the mob continues, it would be impossible to gather them in safety at Independence; and[105] that your excellency may know of the unabating fury with which the last remnant of our people, remaining in that county are pursued at this time[106], I here state that a few families, perhaps fifteen to[107] twenty, who settled themselves more[108] than two years ago on the prairie, about fifteen miles from the county seat of Jackson county[109], had hoped from the obscurity of their location, that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally, a few individual threats, till last Sunday, when a mob made their appearance among them; some with pistols cocked and presented to their breasts, commanding them to leave the county in three days, or they would tear their houses down over their heads, &c., &c.[110]

Two expresses arrived here from said neighborhood last Monday morning, for advice, and the council advised their speedy removal for the preservation of life, and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren, I pray your excellency to await a further[111] communication, which will soon follow this, setting forth among other things the importance of our people[112] being restored to their possessions, that they may[113] have an [114]equal chance with their enemies

96. *Source*: MS copy in WWPc, fd 1.
97. Brackets in *T&S*.
98. Book A-1, 383, Book A-2, 250: "29th November"
99. Book A-1, 383: replaces "held" with "had"
100. MS Letter, 1: "D."
101. Book A-2, 250: adds "the"
102. DHC 1:447: adds "and"
103. DHC 1:447: omits "&c."
104. Book A-1, 384: adds "~~witnesses~~"
105. DHC 1:447: omits "and"
106. Book A-2, 251: "{\time/}" (prob. CWW)
107. DHC 1:447: replaces "to" with "or"
108. MS Letter, 1: replaces "more" with "better"
109. MS Letter, 1, Book A-1, 384, Book A-2, 251: omit "county"
110. Book A-2, 251: omits second "&c."
111. Book A-2, 251: "future"
112. Book A-2, 251 (darker ink): "{\people/}" (prob. TB)
113. Book A-1, 385: "may" overwrites "might"; Book A-2, 251: replaces "may" with "might"
114. Book A-2, 251: adds erasure

in producing important testimony before the court, which the enemy are now determined to deprive them of. Trusting[115] that your excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day, from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

An *immediate* court of inquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their *own* homes, and *ours* also; with no enemy in the county to molest [116]or make them afraid.

Very respectfully, your ob't serv't,

A. S. GILBERT.[117]

To His Excellency Daniel Dunklin, Jefferson City, Mo.

I have seen and read the above letter, and on reflection, I concur entirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the criminal matter cannot be gone into, without a guard for the court and witnesses.

(Signed.)[118] AMOS REESE.

Those who were[119] threatened by the mob on Sunday the 24th, fled into Clay county and encamped[120] on the banks[121] of the Missouri river.—A number of the families went into Van Buren county: their whole number of men, women, and children, being upwards of one hundred and fifty.

[122]About the 1st of December, Elder Cowdery and Bishop Whitney arrived at Kirtland with a new press and type, and on the 4th commenced distributing the type.

The next day [5 December][123] I wrote to Bishop Partridge, Liberty, Clay county, Missouri, the following[124]:

[125]Kirtland, Dec. 5th, 1833.

Dear Brethren: We have just received a letter from Brother Phelps, dated 6th and 7th of[126] November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds, with regard to the true state of affairs in[127] Zion; for there seems to be some difference in the statements of Elder[128] Phelps' letter, and that of Elder[129] Hyde's communication to the editors of the *Missouri Republican*.

115. DHC 1:447: replaces "Trusting" with "I trust"
116. Book A-2, 251: adds "them"
117. MS Letter, 2, follows Gilbert's name with "~~W W Phelps~~"
118. Book A-2, 251: omits "(Signed.)"
119. Book A-2, 251: "{\were/}" (prob. CWW)
120. Book A-2, 251 (pencil): "embanked <encamped>" (pos. RLC)
121. Book A-1, 335, Book A-2, 251: "bank"
122. *Source*: Last part of paragraph based on JSj [1832-34], 28 (FGW) (*PJS* 2:14; *JSP* 1:20; *APR*, 16); first part possibly a conjecture based on last part.
123. DHC 1:448: replaces "The next day" with "December 5"
124. DHC 1:448: "as follows"
125. *Source*: JSLB 1:65-70 (FGW).
126. DHC 1:448: omits "of"
127. DHC 1:448: replaces "in" with "of"
128. JSLB 1:65: replaces "Elder" with "bro."
129. JSLB 1:65: replaces "Elder" with "bro."

[130]Elder[131] Hyde states that "on Monday the 4th, the mob collected in Independence, to the number of two or three hundred, well armed, and[132] a part of their number went above Blue, to drive away our people and destroy our property; but they were met by a party of our people, and[133] being prepared they[134] poured a [135]deadly fire upon them, two of their number fell dead on the ground, and a number [136]mortally wounded, among the former was Brazeal[137].

["]Tuesday morning there were a number of the mob missing, and could not be accounted for, and while we were[138] at Liberty landing, on Wednesday, a messenger rode up saying that he had just come from the seat of war, and that the night before another battle was fought, in which Mr. Hicks fell, having three balls and some buck-shot through his body, and about twenty more shared a similar fate; and, also, that one or two of our men were killed, and as many wounded; and he [Hyde][139] heard the cannonading distinctly; and also, stated that the man who broke open the store took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive."

This statement of Elder Hyde[140], is somewhat different from that of Elder[141] Phelps, who states that "on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun; (through mistake)[142] and on[143] Saturday the mob[144] fell upon our brethren above Blue, and one of Manship's sons was[145] mortally wounded. On Monday [146]a regular action was fought near Christian Whitmer's under the command of Elder David Whitmer[147]. We had four wounded; they had five [148]wounded and two killed, viz:[149] Linville[150] and Brazeal[151]. From Friday till Tuesday, our brethren were under arms, when[152] one hundred and fifty of them[153] came forth, like Moroni, to battle. On Tuesday morning the mob had collected to the number of[154] three hundred and before any blood[155] was shed, we agreed to go away immediately, and the enemy took our guns."

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130. Following four paragraphs, which contain Orson Hyde's account, are lined out in Book A-1, 386-87, and omitted in Book A-2, 252. Both *T&S* and DHC 1:448-49 ignore this cancellation.

131. JSLB 1:65: replaces "Elder" with "bro."

132. DHC 1:448: replaces "and" with "that"

133. DHC 1:448: replaces "and" with "who"

134. JSLB 1:66: "<they>"; DHC 1:448: omits "they"

135. JSLB 1:66: adds "~~dead fire~~"

136. DHC 1:448: adds "were"

137. JSLB 1:66: "Breazeal"; Book A-1, 386, DHC 1:448: "Brazeale"

138. JSLB 1:66: replaces "were" with "was"

139. JSLB 1:66: "(Orson)"

140. JSLB 1:66: replaces "Elder Hyde" with "bro Orson"

141. JSLB 1:66: replaces "Elder" with "bro."

142. JSLB 1:66: omits "(through mistake)"

143. JSLB 1:66: omits "on"

144. JSLB 1:66: omits "the mob"

145. JSLB 1:66: omits "was"

146. JSLB 1:66: adds "about sun set"

147. JSLB 1:66: "bro D[avid]. [Whitmer]"

148. JSLB 1:66: adds "~~killed~~"

149. Book A-1, 387: "namely"

150. DHC 1:449: "Linvill"

151. JSLB 1:66: "Breazeal"; Book A-1, 387, DHC 1:449: "Brazeale"

152. JSLB 1:66: omits "when"

153. JSLB 1:66: replaces "them" with "our brethren"

154. JSLB 1:66: omits "collected to the number of"

155. JSLB 1:67: omits "blood"

Elder[156] Phelps also states, that "since the above was written[157] (viz: on the 6th,) another horrid scene has transpired: after our people surrendered their arms, a party of the mob went above Blue, and began to whip, and even murder; and the brethren have been driven into the woods, and are[158] fleeing to the ferry; and also the mob have hired the ferryman[159] to carry them across the river; [but they made the brethren pay the ferriage,][160] and it was reported that the mob had killed two more of the brethren."

It appears brethren, that the[161] above[162] statements were [163]mostly from reports, and [164]no certainty of their being correct; therefore, it is difficult for us to advise, and [165]can only say, that the destinies of our[166] people are in the hands of a just God, and he will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus, shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected they will pass through great tribulation, according to John the Revelator[167].

I wish when you receive this letter that you would collect every particular, concerning the mob, from the beginning, and send us a correct statement of facts168, as they transpired169 from time to time, that we may be enabled to give the public correct information on the subject; and inform us also of the situation of the brethren, with respect to their means of sustenance, &c.[170]

I would[171] inform you that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for their[172] sustenance without. Every exertion should be made[173] to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with his creatures[174]. You are not as yet brought into as trying circumstances, as were the ancient prophets and apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many more[175], too numerous to mention; who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and [176]in dens, and in[177] caves of the earth; yet they all obtained a good report through faith; and amidst all their

156. JSLB 1:67: replaces "Elder" with "bro."
157. JSLB 1:67: replaces "written" with "wrote"
158. JSLB 1:67: omits "are"
159. DHC 1:449: "ferryman"
160. Bracketed material omitted in JSLB 1:67.
161. Book A-1, 387: "the\ir/" (US); Book A-2, 252 (pencil): "the/ir\" (US)
162. Book A-1, 387: "~~above~~"; Book A-2, 252: omits "above"
163. DHC 1:449: adds "made"
164. DHC 1:449: adds "there is"
165. DHC 1:449: adds "we"
166. Book A-1, 387, Book A-2, 252, DHC 1:449: replace "our" with "all"
167. DHC 1:449: moves "according to John the Revelator" to follow "expected"
168. JSLB 1:67: "facts"
169. DHC 1:449: replaces "transpired" with "occurred"
170. DHC 1:449: omits "&c."
171. Book A-2, 252: replaces "would" with "now"
172. DHC 1:450: replaces "their" with "your"
173. JSLB 1:68: omits "made"
174. JSLB 1:68: "creature"
175. DHC 1:450: replaces "more" with "others"
176. DHC 1:450: adds "hid"
177. JSLB 1:68, Book A-1, 388, DHC 1:450: omit "in"

afflictions they rejoiced that they were counted[178] worthy to receive persecution[179] for Christ's sake.

We know not what we shall be called to pass through before Zion is[180] delivered and established; therefore, we have great need to live near to God, and always [181]be in strict obedience to all his commandments, that we may have a conscience void of offence towards[182] God and man.—It is your privilege to use every lawful means in your power to seek redress for your grievances of[183] your enemies, and prosecute them to the extent of the law; but it will be impossible for us[184] to render you any assistance in a temporal point of view[185], as our means are already exhausted, and we[186] are deeply in debt and know of no means whereby we shall be able to extricate ourselves.

The inhabitants of this county threaten our destruction, and we know not how soon they may be permitted to follow the examples[187] of the Missourians; but our trust is in God, and we are determined by[188] his grace assisting us, to maintain the cause and hold out faithful unto[189] the end, that we may be crowned with crowns of celestial glory, and enter into that[190] rest that is prepared for the children of God.

We are now distributing the type and calculate[191] to commence setting today, and issue a paper the last of this week, or beginning of next. We wrote to Elder[192] Phelps some time since, and also sent by Elder Hyde[193] for the [194]names of subscribers to the *Star*, which we have not yet received; and, until we receive them[195], the most of the subscribers[196] will be deprived of them[197]; and when you receive this, if you have not sent them[198], I wish you to attend to it immediately, as much inconvenience will attend[199] a delay.

We expect shortly to publish a political paper, weekly in favor of the present administration; the influential men of that party have offered a liberal patronage to us, and we hope to succeed, for thereby we can show the public the purity of our intention[200] in supporting the government under which we live.

We learn by Elder[201] Phelps, that the brethren have surrendered their arms to the

178. JSLB 1:68: "<counted>"; Book A-2, 252: "accounted"
179. DHC 1:450: "persecutions"
180. Book A-2, 252: replaces "is" with "will be"
181. DHC 1:450: adds "to"
182. DHC 1:450: "toward"
183. DHC 1:450: replaces "of" with "from"
184. Book A-2, 252: "<for us>" (prob. TB)
185. DHC 1:450: omits "in a temporal point of view" and inserts "temporal" before "assistance"
186. JSLB 1:68: omits "we"
187. Book A-2, 252: "example{s}"; DHC 1:450: "example"
188. DHC 1:450: omits "by"
189. JSLB 1:69, Book A-2, 252: "to"
190. DHC 1:450: replaces "that" with "the"
191. DHC 1:450: replaces "calculate" with "intend"
192. JSLB 1:69: replaces "Elder" with "bro."
193. JSLB 1:69: replaces "Elder Hyde" with "bro Orson"
194. DHC 1:450: adds "list of"
195. DHC 1:450: replaces "them" with "it"
196. JSLB 1:69: replaces "subscribers" with "brethren"
197. DHC 1:450: replaces "them" with "the paper"
198. DHC 1:450: replaces "them" with "the list"
199. DHC 1:450: replaces "attend" with "follow"
200. Book A-2, 253: "intentions"
201. JSLB 1:69: replaces "Elder" with "Bro."

enemy[202], and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but, if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you were[203] located, is the place appointed of the Lord for your inheritance, and it was[204] right in the sight of God that you contended[205] for it to the last.

You will[206] recollect that the Lord has said that Zion should not be removed out of her place; therefore, the land should not be sold, but be[207] held by the saints[208], until the Lord in his wisdom, opens[209] a way for your return; and until that time, if you can purchase a tract of land, in Clay county, for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written[210] revelation on the subject, but what is written[211] above is [212]according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant.

JOSEPH SMITH Jr.

E. Partridge[213]

[214]December 6th. Being prepared to commence our labors in the printing business, I ask God, in the name of Jesus, to establish it for ever, and cause that his word may speedily go forth to the nations of the earth to the accomplishing of his great work, in bringing about the restoration of the house of Israel.

This day, also, the Elders in Missouri sent the following petition:

[215]To his Excellency, Daniel Dunklin, governor of the State of Missouri:

We, the undersigned, leading members of the Church of Christ, vulgarly called Mormons, would respectfully represent to your Excellency, in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs. Phelps, Gilbert and McLellin, after having read [216]the letters of the Attorney-General and District Judge of this circuit to Mr. Reese; that whereas, our society, men, women, and children, after having been in some cases, wounded, scourged, and threatened with death, have been driven by *force of arms* from their lands, houses, and much of their property in Jackson county;—most of which lands, houses, and property have been possessed by the mob of Jackson county, or others, and are now unlawfully detained from the use and possession of our people. And[217] that whereas our people have been driven and scat-

202. DHC 1:451: replaces "enemy" with "Missourians"
203. DHC 1:451: replaces "were" with "are"
204. DHC 1:451: replaces "was" with "is"
205. DHC 1:451: "contend"
206. Book A-2, 253: omits "will"
207. JSLB 1:70: omits "be"
208. JSLB 1:70: replaces "saints" with "brethren"
209. DHC 1:451: "shall open"
210. Book A-1, 390: "~~written~~ <written>" (TB)
211. Book A-1, 390: "~~written~~ <stated>" (TB); Book A-2, 253, DHC 1:451: replace "written" with "stated"
212. Book A-1, 390: adds "~~wisdom on the subject~~"
213. This line appears only in JSLB 1:70.
214. *Source*: Closely follows JSj [1832-34], 28-29 (FGW) (*PJS* 2:14-15; *JSP* 1:20-21; *APR*, 16-17).
215. *Source*: MS copy in WWPc, fd 1.
216. DHC 1:451: adds "also"
217. DHC 1:452: omits "And"

tered into the counties of Clay, Ray, Van Buren, Lafayette,[218] and others, where in many cases, they are destitute of the common necessaries of life in this[219], even [220]this winter season; and[221] that whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them;—Therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be *restored* to our lands, houses, and property, and protected in them by the militia of the state, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of [222]Cantonment [223]Leavenworth, till peace is[224] restored. [This could[225] be done probably, by conferring with the President, or perhaps [226]Colonel[227] Dodge.][228] Also, we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the state, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county:

And then, when arrangements are made to protect us in our persons and property, (which cannot be done without an armed force, nor would it be prudent to risk our lives there, without guards, till we receive strength from our friends, to protect ourselves,) we wish a court of inquiry instituted, to investigate the whole matter of the mob against the Mormons; and we will ever pray.

(Signed)[229] W.W. PHELPS, JOHN WHITMER, JOHN CORRILL, ISAAC MORLEY, EDW'D PARTRIDGE, A. S. GILBERT.

Clay County Mo.
December 6th 1833[230]

The following letter accompanied the foregoing petition:

[231]Liberty, Dec. 6th, 1833.

Dear Sir: Your Excellency will perceive by the petition bearing date with this letter, that we intend to return to Jackson county[232], as soon as arrangements can be made to *protect* us, after we are again placed into[233] our possessions.

We do not wish[234] to go till we know that our lives are not in danger of[235] a lawless

218. MS copy, 1: "Lafayette, Van Buren"
219. DHC 1:452: omits "in this"
220. DHC 1:452: adds "in"
221. DHC 1:452: omits "and"
222. DHC 1:452: adds "at"
223. Book A-1, 391: "<at>" (prob. TB); Book A-2, 253: adds "at"
224. MS copy, 2, Book A-1, 391, Book A-2, 253, DHC 1:452: replace "is" with "can be"
225. Book A-2, 254: replaces "could" with "can"
226. DHC 1:452: adds "with"
227. MS copy, 2, Book A-1, 391, Book A-2, 254: replace "Colonel" with "General"
228. Brackets in Book A-1, 391, Book A-2, 254, and *T&S*, but not in DHC 1:452.
229. Book A-1, 391: adds "(Signed)"
230. Place and date appear only in Book A-1, 391, and Book A-2, 254.
231. *Source*: MS copy in WWPc, fd 1.
232. MS Letter, Book A-1, 392, Book A-2, 254: omit "county"
233. Book A-1, 392: "~~again placed~~ <re-instated> in~~to~~" (TB); Book A-2, 254, DHC 1:452: replace "again placed into" with "reinstated in"
234. MS Letter: replaces "wish" with "intend"
235. Book A-1, 392: "~~of~~ <from>" (TB); Book A-2, 253, DHC 1:452: replace "of" with "from"

mob.—Your Excellency will understand that, at this inclement season, it will require time to restore us, and troops to *protect* us, after we are there, for the threats of the mob have not ceased.

Your ob't serv't,

W.[236] W. PHELPS.

To[237] Daniel Dunklin, Governor of Missouri.

236. Book A-2, 254: "William"

237. Book A-1, 392, Book A-2, 254: omit "To"

33.

ZION TO BE REDEEMED

December 1833

[*T&S* 6 (15 June 1845): 928–30]

[1]Kirtland Mills,
Ohio, Dec. 10th, 1833.

Beloved Brethren:[2]

E[dward].[3] *Partridge, W. W. Phelps, J[ohn].*[4] *Whitmer, A. S. Gilbert, J[ohn].*[5] *Corrill, I[saac]. Morley, and all the saints whom it may concern:*

This morning's mail brought Bishop Partridge's, and Elders Corrill's and Phelps' letters,[6] all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven [7]before the face of your enemies in that place.

From previous letters we [8]learned that a number of our brethren had[9] been slain, but we could not learn from those[10] referred to above, as there had been but one[11], and[12] that was[13] Brother [Andrew] Barber, and [14]Brother [Philo] Dibble was[15] wounded in the bowels. We were thankful to learn that no more had been[16] slain, and our daily prayers are, that the Lord will

1. *Source*: JSLB 1:70–75 (FGW) (*PWJS*, 328–32).
2. Book A-2, 254: replaces "Brethren" with "Brothers"; DHC 1:453: moves "Beloved Brethren" to precede second paragraph
3. Book A-1, 392, Book A-2, 254: omit "E."; DHC 1:453: "Edward"
4. Book A-2, 254, DHC 1:453: "John"
5. Book A-2, 254, DHC 1:453: "John"
6. JSLB 1:70: "This morning the mail brought bros. Partridge & Carrels [Corrill's] letters & also bro Williams [William W. Phelps'] …"; DHC 1:453: "This morning's mail brought letters from Bishop Partridge, and Elders Corrill and Phelps …"
7. Book A-1, 392: adds "~~from the pl[ace]~~"
8. JSLB 1:70: adds "had"; Book A-1, 392: "~~had~~"
9. JSLB 1:70: replaces "had" with "have"; Book A-1, 392: "had" overwrites "have"
10. DHC 1:453: replaces "those" with "the letters"
11. DHC 1:453: "that there had been more than one killed"
12. JSLB 1:70: omits "and"
13. DHC 1:453: replaces "was" with "one"
14. DHC 1:453: adds "that"
15. JSLB 1:70, Book A-1, 392, Book A-2, 254: omit "was"
16. JSLB 1:70: replaces "had been" with "were"

not suffer his saints, who have gone up to his land to keep his commandments, to stain his holy mountain with their blood.

I cannot learn from any communication by the spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience and forsaken the new covenant[17]; all such will be made manifest by their works in due time. I have always expected[18] that Zion would suffer some[19] affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after *much* tribulation cometh the *blessing* [D&C 58:4]. By this, and also others, and also one received of late [D&C 100:13], I know that Zion, in the own[20] due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is, ["]be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.["]—

Now there are two things of which I am ignorant, and the Lord will not show them unto[21] me perhaps for a wise purpose in himself; I mean in some respects: and they are these, why God has[22] suffered so great a[23] calamity to come upon Zion; and what the great moving cause of this great affliction is: [24]and again, by what means he will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly [25]manifest, in consequence of those who have incurred[26] the displeasure of the Almighty. When I contemplate upon all things that have been manifested, I am sensible[27] that I[28] ought not to murmur and do not murmur only in this, that those who are innocent are compelled to suffer for the [29]iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out and cast it from thee; [30]or if thy right arm offend thee, cut it off and cast if from thee." [Matt. 5:29-30] Now the fact is, if any of the members of our body[31] are[32] disordered, the rest of our body will be effected[33] with them[34], and then all is[35] brought into bondage together, and yet, notwithstanding all this, it is with difficulty that I can restrain my

17. JSLB 1:71: "covenants"
18. Book A-2, 254: "<expected>" (CWW)
19. JSLB 1:71: replaces "some" with "sore"
20. DHC 1:453: omits "own"
21. JSLB 1:71: omits "them unto"; Book A-1, 393, Book A-2, 255: omit "unto"
22. Book A-1, 393: "hath"; Book A-2, 255: "ha{\th/}"
23. Book A-1, 393: omits "a"
24. JSLB 1:71: adds "~~These two things~~"
25. JSLB 1:71: adds "<shown unto me, but there are some things that are plainly>"; Book A-1, 393: adds "shown unto me; but there are some things that are ~~manifest~~ plainly"; Book A-2, 255, DHC 1:454: add "shown unto me; but there are some things that are plainly"
26. JSLB 1:71: replaces "in consequence of those who" with "that has incur[r]ed"; Book A-1, 393: replaces same words with "~~that~~ which have incurred"; Book A-2, 255, DHC 1:454: replace same words with "which have incurred"
27. DHC 1:454: replaces "sensible" with "aware"
28. Book A-2, 255 (darker ink): "<that I>" (TB)
29. Book A-1, 393: adds "~~imagination~~"
30. Remainder of quote inserted interlinearly in JSLB 1:72, which also replaces "cut" with "pluck"
31. Book A-2, 255: "bod{\y/}"
32. DHC 1:454: "is"
33. DHC 1:454: replaces "effected" with "affected"
34. DHC 1:454: replaces "them" with "it"
35. DHC 1:454: replaces "is" with "are"

feelings, when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever[36] have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.[37]; I say when I contemplate this, it is with difficulty that[38] I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the[39] love of Christ.

Brethren, when we learn your sufferings it awakens every sympathy of our hearts, it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings: and I myself should have been with you, had not God prevented it in the order of his providence; that the yoke of affliction might be less grievous upon you; God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery[40] could not have lightened[41] your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore, God hath dealt mercifully with us. O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that[42] peradventure, God hath laid up in store, great good for us in this generation, and [43]grant that we may yet glorify his name.

I feel thankful that there have no more[44] denied the faith: I pray God in the name of Jesus that you all may be kept in the faith, unto the end: let your sufferings[45] be what they may, it is better in the eyes of God[46], that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance[47], though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek[48] every[49] lawful means to seek[50] redress of your enemies, &c. &c.[51]; and pray to God, day and night, to return you in peace and in safety to the lands[52] of your inheritance: and when the judge fails[53] you, appeal unto the executive; and when the executive fails[54] you, appeal unto the president; and when the president fails[55] you, and all laws fail you, and the humanity of the people fails[56] you, and all things else fail you but God

36. Book A-2, 255 (darker ink): "<ever>" (prob. TB)
37. DHC 1:454: omits "&c."
38. DHC 1:454: omits "that"
39. DHC 1:454: omits "the"
40. JSLB 1:72: "bro Oliver"; Book A-1, 394: "~~bro~~ Elder Cowdery"
41. JSLB 1:72, Book A-1, 394, Book A-2, 394, DHC 1:455: "could not lighten"
42. DHC 1:455: replaces "that" with "and"
43. DHC 1:455: adds "may"
44. Book A-2, 255: "{\more/}"
45. JSLB 1:73: "suffering"
46. JSLB 1:73: moves "in the ey[e]s of God" to follow "should die"
47. Book A-1, 395, Book A-2, 255: "inheritances"
48. JSLB 1:73: "seeking"; DHC 1:455: replaces "seek" with "employ"
49. JSLB 1:73: "<ev[e]ry>"
50. JSLB 1:73: replaces "seek" with "obtain"; Book A-2, 255 (pencil): "seek <obtain>" (pos. RLC)
51. DHC 1:455: omits "&c. &c."
52. Book A-1, 395: "land~~s~~"
53. DHC 1:455: "fail"
54. DHC 1:455: "fail"
55. DHC 1:455: "fail"
56. DHC 1:455: "fail"

alone, and you continue to weary him with your importunings, as the poor woman did[57] the unjust judge, he will not fail to execute judgment upon your enemies, and to[58] avenge his own elect that cry unto him day and night.

Behold he will not fail you! He will come with ten thousand of his saints, and all his adversaries shall be destroyed with[59] the breath of his lips! all those who[60] keep their inheritances, notwithstanding they should be beaten[61] and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the saints give us of your lands[62], behold there will be no room found for them. As respects giving deeds: I would advise you[63] to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps[64], not knowing as[65] they will be of any real benefit, but suggest them for consideration. I would be glad that[66] he were here, but dare not advise[67], were it possible for him *to come*, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the[68] most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety[69]. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps[70] would[71] collect all the information, and give us a true history of the beginning and rise of Zion, [72]her calamities, &c.[73]

Now hear the prayer of your unworthy brother in the new and everlasting covenant: O my God! thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it[74] unto thyself for a place of refuge and safety for the gathering of thy saints, to be built up a holy city unto thyself; and as thou hast said that no[75] other place should be appointed like unto this; therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses[76], and their inheritances, to enjoy the fruit of their labors; that all the waste

57. JSLB 1:73, Book A-1, 395: omit "did"
58. Book A-2, 256: omits "to"
59. JSLB 1:73: replaces "with" with "by"
60. JSLB 1:73: replaces "who" with "that"
61. JSLB 1:73: replaces "beaten" with "pealed"
62. Book A-2, 256 (pencil): "lands <oil>" (pos. RLC)
63. Book A-1, 395, Book A-2, 256: omit "you"
64. JSLB 1:74: replaces "Elder Phelps" with "bro William P."
65. DHC 1:455: replaces "as" with "that"
66. DHC 1:455: replaces "that" with "if"
67. DHC 1:455: moves "but dare not advise" to follow "*to come*"
68. Book A-2, 256: omits "the"
69. JSLB 1:74: replaces "established in safety" with "practiculer [practicable?] and safe"; Book A-1, 396, Book A-2, 256: replace same words with "useful and safe"
70. JSLB 1:74: replaces "Elder Phelps" with "bro William"
71. DHC 1:456: "should"
72. Book A-1, 396, Book A-2, 256, DHC 1:456: add "and"
73. DHC 1:456: omits "&c."
74. JSLB 1:74, Book A-1, 396, Book A-2, 256: omit "it"
75. JSLB 1:74: replaces "no" with "none"
76. JSLB 1:75: replaces "houses" with "homes"

places may be built up; that all the enemies of thy people, who will not repent and turn[77] unto thee, be[78] destroyed from off the face of the[79] land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than four-fold: that the borders of Zion [80]be enlarged forever, and let her be established no more to be thrown down; and let all thy saints when they are scattered like[81] sheep and are persecuted, [82]flee unto Zion, and be established in the midst of her, and let her be organized according to thy law, and let this prayer ever[83] [84]be recorded before thy face; give thy Holy Spirit unto my brethren, unto whom I write; send thy[85] angels to guard them, and [86]deliver them from all evil; and when they turn their faces towards[87] Zion, and bow down [88]before thee and pray, may their sins never come up before thy[89] face, neither have place in the book of thy remembrance, and may they depart from all their iniquities; provide food[90] for them as thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell[91] therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face; Amen.

Finally, brethren, the grace of our Lord Jesus Christ be with you all until[92] his coming and[93] kingdom; Amen.

JOSEPH SMITH, jr.

December 12th. An express arrived at Liberty, from Van Buren county[94], with information, that those families, which had fled from Jackson county[95], and located there, are[96] about to be driven from that county, after building their houses, and carting their winter's store of provision[97], grain, &c., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant[98] in this new county of Van Buren, the whole population of which is estimated at[99] about thirty or forty families. The destruction of crops, household furniture and clothing is very great, and much of their stock is lost. The main body of the church, is now in Clay county,

77. Book A-2, 256: "return"
78. Book A-1, 396: "~~may~~ be"; Book A-2, 256: "to be"; DHC 1:456: "may be"
79. Book A-2, 256: "that" overwrites "the"
80. DHC 1:456: adds "may"
81. Book A-1, 396, Book A-2, 256, DHC 1:456: replace "like" with "as"
82. JSLB 1:75: adds "~~and~~"
83. JSLB 1:75: replaces "ever" with "even"
84. JSLB 1:75: adds "~~before~~"
85. DHC 1:456: "Thine"
86. JSLB 1:75: adds "to"
87. DHC 1:456: "toward"
88. Book A-1, 397: adds "~~and pray~~"
89. Book A-1, 397: "thy" overwrites "his"
90. JSLB 1:75: "~~bread~~ <food>"
91. JSLB 1:75: "~~cause that they~~ <houses that they may> dwell"
92. JSLB 1:75, Book A-1, 397: replace "until" with "unto"; Book A-2, 257: replaces "until" with "and"
93. DHC 1:456: replaces "and" with "in his"
94. Book A-1, 397, Book A-2, 257: omit "county"
95. Book A-1, 397, Book A-2, 257: omit "county"
96. DHC 1:456: "were"
97. Book A-2, 257, DHC 1:457: "provisions"
98. Book A-1, 397: "predomin~~ating~~ant"
99. Book A-2, 257: omits "estimated at"

where the people are as kind and [100]accommodating as could reasonably be expected. The continued threats of death[101] to individuals of the[102] church, if they make their appearance in Jackson county, prevents[103] the most of them, even at this day, from returning[104] to that county, to secure personal property, which they were obliged to leave in their flight.

[*T&S* 6 (1 July 1845): 943-48]

The following is an extract of a letter to me, from Elder Phelps, dated—

[105]Clay county, Mo.,[106]
Dec. 15, 1833.

DEAR BRETHREN: It has been some time since I have dropt you a line, and in the midst of solitude, I write. I need not give you new details of our persecutions for, as all true Christians, that have gone before us, from Abel down to the beginners of re-establishing Zion now, have invariably suffered all manner of affliction, from common scourging even unto death:—it would not alter the decrees of God, nor lessen the necessary chastisement of them that are chosen from the foundation of the world, but who have to be tried as gold seven times purified before they are found faithful and true for that kingdom, where the sons of God only are made equal with Jesus Christ having overcome, by righteousness.

The situation of the saints, as scattered, is dubious[107], and affords a gloomy prospect. No regular order can be enforced; nor any usual discipline kept up: among the world, yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellious, for there are saints that are as immoveable as the everlasting hills,) and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren, &c.,[108] and cannot hear from each other[109] oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away.—But, brethren, if the Lord will, I should like to know what the honest in heart shall[110] do? Our clothes are worn out; we want the necessaries of life, and shall we lease, [111]buy, or otherwise obtain land where we are, to till that we may raise[112] enough to eat? Such is the common[113] language of the honest for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city,

100. Book A-2, 257: adds "as"
101. DHC 1:457: "deaths"
102. Book A-1, 397: "this" overwrites "the"
103. Book A-1, 397, Book A-2, 257, DHC 1:457: "prevent"
104. Book A-2, 257: "venturing"
105. *Source: E&MS 2 (Jan. 1834): 128.* Deleted portions added here in bold type.
106. *E&MS* 2:128, Book A-1, 398, Book A-2, 257: omit "Mo."
107. DHC 1:457: "The condition of the scattered Saints is lamentable"
108. DHC 1:457: replaces "&c" with "and other counties"
109. DHC 1:457: replaces "each other" with "one another"
110. Book A-2, 257: "should"
111. Book A-2, 257, adds "to"
112. Book A-2, 257: replaces "raise" with "have"
113. Book A-2, 257: omits "common"

and from synagogue to synagogue[114], we want to know it: for there are those among us that[115] would rather earn eternal life on such conditions, than lose it: but we hope for better things, and shall wait patiently for the word of the Lord. **Isaiah says in the tenth chapter and 24 and 25 verses, something on the subject of Zion; and there is something also in the forth and twelfth chapters, whether we live to enjoy the sayings or not.**

I do not write this letter to entertain you with news, or for to wake you up to our dreadful condition, but that you may timely give us some advice what is best to do in our tarry till Zion is redeemed! Some times I think I will go right to work upon a small piece of land and obtain what I want for my growing family: then again I feel like writing to the Horrid History of the mob against the "Mormons" preambling it with the Martyrs that have been nailed to the cross, burned alive, thrown to wild beasts and devoured, fried in pans, broiled on Grid Irons, or beheaded for the sake of their religion and faith in Jesus Christ. [Matt. 5:3] Blessed are the poor in spirit, for theirs is the kingdom of heaven, &c. If this world embraced much of Eternity, I should soon be sick of it—but for all our sorrow we shall have joy!

Our people fare very well, and when they are discreet little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial and court of inquiry, &c.[116], but we cannot attend a court of inquiry, on account of the[117] expense, till we are restored and protected.

Till the Lord delivers,
Or brings us together, I am,
(Signed)[118] W. W. PHELPS.

[December 16.] I received the following:

Revelation, [119]*given December 16, 1833.*
[D&C 101; 1835:97]

[1.] Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I the Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

[2.] Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

[3.] Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

[4.] Verily, I say unto you, notwithstanding their sins my bowels are filled with com-

114. Book A-1, 398: omits "to synagogue"
115. Book A-2, 257: replaces "that" with "who"
116. DHC 1:458: omits "&c."
117. DHC 1:458: omits "the"
118. Book A-2, 258: omits "(Signed)"
119. DHC 1:458: omits remainder of heading

passion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.—Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

[5.] Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious, things that are above, and things that are beneath; things that are in the earth and upon the earth, and in heaven.—And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul: and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

[6.] And now, I will show unto you a parable that you may know my will concerning the redemption of Zion: a certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twelve

olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build the tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord: and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled: and the enemy destroyed their works, and broke down the olive trees.

[7.] Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off: and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants: and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen: and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

[8.] And the servant said unto his lord, when shall these things be? And he said unto his servant when I will: go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house: a ruler in my kingdom. And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled.

[9.] Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things, be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of

Zion, for the beginning of the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

[10.] Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down were the churches, who call themselves after my name willing to hearken to my voice. And, again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them that every man may be accountable for his own sins in the day of judgment.—Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

[11.] Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray and not faint,) which saith, There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, avenge me of mine adversary.—And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming, she weary me. Thus will I liken the children of Zion.

[12.] Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cur off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers; even in outer darkness, where there is weeping, and wailing and gnashing of teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God.

[13.] And, again I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my store-house, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name: for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it: they shall plant vineyards, and they shall eat the fruit thereof; even so. Amen.

34.

PRESS ESTABLISHED IN KIRTLAND

December 1833

[*T&S* 6 (1 July 1845): 943-48 (cont.)]

[1]December 18th. The elders assembled in the printing office, and bowed down before the Lord, and [2]dedicated the printing press and all that pertained[3] thereunto, to God, by mine own hand[4], which dedication was confirmed by Elder [5]Rigdon, and my brother, Hyrum Smith—We then proceeded to take the first proof sheet of the [6]*Star*, edited by Elder Oliver Cowdery.

Blessed of the Lord is Brother Oliver, nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake[7] the buffetings of the adversary. If he forsake these evils he shall be forgiven, and shall be made like unto the bow, which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation and they shall never be cut off, and he shall be helped out of many troubles, and if he keep the commandments, and hearken unto the counsel of the[8] Lord his rest shall be glorious.

And again, blessed of the Lord is my father and also my mother, and my brothers and my sisters, for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

Blessed is my mother, for her soul is ever filled with benevolence and philanthropy, and notwithstanding her age, yet she shall receive strength, and shall be comforted in the midst of her house, and she shall have eternal life.

And blessed is my father, for the hand of the Lord will[9] be over him, for he shall see the affliction of his children[10] pass away, and when his head is fully ripe, he shall behold himself as an olive

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1. *Source*: JS's blessings for Smith family members and O. Cowdery closely follow JSj [1832-34], 30-42 (FGW) (*PJS* 2:15-17; *JSP* 1:21-24; *APR*, 17-19).
2. DHC 1:465: adds "I"
3. Book A-1, 406, Book A-2, 262: "pertains"
4. DHC 1:465: omits "by mine own hand"
5. Book A-1, 406, Book A-2, 262: add "Sidney"
6. Book A-1, 406: adds "<reprinted>" (TB); Book A-2, 262, DHC 1:465: add "reprinted"
7. Book A-1, 406: "~~forsake~~ <escape>" (TB); Book A-2, 262: "{\escape/}"; DHC 1:465: "escape"
8. JSj [1832-34], 35: "<council of the>"
9. Book A-1, 407, Book A-2, 262, DHC 1:466: "shall"
10. JSj [1832-34], 35: "<of his children>"

tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

Blessed of the Lord is my brother Hyrum, for the integrity of his heart, he shall be girt about with truth, and faithfulness shall be the strength of his loins: from generation to generation he shall be a shaft in the hand[11] of his God to execute judgments[12] upon his enemies, and he shall be hid by the hand of the Lord, that none of his secret parts[13] shall be discovered unto his hurt; his name shall be accounted a blessing among men, and when he is in trouble and great tribulation hath come upon him, he shall remember the God of Jacob, and he shall[14] shield him from the power of Satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet[15] may be established for ever.

Blessed of the Lord is brother Samuel, because the Lord shall say unto him. Samuel, Samuel, therefore he shall be made a teacher in the house of the Lord[16], and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren; and his soul shall be established; and he shall benefit the house of the Lord, because he shall obtain an[17] answer to prayer in his faithfulness.

Brother William is as the[18] fierce lion, who divideth not the spoil because of his strength, and in the pride of his heart he will neglect the more weighty matters until his soul is bowed down in sorrow, and then he shall return and call on[19] the name of his God and shall find forgiveness, and shall wax valiant, therefore, he shall be saved unto the uttermost; and as the roaring lion of the forest in the midst of his prey, so shall the hand of his generation be lifted up against those who are set on high, that fight against the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent, and relieving the oppressed; therefore, the blessings of the God of Jacob shall be in the midst of his house notwithstanding his rebellious heart.

And now, O God, let the residue of my father's house, ever come up in remembrance before thee, that thou mayest save them from the hand of the oppressor, and establish their feet upon the rock of ages, that they may have place in thy house; and be saved in thy kingdom, and let all things be even[20] as I have said, for Christ's sake: Amen.

[*T&S* 6 (15 July 1845): 960–63]

[21]December 19th. William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland. O may God grant it[22] a blessing for[23] Zion, as a kind angel[24] from heaven: Amen.

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11. DHC 1:466: "hands"
12. Book A-1, 407, Book A-2, 263, DHC 1:466: "judgment"
13. Book A-1, 407: "secret<s> ~~parts~~" (prob. TB); Book A-2, 263: replaces "secret parts" with "secrets"
14. Book A-1, 407, Book A-2, 263: "will"
15. JSj [1832–34], 37: "<of his feet>"
16. Book A-2, 263: "{\the Lord/}" (TB)
17. Book A-1, 407, Book A-2, 263: omit "an"
18. Book A-2, 263 (different ink): "{\the/}" (pos. TB)
19. Book A-2, 263: "upon"
20. Book A-1, 408: "\even/" (prob. WR)
21. *Source*: Closely follows JSj [1832–34], 42 (FGW) (*PJS* 2:17; *JSP* 1:24; *APR*, 19).
22. DHC 1:467: replaces "it" with "that they may be"
23. DHC 1:467: replaces "for" with "to"
24. DHC 1:467: "as kind angels"

The following circular was published in the[25] [26]*Star* [27]by[28]

[29]THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD:

Dear Brethren in Christ, and companions in tribulation;

It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter[30] times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints, has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his[31] Father with [32]the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightingly passed over, which says, "*Lay hands suddenly upon no man*." [1 Tim. 5:22] Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling[33], except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful man*, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "*called and chosen, and faithful*." [Rev. 17:14]

Let the elders be exceedingly careful about *unnecessarily* disturbing [34]and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a day of warning and not a day of many words.*" [D&C 63:58] If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical

25. DHC 1:467: adds "December number of the"
26. Book A-1, 408: adds "~~Even[ing]~~"
27. Book A-1, 409, Book A-2, 263: "(page 239)", which refers to *E&MS-R* 2 (Dec. 1833; July 1836): 239.
28. DHC 1:467: omits "by"
29. *Source*: *E&MS-R* 2 (Dec. 1833; July 1836): 239; cf. *E&MS* 2 (Dec. 1833): 120. Wording suggests reprint was used.
30. *E&MS* 2:120: "later"
31. Book A-2, 264: replaces "his" with "the"
32. *E&MS* 2:239, Book A-2, 264, DHC 1:468: add "all"
33. DHC 1:468: replaces "calling" with "appointment"
34. Book A-1, 410: adds "~~the~~"

> times, be careful; call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c.[35] Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.
>
> We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in.—Farewell.

On[36] Monday night the 24th of December, four aged families, living near the village[37] of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses[38], by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large rocks[39] into their houses, by which the life of old Mr.[40] Miller, in particular, was greatly endangered.—Mr. Miller is aged sixty-five years being[41], the youngest man in the four families. Some of these men have toiled and bled in the defense of their country: and old Mr. Jones, one of the sufferers, served as [42]life guard to General Geo. Washington, in the Revolution. Well may the soldier of Seventy Six, contemplate with horror, the scenes which surround him at this day in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent, that no man embracing the faith of this people[43], whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

A court of inquiry was held at Liberty, Clay county, Missouri, the latter part of this month, to inquire into the conduct of Colonel Pitcher, for driving the saints, or Mormons from Jackson county, which resulted in his arrest for further trial by a court-martial.

[44]December 26. James Blanchard, and Alonzo Rider, were cut off from the church by a council of elders in Kirtland, for repeated transgressions[45], and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meetings, and saying that he wanted no more of the church, and that he desired to be cut off, &c.[46] None of these being present, the council notified them of their exclusion[47] by letters—

[48]This [49]evening[50] a bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: [51]["]that Brother Whitney was not fit for a bishop,

35. DHC 1:468: omits "&c."
36. Book A-1, 410, Book A-2, 264, DHC 1:469: omit "On"
37. DHC 1:469: replaces "village" with "town"
38. DHC 1:469: replaces "houses" with "homes"
39. DHC 1:469: replaces "rocks" with "stones"
40. Book A-1, 411, Book A-2, 264: "Mrs."
41. DHC 1:469: replaces "being" with "and"
42. Book A-1, 411: "/a\"
43. DHC 1:469: replaces "this people" with "the Latter-day Saints"
44. *Source*: Based on KHCM, 25 (*KCMB* [2002], 19).
45. Book A-1, 411, Book A-2, 265: "transgression"
46. DHC 1:470: omits "&c."
47. KHCM, 25: replaces "exclusion" with "Excommunication"; DHC 1:470: replaces "exclusion" with "expulsion"
48. *Source*: Based on KHCM, 25-26 (*KCMB* [2002], 20). Changed to first person.
49. Book A-1, 411: adds "~~day~~"
50. KHCM, 25: "This day at evening …"
51. Book A-1, 411: adds "~~such as~~"

and[52] that he treated the brethren who came into the store with disrespect, that he was overbearing, and fain would walk on the necks of the brethren,["] &c.[53] Brother Story was also in a similar[54] transgression. I rebuked them sharply, and told them that the church must feel the wrath of God, except they repent of their sins, and cast away their murmurings and complainings one of another, &c., &c.[55], Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs and all forgave one another.

[56]December 27th. A bishop's court was called to investigate complaints made against Brothers Elliott, Haggart[57] and Babbitt[58], and their wives, and Jenkins Salisbury, all of whom were present, but the accusers not being present the court adjourned, *sine die*.

The mob [59]sold the materials, or rather gave [60]"Davis & Kelley" leave to take the *Evening and Morning Star* establishment, to Liberty, Clay county, where they[61] commenced the publication of *The Missouri*[62] *Enquirer* a weekly paper. They [63]also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement: a small amount towards an establishment, which with the book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, previously inserted,[64] it will be seen that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy, when they[65] in July last, [66]boldly made known their determination to drive the Mormons from Jackson county, "peaceably if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes," and conclude with these high-toned words: "we therefore agree, that after timely warning; and upon receiving an adequate compensation for what little property they cannot take[67] with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other, our lives, our bodily powers, fortunes, and sacred honors?"

In answer to their bold and daring resolves to guard against anticipated evils. I give the following extract from the Governor's letter in relation to this affair, dated, Oct. 19th, 1833:

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52. DHC 1:470: omits "and"
53. DHC 1:470: omits "&c."
54. Book A-2, 265 (different ink): "{\a/} s{\i/}m{\ilar/}" possibly overwrites "the same" (TB)
55. DHC 1:470: omits "&c., &c."
56. *Source*: Based on KHCM, 26 (*KCMB* [2002], 20).
57. Book A-1, 412, Book A-2, 265: "Haggert"
58. Book A-1, 412, Book A-2, 265: "Babbit"
59. DHC 1:470: adds "in Jackson county"
60. DHC 1:470: adds "Messrs."
61. Book A-2, 265 (darker ink): "<they>" (prob. TB)
62. Book A-1, 412, Book A-2, 265: omit "Missouri"
63. DHC 1:470: adds "(that is, Davis and Kelly)"
64. See chapter 27.
65. DHC 1:471: omits "when they" and adds a question mark
66. DHC 1:471: adds "they"
67. Book A-1, 412: "~~carry~~ <take>" (prob. WR)

> No citizen, or[68] number of citizens, has[69] a right to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based.[70]

I ask again, to whom shall blame be attached in[71] this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's letter;[72] and[73] the constitution[74] of the land, guarantees[75] equal rights and privileges to all, [76]to whom should blame be attached, but [77]Jackson county mobbers and [78]Missouri?

[79]**December 31st. Wilford Woodruff was baptized at Richland, Oswego county,**[80] **New York, by Elder Zerah**[81] **Pulsipher.**

68. Book A-1, 413, Book A-2, 266, DHC 1:471: "nor"
69. DHC 1:471: "have"
70. See chap. 30 for Governor Dunklin's letter (DHC 1:423-24).
71. DHC 1:471: replaces "in" with "for"
72. See chap. 32 (DHC 1:445-46).
73. DHC 1:471: replaces "and" with "while"
74. Book A-1, 413, Book A-2, 266: "constitutions"
75. Book A-2, 266: "guarantee{s}"
76. DHC 1:471: adds "all this considered"
77. DHC 1:471: adds "to"
78. DHC 1:471: adds "to"
79. This paragraph appears in MSHiJS and *T&S*, but omitted in DHC 1:471. Cf. WWj [1833-37], vol. 1a, 31 Dec. 1833 (*WWj* 1:34).
80. Book A-1, 413, Book A-2, 266: "Otsego county". Richland is in Oswego County, NY.
81. Book A-1, 413: "Zera~~h~~"; Book A-2, 266: "Zera"

35.

IMPORTANT CORRESPONDENCE

B. H. Roberts gathered correspondence dealing with Mormon difficulties in Jackson County, Missouri, that originally appeared under various dates in 1834, and placed them in this concluding chapter (DHC 1:472-93). In the present work, this correspondence appears in chronological order, as first published, in volume 2. The following list will help in locating specific items.

Algernon Sidney Gilbert to Governor Daniel Dunklin, 9 Jan. 1834 (DHC 1:472-74). Located in vol. 2, chap. 1 (DHC 2:2).[1]

First Presidency to Scattered Saints, 22 Jan. 1834 (DHC 1:474-76). Located in vol. 2, chap. 1 (DHC 2:4).

Governor Dunklin to Brethren in Missouri, 4 Feb. 1834 (DHC 1:476-78). Located in vol. 2, chap. 1 (DHC 2:24).

Algernon S. Gilbert to A. Leonard, 13 Feb. 1834 (DHC 1:478-79). Located in vol. 2, chap. 1 (DHC 2:27).

Brethren in Clay County to Judge J. F. Ryland, 19 Feb. 1834 (DHC 1:479). Located in vol. 2, chap. 2 (DHC 2:34).

W. W. Phelps and Others to Judge G. Woodward, 19 Feb. 1834 (DHC 1:479-80). Located in vol. 2, chap. 2 (DHC 2:34).

Affidavit of Abigail Leonard, 1834 (DHC 1:480). Located in vol. 2, chap. 2 (DHC 2:35).

W. W. Phelps to Brethren in Kirtland, 27 Feb. 1834 (DHC 1:481-83). Located in vol. 1, chap. 3 (DHC 2:41).

Second Petition to President of the United States, 10 Apr. 1834 (DHC 1:483-85). Located in vol. 1, chap. 4 (DHC 2:49).

Algernon S. Gilbert and Others to President of the United States, 10 Apr. 1834 (DHC 1:485-87). Located in vol. 1, chap. 4 (DHC 2:49).

W. W. Phelps and Others to Governor Daniel Dunklin, 10 Apr. 1834 (DHC 1:487). Located in vol. 1, chap. 4 (DHC 2:49).

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1. First DHC reference represents present location of letter in the BHR's edition; second reference is where the letter would have appeared had BHR not moved it.

W. W. Phelps to Senator T. H. Benton, 10 Apr. 1834 (DHC 1:487-88). Located in vol. 1, chap. 4 (DHC 2:49).

Governor Dunklin to W. W. Phelps and Others, 20 Apr. 1834 (DHC 1:488-89). Located in vol. 2, chap. 4 (DHC 2:52).

Brethren in Missouri to Governor Daniel Dunklin, 24 Apr. 1834 (DHC 1:489-91). Located in vol. 2, chap. 4 (DHC 2:60).

Governor Dunklin to W. W. Phelps and Others, 2 May 1834 (DHC 1:491). Located in vol. 2, chap. 5 (DHC 2:62).

Governor Dunklin to Samuel D. Lucas, 2 May 1834 (DHC 1:491). Located in vol. 2, chap. 5 (DHC 2:62).

A. S. Gilbert and W. W. Phelps to Governor Daniel Dunklin, 7 May 1834 (DHC 1:491-92). Located in vol. 2, chap. 5 (DHC 2:64).

A. S. Gilbert and Others to S. D. Lucas, 15 May 1834 (DHC 1:492). Located in vol. 2, chap. 5 (DHC 2:66).

Lewis Cass to A. S. Gilbert and Others, 2 May 1834 (DHC 1:493). Located in vol. 2, chap. 5 (DHC 2:62).